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FORREST——GARNER

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EDITED BY

LESLIE STEPHEN

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FORREST, ARTHUR (*d.* 1770), commodore, served as lieutenant in the expedition against Carthagena in 1741; is said to have specially distinguished himself under Boscawen in the attack on the Baradera battery; and on 25 May 1741 was promoted by Vernon to the command of the Alderney bomb. In November 1742 he was appointed to the Hawk sloop, in which, and afterwards in the Success, he was employed on the home station and in convoy service to America. In 1745 he was posted to the command of the Wager, in which he took out a large convoy to Newfoundland. In November he was at Boston, where, by pressing some seamen contrary to colonial custom, he got into a troublesome dispute, ending in a serious fray, in which two men were killed. The boatswain of the Wager was arrested on a charge of murder, was convicted, and sentenced to death; the sentence, however, does not appear to have been carried out. Forrest afterwards went to the West Indies, where, in the following year, he captured a Spanish privateer of much superior force. In 1755 he commanded the Rye, in which he was again sent to the West Indies, and in 1757 was moved into the Augusta of 60 guns. In October he was detached, with two other ships—Dreadnought and Edinburgh—under his command, to cruise off Cape François; and on the 21st fell in with a powerful French squadron of four ships of the line and three heavy frigates accompanying the large convoy for which he was on the look-out. After a short conference with his colleagues—said to have lasted just half a minute—Forrest determined on attempting to carry out his orders, and bore down on the enemy. It was gallantly done, but the odds against him were too great to permit him to achieve any success; and after a sharp combat for upwards of two hours, the two squadrons parted, each disabled. The French returned to the Cape, where they refitted and then proceeded on their voyage, while Forrest went back to Jamaica. On 24 Dec., being detached singly off Petit Guave, he cleverly bagged the whole of a fleet of eight merchant ships, capturing in the night the sloop of war which was escorting them, and using her as a tender against her own convoy. In August 1759 he took the Augusta to England, and on paying her off, in April 1760, commissioned the Centaur, one of the ships taken by Boscawen off Lagos in the preceding year. After a few months with the grand fleet in the Bay of Biscay, he went out to Jamaica, where, by the death of Rear-admiral Holmes in November 1761, he was left senior officer. On this he moved into the Cambridge, hoisted a broad pennant, and took on himself both the duties and privileges of commander-in-chief, till Sir James Douglas [q. v.], coming from the Leeward Islands in April 1762, summarily dispossessed him. He returned to England, passenger in a merchant ship, when, on reporting himself to the admiralty, he was told that his conduct in constituting himself commodore was 'most irregular and unjustifiable;' and that the officers whom he had promoted would not be confirmed. This led to a long correspondence, in which the admiralty so far yielded as to order him to be reimbursed for the expenses he had incurred, though without sanctioning the higher rate of pay. In 1769, however, he was sent out to the same station as commander-in-chief, with his broad pennant in the Dunkirk. He enjoyed the appointment but a short time, dying at Jamaica within the twelvemonth, on 26 May 1770. He married a daughter of Colonel Lynch of Jamaica, by whom he had a large family. Mrs. Forrest survived her husband many years, and died in 1804 at the age of eighty-two.

[Naval Chronicle, xxv. 441 (with a portrait); Charnock's Biog. Navalis, v. 380; Beatson's Nav. and Mil. Memoirs; official letters and other documents in the Public Record Office.] J. K. L.

FORREST, EBENEZER (*fl.* 1774), attorney, resided at George Street, York Buildings, London, and was intimate with Hogarth and John Rich, proprietor of the Lincoln's Inn Theatre. He was the father of Theodosius Forrest [q. v.] His opera entitled 'Momus turn'd Fabulist, or Vulcan's Wedding,' was performed at the Lincoln's Inn Theatre on 3 Dec. 1729 and some subsequent nights. He also wrote 'An Account of what seemed most remarkable in the five days' peregrination of the five following persons, viz. Messrs. Tothall, Scott, Hogarth, Thornhill, and F. Begun on Saturday, 27 May 1732, and finished on the 31st of the same month,' London, 1782 (illustrated with plates by Hogarth): reprinted with W. Gostling's Hudibrastic version, London, 1872, 4to.

[Gent. Mag. 1824, i. 410, 581–2; Brit. Mus. Cat.] J. M. R.

FORREST or **FORRES**, HENRY (*d.* 1533?), Scottish martyr, is referred to by Knox as 'of Linlithgow,' and Foxe describes him as a 'young man born in Linlithgow.' David Laing, in his edition of Knox's 'Works,' conjectures that he may have been the son of 'Thomas Forrest of Linlithgow' mentioned in the treasurer's accounts as receiving various sums for the 'bigging of the dyke about the paliss of Linlithgow.' He also states that the name 'Henricus Forrus' occurs in the list of students who became bachelors of arts at the university of Glasgow in 1518, but supposes with more likelihood that he was identical with the 'Henriccus Forrest' who was a determinant in St. Leonards College, St. Andrews, in 1526, which would account for his special interest in the fate of Patrick Hamilton. Forrest was a friar of the order of Benedictines. Knox states that Forrest suffered martyrdom for no other crime than having in his possession a New Testament in English; but Foxe gives as the chief reason that he had 'affirmed and said that Mr. Patrick Hamilton died a martyr, and that his articles were true.' Before being brought to trial Forrest, according to Knox, underwent 'a long imprisonment in the sea tower of St. Andrews.' Foxe and Spotiswood both state that the evidence against him was insufficient until a friar, Walter Laing, was sent on purpose to confess him, when he unsuspiciously revealed his sentiments in regard to Patrick Hamilton. According to Foxe he was first degraded before the 'clergy in a green place,' described, with apparently a somewhat mistaken knowledge of localities, as 'being between the castle of St. Andrews and another place called Monimail.' He was then condemned as a heretic and burned at the north church stile of the abbey church of St. Andrews, 'to the intent that all the people of Anguishe' (Angus or Forfar, on the north side of the Firth of Tay) 'might see the fire, and so might be the more feared from falling into the like doctrine.' When brought to the place of execution he is said to have exclaimed, 'Fie on falsehood! fie on false friars, revealers of confession!' Calderwood supposes the martyrdom to have occurred in 1529 or the year following, but as Foxe places it within five years after Hamilton's martyrdom, and Knox refers to Forrest's 'long imprisonment,' it in all probability took place in 1532 or 1533.

[Foxe's Acts and Monuments; Calderwood's History of the Church of Scotland, i. 96–7; Knox's Works, ed. Laing, i. 52–3, 516–18; Spotiswood's History of the Church of Scotland, i. 129–30.] T. F. H.

FORREST, JOHN (1474?–1538), martyr. [See FOREST.]

FORREST, ROBERT (1789?–1852), sculptor, was born in 1788 or 1789 at Carluke, Lanarkshire. He was an entirely self-taught artist, and was brought up as a stonemason in the quarries of Clydesdale. His first public work was the statue of the 'Wallace wight' which occupies a niche in the steeple of Lanark parish church, and was erected in 1817. He was subsequently employed to cut the colossal figure of the first Viscount Melville which surmounts the pillar in the centre of St. Andrew Square, Edinburgh, and he was also the sculptor of the statue of John Knox in the necropolis of Glasgow. One of his best works is the statue of Mr. Ferguson of Raith at Haddington; it was erected in 1843. In 1832 Forrest opened his public exhibition of statuary on the Calton Hill with four equestrian statues, under the patronage of the Royal Association of Contributors to the National Monuments. In progress of time the gallery was extended to about thirty groups, all executed by Forrest. He died at Edinburgh, after an illness of about six weeks' duration, 29 Dec. 1852.

[Redgrave's Dict. of Artists; Builder, 1853, p. 32.] L. F.

FORREST, THEODOSIUS (1728–1784), author and lawyer, son of Ebenezer Forrest [q. v.], a solicitor, author of 'Momus turn'd Fabulist,' and a friend of Rich and Hogarth, was born in London in 1728. He studied drawing under Lambert, one of the first landscape-painters of his time, and until a year or two

before his death annually (1762–81) exhibited at the Royal Academy. He then entered his father's business; and became a steady solicitor, retaining, however, his artistic tastes. He had a passion for music, and could catch and reproduce an air with surprising quickness. He was a member of the Beefsteak Club, and his society was prized by Garrick and Colman. As solicitor to Covent Garden Theatre, Forrest was thrown into close relations with the dramatic profession, and he composed a musical entertainment, 'The Weathercock,' produced at Covent Garden 17 Oct. 1775, said by Genest to be 'poor stuff.' As a writer of songs, however, Forrest was more successful. He is said to have been exceedingly generous, a man of strict integrity, a good judge in matters of art, and an agreeable and entertaining companion. He earned considerable reputation for the rendering of his own ballads. Towards the close of his life Forrest was afflicted with a painful nervous disorder, attended with a black jaundice. He was thrown into a condition of deep melancholy, and on 5 Nov. 1784 killed himself at his chambers in George Street, York Buildings, London. Forrest had a plentiful income, and was very charitable.

A portrait of Forrest, with Francis Grose the antiquary [q. v.] and Hone, was painted by Dance and engraved by Bartolozzi.

[Baker's Biographia Dramatica, 1812; Gent. Mag. 1784, p. 877 (article by Thomas Tyers), and 1824, i. 582; Nichols's Lit. Anecd. iii. 659; Genest's Hist. of the Stage, v. 512; Graves's Dict. of Artists.] G. B. S.

FORREST, THOMAS (*d.* 1540), Scottish martyr. [See FORRET.]

FORREST, THOMAS (*fl.* 1580), was author of 'A Perfite Looking Glasse for all Estates: most excellently and eloquently set forth by the famous and learned Oratour Isocrates, as contained in three Orations of Morall Instructions, written in the Greeke tongue, of late yeeres: Translated into Latine by . . . Hieronimus Wolfius. And nowe Englished . . . with sundrie examples of pithy sentences, both of Princes and Philosophers, gathered and collected out of divers writers, Coted in the margent, approbating the Author's intent. . . . Imprinted in Newgate Market, within the new Rents, at the Signe of the Lucrece, 1580.' The volume is a quarto of forty-six leaves, and is dedicated by the translator, Tho. Forrest, to Sir Thomas Bromley. There are also prefixed 'An Epistle to the Reader;' 'The Author's Enchomion upon Sir Thomas Bromley;' 'J. D. in Commendation of the Author;' 'In Praise of the Author, S. Norreis;' 'The Booke to the Reader.' The volume is probably 'certen orations of Isocrates' found in the Stationers' Register under date 4 Jan. 1580. Ritson puts Forrest among the English poets because of the 'Enchomion' above mentioned.

[Ames's Typogr. Antiq. (Herbert), p. 997; Ritson's Bibl. Poet. p. 209; Arber's Stationers' Registers, ii. 165; Hunter's Chorus Vatum, iii. 296 (Addit. MS. Brit. Mus. 24489).] R. B.

FORREST, THOMAS (1729?–1802?), navigator, appears to have served for some time in the royal navy, and to have been a midshipman in 1745. It was probably after the peace in 1748 that he entered the service of the East India Company, and different passages in his own writings show that he was employed in Indian seas from 1753 almost continuously, though he implies that during part of the seven years' war he was on board the Elizabeth, a 64-gun ship, in the squadron under Admiral Steevens. His name, however, does not appear in the Elizabeth's pay-book. In 1762 he had command of a company's ship, from which he seems to date his experience when, writing in 1782, he spoke of himself as having above twenty years' practice in 'the country trade;' as having made fifteen voyages from Hindostan to the East, and four voyages from England to India, and thus being permitted to claim some knowledge of the winds, weather, and sailing routes of the station, adding, however, that of the Persian and Red Sea Gulfs he knew little, never having been there. With this accumulation of practical learning he published at Calcutta 'A Treatise on the Monsoons in East India' (sm. 4to, 1782), a 2nd edition of which was published in London (12mo, 1783), a little book of interesting experiences and exploded theories. In 1770 he was engaged in forming the new settlement at Balambangan, which had been recommended by Alexander Dalrymple [q. v.], and in 1774, when the council, in accordance with their instructions, and with a view to developing new sources of trade, were desirous of sending an exploring party in the direction of New Guinea, Forrest offered his services, which were readily accepted. He sailed on 9 Dec. in the Tartar, a native boat of about ten tons burden, with two English officers and a crew of eighteen Malays. In this, accompanied during part of the time by two small boats, he pushed his explorations as far as Geelvink Bay in New Guinea, examining the Sulu Archipelago, the south coast of Mindanao, Mandiolo, Batchian, and more especially Waygiou, which he first laid down

on the chart with some approach to accuracy, and returned to Achin in March 1776. The voyage was one of examination and inquiry rather than of discovery, and the additions made to geographical knowledge were corrections of detail rather than startling novelties; but the tact with which Forrest had conducted his intercourse with the natives, and the amount of work done in a crazy boat of ten tons, deservedly won him credit as a navigator. He published a detailed account of the voyage, under the title, 'A Voyage to New Guinea and the Moluccas from Balambangan . . . during the years 1774–5–6' (4to, 1779), with a portrait. In December 1782 Forrest was employed by the governor-general, Warren Hastings, to gain intelligence of the French fleet, which had left the coast of India, and evaded the observation of Sir Edward Hughes [q. v.], the English commander-in-chief. It was believed that it had gone to Mauritius. Forrest found it at Achin, and bringing back the information to Vizagapatam, just before the return of the French, saved many country vessels from falling into their hands. In the following June he sailed again to survey the Andaman Islands, but falling to leeward of them, passed through the Preparis Channel to the Tenasserim coast, which he examined southwards as far as Quedah; the account of the voyage, under the title, 'A Journal of the Esther Brig, Capt. Thomas Forrest, from Bengal to Quedah, in 1783,' was afterwards edited by Dalrymple, and published at the charge of the East India Company (4to, 1789). In 1790 he made a fuller examination of the same coast and of the islands lying off it, in, as he discovered, a long row, leaving a sheltered passage 125 miles long between them and the main land, to which he gave the name of Forrest Strait, by which it is still known. The results of this voyage were published as 'A Voyage from Calcutta to the Mergui Archipelago' (4to, 1792), with which were included some minor essays and descriptive accounts, as well as a reprint of the 'Treatise on the Monsoons.' This volume is dedicated to William Aldersey, president of the board of trade in Bengal, by his 'most affectionate cousin,' with which solitary exception we have no information as to his family. Forrest is said to have died in India about 1802.

[Forrest's own writings, as enumerated above, seem the only foundation of the several memoirs that have been written, the best of which is that in the Biographie Universelle (Supplément). Some letters to Warren Hastings in 1784–5, in Addit. MSS. 29164 f. 171, 29166 f. 135, 29169 f. 118, show that before 1790 he had already examined the Mergui Islands.] J. K. L.

FORREST, WILLIAM (*fl.* 1581), catholic priest and poet, is stated by Wood to have been a relative of John Forest [q.v.], the Franciscan friar. He received his education at Christ Church, Oxford, and he was present at the discussions held at Oxford in 1530, when Henry VIII desired to procure the judgment of the university in the matter of the divorce. He appears to have attended the funeral of Queen Catherine of Arragon at Peterborough in 1536. He was an eyewitness of the erection of Wolsey's college upon the site of the priory of St. Frideswide, and there can be no doubt that he was appointed to some post in the college as refounded by the king, as his name occurs among the pensioned members after its dissolution as the recipient of an annual allowance of 6*l.* in 1553 and 1556. In 1548 he had dedicated his version of the treatise 'De regimine Principum' to the Duke of Somerset, as also in 1551 his paraphrase of some of the psalms. This continued choice of patron, coupled with the character of the latter work, affords some ground for Warton's suspicion that Forrest 'could accommodate his faith to the reigning powers.' In 1553, however, he came forward with warm congratulations on the accession of Mary, and, being in priest's orders, he was soon afterwards nominated one of the queen's chaplains. Among Browne Willis's manuscript collections for Buckinghamshire, preserved in the Bodleian Library, double entries are found of the presentation of William Forest by Anthony Lamson on 1 July 1556 to the vicarage of Bledlow in that county; but in Lipscomb's 'Buckinghamshire' the name of the presentee is given as William Fortescue, and the discrepancy has not yet been cleared up. In 1558 Forrest presented to Queen Mary his poem of 'The Second Gresyld.' Of his career after the death of his royal mistress nothing certain is known. He was probably protected by Thomas Howard, duke of Norfolk, to whom he dedicated his 'History of Joseph' shortly before the duke's execution in 1572. Forrest remained in the same faith to the last. This is shown by the fact that the two dates '27 Oct. 1572, per me Guil. Forrestum,' and '1581' occur in a volume (Harl. MS. 1703) containing a poem which in a devout tone treats of the life of the Blessed Virgin and of the Immaculate Conception. But, although a Roman catholic, he was not papal, and in one of his poems he speaks strongly of the right of each national branch of the church to enjoy self-government. He was well skilled in music, and had a collection of the choicest compositions then in vogue. These manuscripts came into the hands of Dr. Heather,

founder of the musical praxis and professorship at Oxford, and are preserved in the archives belonging to that institution. Forrest was on terms of friendship with Alexander Barclay [q. v.], the translator of Brant's 'Ship of Fools,' of whom he gives some interesting particulars. There is a portrait of him in the Royal MS. 17 D. iii. He is represented as a young man in a priest's gown, and with long flowing hair not tonsured (Nichols, *Literary Remains of Edward VI*, i. p. cccxxxv).

His poetical works are: 1. 'The History of Joseph the Chaiste composed in balladde royall crudely; largely derived from the Testaments of the Twelve Patriarchs. In two parts.' Dedicated to Thomas Howard, duke of Norfolk, and dated as having been finished 11 April 1569, but said by the author to have been originally written twenty-four years before. The first part, written on vellum, is in the library of University College, Oxford, and the second part is in the Royal Library, British Museum, 18 C. xiii. A copy of both parts in one folio volume of 286 pages, written on paper, is in the possession of the Rev. J. E. A. Fenwick, at Thirlestane House, Cheltenham, being in the collection of Sir Thomas Phillipps, which that gentleman inherited. 2. 'A Notable Warke called the pleasant Poesie of princelie Practise, composed of late by the simple and unlearned sir William Forrest, priest, much part collected out of a booke entitled the "Governance of Noblemen," which booke the wyse philosopher Aristotle wrote to his disciple Alexander the Great,' Royal MS. in British Museum, 17 D. iii. This work, written in 1548, and dedicated to the Duke of Somerset, was intended, when sanctioned by him, for the use of Edward VI. A long extract from it is printed in 'England in the Reign of Henry VIII. Starkey's Life and Letters' (Early English Text Society), 1878, pt. i. p. lxxix seq. The treatise referred to in the title, 'De regimine Principum,' was written, not by Aristotle, but by Ægidius Romanus. 3. A metrical version of some of the Psalms, written in 1551, and also dedicated to the Duke of Somerset. In the Royal Library, British Museum, 17 A. xxi. 4. 'A New Ballade of the Marigolde. Imprinted at London in Aldersgate Street by Richard Lant' [1553]. Verses on the accession of Queen Mary. A copy of the original broadside is in the library of the Society of Antiquaries (Lemon, *Catalogue of Broadsides*, p. 12). The ballad was reprinted by Park in the second edition of the 'Harleian Miscellany' (1813), x. 253. 5. Pater Noster and Te Deum, versified as a prayer and a thanksgiving for Queen Mary. In the first edition of Foxe's 'Acts and Monuments' (1563), pp. 1139–40. 6. 'A true and most notable History of a right noble and famous Lady, produced in Spain, entitled The Second Gresyld, practised not long out of this time, in much part Tragedious, as delectable both to Hearers and Readers,' folio. In the manuscripts of Anthony à Wood in the Bodleian Library No. 2, being the copy presented by the author to Queen Mary. It was given to Wood by Ralph Sheldon of Weston Park, Warwickshire. The work, which was finished 25 June 1558, is a narrative in verse of the divorce of Queen Catherine of Arragon. Wood extracted some passages for his English 'Annals of the University of Oxford.' These are printed in Gutch's edition of the 'Annals' (1796), ii. 47, 115. The whole of the ninth chapter was contributed by Dr. Bliss in 1814 to Sir S. E. Brydges's 'British Bibliographer,' iv. 200. The entire poem has since been printed by the Roxburghe Club, with the title of 'The History of Grisild the Second,' London, 1875, 4to, under the editorial supervision of the Rev. W. D. Macray, rector of Ducklington, Oxfordshire, who remarks that Forrest's poems, 'however prosaic under the form of verse, are all of them full of interest, alike as illustrations of the history and manners of his times, and as illustrations of language.' 7. 'An Oration consolatorye to Queen Marye.' At the end of the preceding work. 8. Life of the Blessed Virgin Mary, being a poem in praise of her and in honour of the Immaculate Conception, followed by miscellaneous, moral, and religious verses, dated from 1572 to 1581. In Harl. MS. 1703. This appears to be the volume described by Wood as having been in the possession of the Earl of Aylesbury.

[Memoir by Macray; Wood's Athenæ Oxon. (Bliss), i. 297; Warton's English Poetry (1840), iii. 257; Dodd's Church Hist. i. 515; Tanner's Bibl. Brit. p. 292; Addit. MS. 24490, f. 192 *b*; Foxe's Acts and Monuments, ed. Townsend, vii. 124; Ritson's Bibl. Poetica, p. 209; Cal. State Papers, Dom. Eliz. 1591–4, p. 297.] T. C.

FORRESTER, ALFRED HENRY, artist, best known under the name of Alfred Crowquill (1804–1872), younger brother of Charles Robert Forrester [q. v.], was born in London on 10 Sept. 1804, and educated at a private school in Islington. Although connected with his brother in business for many years, he was never a sworn notary, and in 1839 took the earliest opportunity of retiring from his connection with the city. In 1822 he wrote for the 'Hive' and in 1823 for the 'Mirror,' which was then under the editorship of John Timbs. He next applied

himself to the study of drawing and modelling, as well as to wood and steel engraving. The two brothers were always on the most intimate and friendly terms, and the elder's novel, 'Castle Baynard,' published in 1824, bore the following inscription, 'To Alfred, this little volume is dedicated by his affectionate brother, the author.' A. H. Forrester furnished the illustrations to his brother's 'Absurdities' in 1827, and to his contributions to Bentley's 'Miscellany' in 1840–1, when the pseudonym of Alfred Crowquill was conjointly used by the writer and the artist. The best of A. H. Forrester's illustrative work, mostly designs on wood, were executed for Bentley, and afterwards reappeared in the 'Phantasmagoria of Fun.' He was also the writer of burlesques, drew pantomimic extravaganzas for the pictorial papers, and exhibited pen-and-ink sketches in the miniature room of the Royal Academy in 1845 and 1846. About 1843 C. R. Forrester retired from literary life, and from that time onward the other brother used the name Alfred Crowquill as sole representative of the previous partnership, and owing to his more numerous works and to his much longer life came at last to be considered as the only Alfred Crowquill, his elder brother being almost completely forgotten. For a time he contributed sketches to 'Punch,' where his work will be found in vols. ii. iii. and iv., and then went over to the 'Illustrated London News' as a member of the literary and pictorial staff. As a writer and as an illustrator of his own writings he was very popular; upwards of twenty works came from his pen, many of them being children's books. For some years the London pantomimes were indebted to him for designs, devices, and effects. He supplied some of the woodcuts to Chambers's 'Book of Days,' he was one of the illustrators of Miss Louisa H. Sheridan's 'Comic Offering,' 1831, &c., and he was the designer in 1839 of the cover for 'Hood's Own.' In 1851 he modelled a statuette of the Duke of Wellington, which he produced a fortnight before the duke's death and presented to Queen Victoria and the allied sovereigns. At the time when he originally started as an artist there was not much competition, and he consequently found constant work. He was inferior in many respects to Kenny Meadows, although a useful and ingenious man, and many of his works have enjoyed a considerable amount of popularity.

He died at 3 Portland Place North, Clapham Road, London, 26 May 1872, and was buried in Norwood cemetery on 31 May. The works mentioned below were written by Forrester and contain illustrations by himself: 1. A. Crowquill's 'Guide to Watering Places,' 1839. 2. 'Sketches of Pumps, handled by R. Cruikshank, with some Temperate Spouting by A. Crowquill,' 1846. 3. 'A good Natural Hint about California,' 1849. 4. 'A Missile for Papists, a few Remarks on the Papacy, by the Ghost of Harry the Eighth's Fool,' 1850. 5. 'Gold, a Legendary Rhyme,' 1850. 6. 'A Bundle of Crowquills, dropped by A. Crowquill in his Eccentric Flights over the Fields of Literature,' 1854. 7. 'Fun,' 1854. 8. 'Picture Fables,' 1854. 9. 'Gruffel Swillendrinken, or the Reproof of the Brutes,' 1856. 10. 'The Little Pilgrim,' 1856. 11. 'Tales of Magic and Meaning,' 1856. 12. 'Fairy Tales,' 1857. 13. 'A New Story Book, comprising the Good Boy and Simon and his Great Acquaintance,' 1858. 14. 'Honesty and Cunning,' 1859. 15. 'Kindness and Cruelty, or the Grateful Ogre,' 1859. 16. 'The Red Cap,' 1859. 17. 'The Two Sparrows,' 1859. 18. 'What Uncle told us,' 1861. 19. 'Fairy Footsteps, or Lessons from Legends,' 1861 (with Kenny Meadows). 20. 'Tales for Children,' 1863. 21. 'Seymour's Humorous Sketches, illustrated in Prose and Verse,' 1866. 22. 'The Two Puppies,' 1870. 23. 'The Boys and the Giants,' 1870. 24. 'The Cunning Fox,' 1870. 25. 'Dick Do-little, the Idle Sparrow,' 1870. 26. 'The Pictorial Grammar,' 1875.

In the following list the works were illustrated by A. Crowquill, sometimes in conjunction with other artists: 27. 'Ups and Downs,' 1823. 28. 'Der Freischütz Travestied,' 1824. 29. 'Paternal Pride,' 1825. 30. 'Despondency and Jealousy,' 1825 (with G. Cruikshank and others). 31. 'Eccentric Tales, by W. F. von Kosewitz' (i.e. C. R. Forrester), 1827. 32. 'Absurdities, in Prose and Verse,' by C. R. Forrester, 1827. 33. 'Faust, a Serio-comic Poem,' 1834. 34. 'Leaves from my Memorandum Book,' 1834. 35. 'The Tour of Dr. Syntax,' 1838. 36. 'Comic Latin Grammar,' 1840 (with J. Leech). 37. 'The Vauxhall Papers,' edited by Alfred Bunn, a periodical, 1841, 1 vol. 38. 'The Sea Pie,' a periodical, 1842, 1 vol. 39. 'Phantasmagoria of Fun,' by C. R. Forrester; edited and illustrated by A. Crowquill, 1843, 2 vols. 40. 'Beauty and the Beast,' by Albert R. Smith, 1843. 41. 'A Comic Arithmetic,' 1844. 42. 'Woman's Love,' by G. H. Rodwell, 1846. 43. 'The Wanderings of a Pen and Pencil,' by F. P. Palmer, 1846, eight numbers. 44. 'The Excitement, a Tale of our Time,' 1849. 45. 'The Book of Ballads,' by Bon Gaultier, 1849 (with Doyle and Leech). 46. 'The Sisters,' by H. Cockton, 1851. 47. 'Little Plays for Little Actors,' by Miss J. Corner, 1856.

48. 'Aunt Mavor's Nursery Tales,' 1856. 49. 'Merry Pictures,' by the comic hands of H. K. Browne, Crowquill, and others, 1857. 50. 'Fairy Tales,' by Cuthbert Bede, 1858. 51. 'Paul Prendergast' (i.e. P. Lee), 1859. 52. 'The Travels of Baron Munchausen,' 1859. 53. 'The Marvellous Adventures of Master Tyll Owlglass,' by T. Eulenspiegel, 1860. 54. 'Strange surprising Adventures of Gooroo Simple,' by C. J. Beschius, 1861. 55. 'Pickwick Abroad,' by G. W. McArthur Reynolds, 1864 (with K. Meadows and Onwhyn). 56. 'Little Tiny's Picture Book,' 1871. 57. 'Nelson's Picture Books for the Nursery,' 1873, &c. 58. 'Illustrated Musical Annual' (with H. K. Browne and K. Meadows). 59. 'Six Plates of Pickwickian Sketches.' 60. There are many plates by A. Crowquill in 'A Collection of Caricatures,' 1734–1844, press mark Tab. 524 in the British Museum.

[Illustrated Review, 15 June 1872, pp. 737–742, with portrait; Men of the Time, 1872, p. 376; Bentley's Miscellany, 1846, xix. 87, 99, with portrait; Gent. Mag. May 1850, p. 545; Everitt's English Caricaturists, 1886, pp. 194, 368–71, 410; Allibone, i. 455.] G. C. B.

FORRESTER, CHARLES ROBERT (1803–1850), miscellaneous writer, son of Robert Forrester of 5 North Gate, Royal Exchange, London, public notary, was born in London in 1803, and succeeded his father as a notary, having his place of business at 5 North Piazza, Royal Exchange; he afterwards removed to 28 Royal Exchange, where he remained till his death. His profession afforded him abundant means, and he employed his money and his leisure in the pursuit of literature. Adopting the pseudonym of 'Hal Willis, student at law,' he brought out in 1824 'Castle Baynard, or the Days of John,' and in 1827 a second novel entitled 'Sir Roland, a Romance of the Twelfth Century,' 4 vols. In 1826–7 he contributed to 'The Stanley Tales, Original and Select, chiefly Collected by Ambrose Marten,' 5 vols. 'Absurdities in Prose and Verse, written and illustrated by Alfred Crowquill,' appeared in 1827, the illustrations being by Alfred Henry Forrester [q. v.], so that in this instance, as well as on succeeding occasions, the two brothers were conjointly using the same name. C. R. Forrester also wrote for 'The Ladies' Museum,' his first article in it being 'The Ladye of the Sun,' in the issue for April 1830, pp. 187–92. 'The Old Man's Plaint, by the author of "Absurdities,"' in Miss L. H. Sheridan's 'Comic Offering,' 1832, p. 70, was his first appearance in that annual. Under the editorship of Theodore Hook he was on the staff of the 'New Monthly Magazine' in 1837 and 1838, where he used the name of Alfred Crowquill, and inserted his first contribution, 'Achates Digby,' in xlix. 93–8. At the close of 1839 he became connected with 'Bentley's Miscellany,' in which magazine his writings are sometimes signed A. Crowquill and at other times Hal Willis, the former being illustrated by his brother. 'Mr. Crocodile,' in viii. 49–53 (1840), was the first of his long series of papers. In 1843 a selection of his articles in those two magazines was brought out in 2 vols. under the title of 'Phantasmagoria of Fun.' He was also the author of 'Eccentric Tales, by W. F. von Kosewitz,' 1827, 'The Battle of the Annuals, a Fragment,' 1835, and 'The Lord Mayor's Fool,' 1840, the last two of which were anonymous. He no doubt wrote other works, but his name is not found in the 'British Museum Catalogue' nor in any of the ordinary books on English bibliography. He was a good English classic and well acquainted with the Latin, French, German, and Dutch languages. His writings, like his conversation, have a spontaneous flow of wit. He died from heart disease, at his residence, Beaumont Square, Mile End, London, 15 Jan. 1850, and left a widow and four children.

[Gent. Mag. May 1850, p. 545; collected information.] G. C. B.

FORRESTER, DAVID (1588–1633), Scotch divine, appears to have been descended from a Stirlingshire family. His grandfather, William Forrester, was a burgess of Stirling, and he himself possessed the lands of Blairfachane and Wester Mye in that county. Born in 1588, he studied at the university of St. Andrews, where he graduated as M.A. on 22 July 1608. Alexander, earl of Linlithgow, presented him to the church of Denny, and he was ordained to the pastorate of that parish on 3 April 1610. Three years afterwards he was translated to North Leith, his induction taking place on 16 Dec. 1613. He strenuously opposed the imposition of the five articles of Perth, and so rendered himself obnoxious to King James VI and some of the bishops. The Archbishop of St. Andrews, in whose diocese he served, obtained an order from court to have Forrester cited before the high court of commission, and deposed if he refused compliance; but the Bishop of Glasgow, on whom the archbishop threw the execution of the order, declined the business, and Forrester gained a short respite. Shortly afterwards a conference took place between the bishops and a number of the nonconforming ministers, at the conclusion of which the case of Forrester was

resumed. The archbishop informed him that the king desired to know if he would conform, but he declined to give a promise. Hereupon the archbishop told him he had a charge to depose him. But Patrick Forbes [q. v.], bishop of Aberdeen, interposed, offering to take Forrester's deposition into his own hands. 'For this,' said he, 'I must needs say that though he be not yet fully resolved, yet he is somewhat more tractable than when he came to us, and though he stand on his own conscience, as every good Christian should do, yet is he as modest, and subject to hear reason, as the youngest scholar in Scotland.'

Forrester was thus obliged to betake himself north to Aberdeen, where Bishop Forbes placed him in the church of Rathven, to which he was admitted on 20 April 1620. Here, however, he signalised himself by his energetic measures against the papists, and James VI again gave orders for a process being laid against him. Through the influence of his wife's cousin, Sir William Alexander [q. v.] of Menstrie, afterwards first earl of Stirling, this was averted, and he was restored to his former charge as 'minister of the word of God at the north side of the bridge of the town of Leith,' on 20 Sept. 1627. He died there in June 1633, in the forty-fifth year of his age and twenty-fourth of his ministry. He was twice married: first, on 30 Jan. 1614, to Margaret Paterson of Stirling, by whom he had three sons, Duncan, John, and George; secondly, to Margaret, daughter of Robert Hamilton, brother of the Laird of Preston. Duncan, Forrester's eldest son, was one of the regents in the university of Edinburgh, and was served heir to his father on 13 Nov. 1633.

[Calderwood's Hist. vii. 379, 380, 407, 627; Row's Hist. pp 323, 350; Scott's Fasti Ecclesiæ Scoticanæ, i. 93, 94, iv. 698; Abbreviate of the Retours of Stirling, Nos. 125, 138, 145, &c.]

H. P.

FORRESTER, JOSEPH JAMES, Baron de Forrester in Portugal (1809–1861), merchant and wine shipper, born at Hull 27 May 1809 of Scotch parentage, went to Oporto in 1831 to join his uncle, James Forrester, partner in the house of Offley, Forrester, & Webber. He early devoted himself to the interests of his adopted country, and a laborious survey of the Douro, with a view to the improvement of its navigation, was one of the principal occupations of the first twelve years of his residence. The result was the publication in 1848 of a remarkable map of the river from Vilvestre on the Spanish frontier to its mouth at St. João da Foz on a scale of $4\frac{1}{4}$ inches to the Portuguese league. Its merit was universally recognised, commendatory resolutions were voted by the Municipal Chamber of Oporto, the Agricultural Society of the Douro, and other public bodies, while its adoption as a national work by the Portuguese government gave it the stamp of official approbation. It was supplemented by a geological survey and by a separate map of the port wine districts, reprinted in England in 1852 by order of a select committee of the House of Commons.

In 1844 Forrester published anonymously a pamphlet on the wine trade, entitled 'A Word or two on Port Wine,' of which eight editions were rapidly exhausted. This was the first step in his endeavours to obtain a reform of the abuses practised in Portugal in the making and treatment of port wine, and the remodelling of the peculiar legislation by which the trade was regulated. To these abuses and to the restrictions enforced by the Douro Wine Company in right of a monopoly created in 1756 he attributed the depression in the port wine trade. The taxation on export imposed by this body was exceedingly heavy, while an artificial scarcity was created by the arbitrary limitation of both the quantity and quality allowed to be exported. The author of the pamphlet was easily identified and bitterly attacked by the persons interested. The inhabitants of the wine country, however, supported him warmly, and he received addresses of thanks from 102 parishes of the Upper Douro.

The prize of 50*l.* offered by Mr. Oliveira, M.P., in 1851 for the best essay on Portugal and its commercial capabilities was awarded to Baron de Forrester for an admirable treatise, which went through several editions and is still a standard work. In 1852 he gave valuable evidence before the select committee of the House of Commons on the wine duties, detailing at greater length all the abuses summarised in his pamphlet. He continued to write on this and other practical subjects, publishing tracts on the vine disease, improved manufacture of olive oil, &c., and was awarded by the commissioners of the Universal Exhibition in Paris in 1855 the silver medal of the first class and five diplomas of honourable mention for the collection of publications and products he there exhibited.

On 12 May 1861 the boat in which he was descending the Douro was swamped in one of the rapids, and he was drowned. The body was never found. The ships in Lisbon and Oporto hoisted their colours half-mast high on receipt of the news, and all public buildings showed similar signs of mourning. In

the wine country he is still remembered as the 'protector of the Douro.'

An interesting sketch of his home in Oporto is contained in 'Les Arts en Portugal,' by Count Raczynski, who records a visit paid to him in August 1844. He left six children, but had been a widower for many years before his death. There is an excellent portrait of him, a large print in lithography, by Baugniet of London, 1848.

He was created Baron de Forrester for life by the crown of Portugal, made knight commander of the orders of Christ and Isabella la Catolica, and received the cross of chevalier of various orders of his adopted country. He was member of the Royal Academies of Lisbon and Oporto, of the Royal Academy of Sciences of Turin, of the English Society of Antiquaries, of the Royal Geographical Societies of London, Paris, and Berlin, and received the highest gold medals reserved for learned foreigners by the pope and by the emperors of Russia, Austria, and France. Charles Albert, king of Piedmont, during his residence in Oporto, not long before his death, detached from his own breast the cross of SS. Maurice and Lazarus, worn by him throughout his campaigns, in order to affix it to the coat of Baron de Forrester.

[Annual Register, 1861, ciii. 438; Gent. Mag. 3rd ser. July 1861, ii. 88; private information from W. Offley Forrester, esq.] E. M. C.

FORRESTER, THOMAS (1588?–1642), satirist and divine, graduated A.M. at St. Andrews University 22 July 1608. On 10 March 1623 the Archbishop of Glasgow recommended him for the ministry of Ayr, but the session reported 'that he was not a meet man.' Thereupon James I presented him to the post (10 April). About 1632 he gave 20*l.* to the fund for building the library at Glasgow University. He succeeded John Knox, a nephew of the reformer, as minister of Melrose in 1627. As an enthusiastic episcopalian, he took delight in uttering words and performing acts fitted to shock the feelings of presbyterians. At the assembly of 1638 he was accused of popery, Arminianism, &c., and was deposed 11 Dec. 1638. He took his revenge in satire. A mock litany threw ridicule on the leading covenanters and the most solemn of their doings. This was published as 'A Satire in two parts, relating to public affairs, 1638–9,' in Maidment's 'Book of Scottish Pasquils,' 1828. An epitaph on Strafford, attributed to Forrester, is printed in Cleveland's poems. Forrester died in 1642, aged 54. He married Margaret Kennitie, who died 19 Jan. 1665–6, and had a daughter, Marjory, who married a tailor of Canongate, Edinburgh, named James Alison. She obtained a pension of 20*l.* from Charles II 14 March 1678–9.

[Scott's Fasti, pt. ii. p. 559; Chambers's Eminent Scotsmen; A Book of Scottish Pasquils, 1828.] W. G. B.

FORRESTER, THOMAS (1635?–1706), Scotch theologian, brother of David Forrester, a merchant and burgess of Stirling, was born at Stirling about 1635, and admitted minister of Alva in Stirling under the bishop in 1664. The perusal of John Brown's (1610?–1679) [q. v.] 'Apologetical Relation' led him to renounce episcopacy, and he became a field preacher. He was imprisoned in Edinburgh, but liberated by the indemnity of March 1674, and was deposed on the 29th of the same month. He was proclaimed a fugitive 5 May 1684, and settled at Killearn. After the revolution he became in succession minister of Killearn (1688) and of St. Andrews (May 1692). He refused calls to Glasgow and other places, and was appointed principal of the new college at St. Andrews on 26 Jan. 1698 (St. Mary's), in which office he died in November 1706. He is well known as one of the ablest advocates of presbyterianism of his day. His principal work is 'The Hierarchical Bishop's Claim to a Divine Right tried at the Scripture Bar,' 1699. Here he controverts Dr. Scott, in the second part of his 'Christian Life,' Principal Monro's 'Inquiry,' and Mr. Honeyman's 'Survey of Naphtali.' Other works bore the titles of 'Rectius Instruendum,' 1684; 'A Vindication and Assertion of Calvin and Beza's Presbyterian Judgment and Principles,' 1692; 'Causa Episcopatus Hierarchici Lucifuga,' 1706.

[Scott's Fasti, ii. 356, 391, 691; Wodrow's Hist.; Wodrow's Analecta.] W. G. B.

FORRET, THOMAS (*d.* 1540), vicar of Dollar, Clackmannanshire, and Scottish martyr, was descended from an old family which possessed the estate of Forret in the parish of Logie, Fifeshire, from the reign of William the Lion till the seventeenth century. The name is sometimes erroneously given as Forrest. His father had been master stabler to James IV. The catholic priest, Sir John Forret, for permitting whom to administer the sacrament of baptism at Swinton in 1573 the Bishop of St. Andrews was complained against (Calderwood, *History*, iii. 272), was probably a near relative. After obtaining a good preliminary education, Forret was, through the 'help of a rich lady,' sent to study at Cologne. On his return he became a canon regular in the monastery of 'Sanct

Colmes Inche'. (Inchcolm in the Firth of Forth). The canons having, it is said, begun to manifest their discontent at their daily allowance, the abbot, in order to divert their attention from their personal grievances, gave them the works of Augustine to study instead of the book of their foundation. Its perusal effected a radical change in the thoughts of many of the recluses. 'O happy and blessed,' afterwards said Forret, 'was that book by which I came to the knowledge of the truth!' The abbot to whom he made known his change of opinions advised him to keep his mind to himself; but Forret converted the younger canons, although 'the old bottels,' he said, 'would not receive the new wine.' Afterwards he became vicar of Dollar, Clackmannanshire, where he preached every Sunday to his parishioners on the Epistles and Gospels. As at that time in Scotland no one except a black friar or grey friar was in the habit of preaching, the friars, offended at the innovation, denounced him to the Bishop of Dunkeld as a heretic, and one that 'shewed the mysteries of the Scriptures to the vulgar people in English.' The bishop, who had no interest whatever in ecclesiastical controversies, remonstrated with Forret not only for preaching 'every Sunday,' but for the more serious offence of not taking the usual due from the parishioners when any one died, of 'the cow and the uppermost cloth,' remarking that the people would expect others to do as he did. He advised Forret, therefore, if he was determined to preach, to preach only on 'one good Epistle or one good Gospell that setteth forth the libertie of the holie church.' On Forret explaining that he had never found any evil epistle or gospel in the New or Old Testament, then 'spake my lord stoutlie and said, "I thank God that I never knew what the Old and the New Testament was."' This innocent instance of devout gratitude on the part of the bishop gave rise to a proverb in Scotland: 'Ye are like the Bishop of Dunkeld that knew neither the new law nor the old law.' Forret systematically warned his parishioners against the sellers of indulgences. He also took care specially to teach them the ten commandments, and composed a short catechism for their instruction on points of prime importance in Christian belief. He was in the habit of carrying bread and cheese in his gown sleeve to any poor person who was ill. He studied from six in the morning till twelve, and again from dinner till supper; and, in order the better to hold his own against disputants, committed three chapters in Latin of the New Testament to memory every day, making his servant, Andrew Kirkie, hear him repeat them at night. Though several times summoned before the Bishop of Dunkeld to answer for his novel methods of discharging the duties of vicar, he succeeded always in giving such explanations as to escape further interference until David Beaton succeeded to the archbishopric of St. Andrews in 1539. In February 1539–1540 he and four others were summoned before Beaton, the bishop of Glasgow, and the Bishop of Dunblane as 'chief heretics and teachers of heresy,' and especially for being present at the marriage of the vicar of Tullibodie, and for eating flesh in Lent at the marriage. For this they were on the last day of February burned on the Castle Hill of Edinburgh.

[Foxe's Acts and Monuments; Calderwood's History of the Church of Scotland, i. 124–8, containing the substance of the account in John Davidson's Catalogue of Scottish Martyrs, which has been lost; Lindsay's (of Pitscottie) Chronicles of Scotland.] T. F. H.

FORSETT, EDWARD (*d.* 1630?), political writer, obtained from Elizabeth in 1583 a twenty-one years' lease of the manor of Tyburn, Middlesex, at the annual rent of 16*l.* 11*s.* 8*d.* As a justice of peace he showed himself very active in the examination of those concerned in the Gunpowder plot, and he occasionally took charge of the Tower during the absence of the lieutenant, Sir William Waad. He also held a surveyor's place in the office of works, and in May 1609 was commissioned to repair Oatlands Park (*Cal. State Papers*, Dom. Ser. Addenda, 1580–1625, p. 516). On 8 June 1611 James I granted him the manor of Tyburn, with all its appurtenances, excepting the park, for the sum of 829*l.* 3*s.* 4*d.* (*ib.* 1611–18, p. 40). It continued in his family for several years, and then passed into that of Austen by the intermarriage of Arabella Forsett, a grand-daughter, with Thomas Austen (Lysons, *Environs*, iii. 244–5). Forsett died in 1629 or 1630, probably at his chamber in Charing Cross House. His will (P. C. C. 46, Scroope), dated 13 Oct. 1629, was proved 25 May 1630 by his son, Robert Forsett, and his daughter Frances (*d.* 1668), wife of Mr. (afterwards Sir) Matthew Howland of Holborn and Streatham, Surrey, one of the king's gentlemen pensioners. Therein he describes himself as 'of Maribone in the countie of Middlesex esquier,' and desires to be buried in Marylebone Church 'in the valt there which I made in the chauncell for the buryinge of myselfe, my wife, and other such as I may terme or reckon to be mine.' He is the author of two ably written pamphlets: 1. 'A

Comparative Discovrse of the Bodies Natvral and Politiqve. Wherein . . . is set forth the true forme of a Commonweale, with the dutie of Subiects, and the right of the Soueraigne,' 4to, London, 1606. At page 51 he makes interesting allusion to the Gunpowder plot; he also argues strongly for union with Scotland (p. 58). 2. 'A Defence of the Right of Kings; wherein the power of the papacie ouer princes is refuted, and the oath of allegeance iustified. (An examination of a position published by P. R. [i.e. Robert Parsons] in the preface of his treatise . . . concerning the lawfullnesse of the Popes power ouer princes),' 4to, London, 1624, dedicated to James I. It had been written ten or twelve years previously, and was at length published by a friend who signs himself 'F. B.' Wood confounds the above Edward Forsett with another of the same names, whom he describes as 'a gentleman's son of Lincolnshire, and of the same family with the Forsets of Billesby in that county' (*Athenæ Oxon.* ed. Bliss, ii. 5). In 1590, 'or thereabouts, he became a commoner of Lincoln College, Oxford, aged eighteen; but leaving that house without the honour of a degree, retired at length to his patrimony.' An Edward Forsett 'of Billesby, co. Lincoln, gent.,' was examined before Popham and Coke in April and May 1600, when he was charged with being a papist and with denying the queen's title to the crown (*Cal. State Papers*, Dom. 1598–1601, pp. 423–5, 430, 434).

[Lysons's Environs, iii. 249, 254; Lysons's Middlesex Parishes, p. 2; Newcourt's Repertorium, i. 695; Cal. State Papers, Dom. Ser.; Overall's Remembrancia, pp. 555–6; Chester's London Marriage Licenses (Foster), col. 501; Administration Act re Ann Forsett, granted May 1645 (P. C. C.); Will of Robert Forsett, proved by decree, January 1688 (P. C. C. 125, Exton); Administration Act re Edward Forsett, granted April 1674 (P. C. C.); Will of Anne Forsett, proved May 1690 (P. C. C. 69, Dyke); Administration Act re Edward Forsett, granted October 1693 (P. C. C.)] G. G.

FORSHALL, JOSIAH (1795–1863), librarian, born at Witney in Oxfordshire on 29 March 1795, was the eldest son of Samuel Forshall. He received some of his education at the grammar schools of Exeter and Chester, and in 1814 entered Exeter College, Oxford. He graduated B.A. in 1818, taking a first class in mathematics and a second in litt. hum. He became M.A. in 1821, and was elected fellow and tutor of his college. He was appointed an assistant librarian in the manuscript department of the British Museum in 1824, and became keeper of that department in 1827. In 1828 he was elected a fellow of the Royal Society. He edited the catalogue of the manuscripts in the British Museum (new series): pt. i. the Arundel MSS.; pt. ii. the Burney MSS.; pt. iii. index, 1834, &c. fol., and also the 'Catalogus Codicum Manuscriptorum Orientalium [in the Brit. Mus.]: Pars Prima Codices Syriacos et Carshunicos amplectens,' 1838, &c. fol. He also edited the 'Description of the Greek Papyri' in the Brit. Mus., pt. i. 1839, 8vo. In 1828 he had been appointed secretary to the museum, and in 1837 resigned his keepership in order to devote himself exclusively to his secretarial duties. He was examined before the select committee appointed to inquire into the museum in 1835–6, and made some curious revelations on the subject of patronage. As secretary he had much influence with the trustees. He was greatly opposed to any attempts to 'popularise' the museum. In 1850 he published a pamphlet entitled 'Misrepresentations of H.M. Commissioners [who inquired into the British Museum in 1848–9] exposed,' and about that time retired from the museum on account of ill-health. After his resignation Forshall lived in retirement, spending much of his time, till his death, at the Foundling Hospital, of which he had been appointed chaplain in 1829. He died at his house in Woburn Place, London, on 18 Dec. 1863, after undergoing a surgical operation. Forshall was a man of ability, and of a kindly disposition. Besides the catalogues already mentioned he published, in conjunction with Sir F. Madden, the well-known edition of 'The Holy Bible . . . in the earliest English Versions made by John Wycliffe and his followers,' 1850, 4 vols. 4to. To this work he had given up much time during twenty-two years. He also published editions of the Gospels of St. Mark (1862, 8vo), St. Luke (1860, 8vo), and St. John (1859, 8vo), arranged in parts and sections, and some sermons. His works 'The Lord's Prayer with various readings and critical notes' (1864), 8vo, and 'The First Twelve Chapters of . . . St. Matthew' in the received Greek text, with various readings and notes, 1864, 8vo, were published posthumously.

[Gent. Mag. 1864, 3rd ser. xvi. 128; Statutes and Rules of the Brit. Mus. (1871); Cowtan's Memories of the Brit. Mus. 6, 66, 69, 365–76; Brit. Mus. Cat.] W. W.

FORSTER, BENJAMIN (1736–1805), antiquary, was born in Walbrook, London, 7 Aug. 1736, being the third son of Thomas Forster, a descendant of the Forsters of Etherston and Bamborough, and his wife

Dorothy, granddaughter of Benjamin Furly [q. v.], the friend and correspondent of Locke. He was educated at Hertford school and at Corpus Christi College, Cambridge, where he had as friends and fellow-students the antiquarians Richard Gough and Michael Tyson. He graduated as B.A. in 1757, becoming M.A. and fellow of his college in 1760, and B.D. 1768. Having taken orders, 'though he was never very orthodox,' he became in succession curate of Wanstead and of Broomfield and Chignal Smeely in Essex (1760), Lady Camden lecturer at Wakefield (1766), and rector of Boconnoc, Broadoak, and Cherichayes in Cornwall (1770). He died at Boconnoc parsonage on 2 Dec. 1805, his tomb being, by his orders, merely inscribed 'Fui.' He was somewhat eccentric, surrounding himself with multifarious pet animals, to whom he was much attached; but his letters show him to have been a man of taste and learning, and a skilful antiquary. These letters are preserved in Nichols's 'Literary Anecdotes,' ix. 648–50, and 'Literary Illustrations,' v. 280–90, while many of Gough's letters to him are in a volume privately printed at Bruges (1845–50) by his great-nephew, Thomas Ignatius Maria Forster [q. v.], entitled 'Epistolarium Forsterianum.' Among his other friends were the poets Mason and Gray.

[Gent. Mag. 1849, xxxii. 431; Nichols's Illustrations, viii. 554; Boase and Courtney's Bibl. Cornub.] G. S. B.

FORSTER, BENJAMIN MEGGOT (1764–1829), man of science, second son of Edward Forster the elder [q. v.] and his wife Susanna, was born in Walbrook, London, 16 Jan. 1764. He was educated with his brothers at Walthamstow, and became a member of the firm of Edward Forster & Sons, Russia merchants, but attended very little to business. During his whole life he was attached to the study of science, especially botany and electricity. He executed many fine drawings of fungi, communicated various species to Sowerby, and in 1820 published, with initials only, 'An Introduction to the Knowledge of Fungusses,' 12mo, pp. 20, with two plates. He contributed numerous articles to the 'Gentleman's Magazine' under various signatures and on various subjects, and is credited with eight scientific contributions to the 'Philosophical Magazine' in the Royal Society's Catalogue. They deal with fungi, the electric column, and atmospheric phenomena. He invented the sliding portfolio, the atmospherical electroscope, and an orrery of perpetual motion, the last being a failure. Ceaseless in his exertions in the cause of humanity, he was one of the earliest advocates of emancipation, and one of the first members of the committee of 1788 against the slave trade. He also joined the societies for the suppression of climbing chimney-sweepers, for diffusing knowledge respecting capital punishments, for affording refuge to the destitute, and for repressing cruelty to animals, he being conscientiously opposed to field sports. He also framed the child-stealing act. He never married, living with his father and mother till their death, when he took a cottage called Scotts, at Hale End, Walthamstow, where he died 8 March 1829.

[Gent. Mag. (1829), xcix. 279; Nichols's Illustrations, viii. 553; Epistolarium Forsterianum, vol. ii. pp. xiii–xv.] G. S. B.

FORSTER, EDWARD, the elder (1730–1812), banker and antiquary, the son of Thomas and brother of Benjamin Forster [q. v.], was born 11 Feb. 1730, and was educated at Felstead school. He then went to Holland to his relative Benjamin Furly, from whom he received the original letters of Locke, afterwards published by his grandson. He married Susanna Furney, a member of an old Somerset family, by whom he left three sons, Thomas Furly [q. v.], Benjamin Meggot [q. v.], and Edward (1765–1849) [q. v.], and a daughter Susanna Dorothy (1757–1822), who married the Rev. J. Dixon, rector of Bincombe, Dorsetshire. In 1764 he settled at Walthamstow, where his leisure was employed in riding in search of scenery and antiquities, in sketching, etching, and writing of occasional verses. In 1774 he published the speeches made by him at the bar of the House of Commons on the linen and Russia trades, his only other publication being 'Occasional Amusements,' 12mo, 1809, pp. 87, a volume of verse. He was a member of the Mercers' Company, a director of the London Docks, governor of the Royal Exchange, and, for nearly thirty years, of the Russia Company, in which capacity he gave an annual ministerial dinner. When consulted by Pitt as to a forced paper currency he was offered a baronetcy. He died at Hoe Street, Walthamstow, 20 April 1812. Though neither a sportsman nor a practical naturalist, he was very fond of horses and dogs, and was an ardent lover of nature. Addison, Swift, and Rousseau were his favourite authors, and Gray, Gough, and Tyson were among his personal friends. One of his letters (*Epistolarium Forsterianum*, i. 205–26) contains a reference to Gray's 'Elegy' as early as 1751. Edward Forster is stated (Nichols, *Anecdotes*, viii. 596) to have been the introducer of bearded wheat from Smyrna. His portrait was painted

by Shee for the Mercers' Company in 1812, and by Hoppner for the Royal Exchange, the latter having been privately engraved in mezzotint.

[Nichols's Anecdotes, vi. 331–3, 616, viii. 1, 596, ix. 720; Gent. Mag. 1849, xxxii. 431; Epistolarium Forsterianum, 1845, i. 205–26, Bruges, privately printed.] G. S. B.

FORSTER, EDWARD (1769–1828), miscellaneous writer, born at Colchester, Essex, on 11 June 1769, was the only son of Nathaniel Forster, D.D. (1726?–1790) [q. v.], rector of All Saints in that town. After receiving some instruction at home, he was placed at Norwich grammar school, then presided over by his father's intimate friend, Samuel Parr. On 5 May 1788 he matriculated at Balliol College, Oxford, where he divided his time in desultory study of medicine and law. Towards the end of 1790 he married Elizabeth, widow of Captain Addison, and youngest daughter of Philip Bedingfeld of Ditchingham Hall, Norfolk (Burke, *Landed Gentry*, 4th edit. p. 80). In order to renew his acquaintanceship with Parr, Forster took a house at Hatton, Warwickshire, where he resided for some time; but his wife, by whom he had no children, lived only four years after their union. He ultimately became a member of St. Mary Hall, Oxford, where he graduated B.A. on 21 Feb. 1792, and entered himself at Lincoln's Inn on 15 June of the same year (Foster, *Alumni Oxon.* p. 478). Deciding, however, to become a clergyman, he was ordained priest by Porteus, bishop of London, in 1796. He proceeded M.A. on 16 Feb. 1797 (*Oxford Graduates*, 1851, p. 237). On 3 Aug. 1799, being then resident at Weston, Oxfordshire, he married as his second wife Lavinia, only daughter of Thomas Banks, R.A. [q. v.], the sculptor (*Gent. Mag.* lxix. pt. ii. 716). He now entered into an engagement with a bookseller, William Miller of Old Bond Street, subsequently of Albemarle Street, to issue tastefully printed editions of the works of standard authors, illustrated by the best artists of the day. His first venture was an edition of Jarvis's translation of 'Don Quixote,' 4 vols. 8vo, 1801, 'with a new translation of the Spanish poetry, a new life of Cervantes, and new engravings.' Having been successful in this, he published some works of less importance, while he was preparing for the press a new translation, from the French of Antoine Galland, of the 'Arabian Nights,' 5 vols. 4to, London, 1802, with twenty-four engravings from pictures by R. Smirke, R.A. During the same year he brought out in quarto an edition of 'Anacreon,' for which Bulmer furnished a peculiarly fine Greek type; the title-plates and vignettes were from the pencil of Mrs. Forster. Various editions of dramatic authors, under the titles of 'British Drama,' 'New British Theatre,' 'English Drama,' some of them illustrated with engravings from designs by the first artists, successively employed his time.

In 1803 he was presented to the rectory of Somerville Aston, Gloucestershire, by an old friend, Lord Somerville, who had procured for him the appointment of chaplain to the Duke of Newcastle in 1796; but there being no parsonage-house on the living residence was dispensed with, and he settled in London, where his pulpit oratory was in demand. He was from 1800 to 1814 successively morning preacher at Berkeley and Grosvenor chapels; and at Park Street and King Street chapels, in which he divided the duty alternately with Sydney Smith, Stanier Clarke, T. F. Dibdin, and other admired preachers. In 1805 Forster entered into a correspondence with Scott on the subject of a projected edition of Dryden, subsequently abandoned. Forster had at a later period intended publishing an 'Essay on Punctuation,' which he had made his especial study, and on which his views were approved by Scott. An elegant quarto edition of 'Rasselas,' with engravings by A. Raimbach, from pictures painted for the purpose by Smirke, was issued by Forster in 1805; it was followed in 1809 by a small privately printed volume of verse, entitled 'Occasional Amusements,' which appeared without his name. But his chief publication was the splendid work in folio entitled 'The British Gallery of Engravings,' consisting of highly finished prints in the line manner from paintings by the old masters 'in the possession of the king and several noblemen and gentlemen of the United Kingdom.' Descriptions in English and French accompany each engraving. The first number of this work appeared in 1807, and in 1813 the first volume only was completed, when, the expenses considerably exceeding the profits, it was found necessary to abandon its further publication altogether. After the peace of 1815 Forster removed with his family to Paris, his finances having suffered by his publications. He was then engaged in publishing a 'Plautus,' and three volumes were already completed, when it was stopped by the sudden death of the printer. About a year after he had settled in Paris Forster began to preach in the French protestant church of the Oratoire, and eventually obtained a grant from the consistory for the use of the church when it was not required for French service. Here he officiated until the autumn of 1827, when ill-health compelled him to resign. In 1818 he was

appointed to the post, founded at his suggestion, of chaplain to the British embassy, which he continued to hold until his death. In 1824 the Earl of Bridgewater made him his chaplain. Forster died at Paris on 18 Feb. 1828, after a lingering illness, and was buried in the cemetery of Père la Chaise in that city. He left a widow and three daughters, for whose benefit were published 'Sermons preached at the Chapel of the British Embassy, and at the Protestant Church of the Oratoire, in Paris, by Edward Forster, with a short Account of his Life' [edited by Lavinia Forster], 2 vols. 8vo, Paris, 1828. Forster had been elected F.R.S. on 10 Dec. 1801, and F.S.A. previously. He was also an active supporter of the Royal Institution from its commencement, was appointed honorary librarian by the directors, and was engaged to deliver lectures there during three following seasons.

[Gent. Mag. xcviii. pt. i. 566.] G. G.

FORSTER, EDWARD, the younger (1765–1849), botanist, was born at Wood Street, Walthamstow, 12 Oct. 1765, being the third and youngest son of Edward the elder [q. v.] and Susanna Forster. He received his commercial education in Holland, and entered the banking-house of Forster, Lubbocks, Forster, & Clarke. He began the study of botany in Epping Forest at fifteen, and in conjunction with his two brothers he afterwards cultivated in his father's garden almost all the herbaceous plants then grown, and contributed the county lists of plants to Gough's edition of Camden (1789). In 1796 he married Mary Jane, only daughter of Abraham Greenwood, who died in 1846 without surviving issue. Forster was one of the early fellows of the Linnean Society, founded in 1788, was elected treasurer in 1816, and vice-president in 1828. With his brothers he was one of the chief founders of the Refuge for the Destitute in Hackney Road. He died of cholera, 23 Feb. 1849, two days after inspecting the refuge on the occasion of an outbreak of that disease. He was buried in the family vault at Walthamstow. He was exceedingly temperate and methodical, shy, taciturn, and exclusive, rising early to work among his extensive collections of obscure British plants before banking hours, and devoting his evenings to reading and to his large herbarium, collected in many parts of England. He resided chiefly at Hale End, Walthamstow, but at the time of his death at the Ivy House, Woodford, Essex. In 1817 he had printed a catalogue of British birds (*Catalogus avium in insulis Britannicis habitantium cura et studio Eduardi Forsteri jun.*, London, 1817, 8vo, pp. 48), but seems subsequently to have devoted his attention to plants exclusively. He printed various papers on critical species of British plants in the 'Transactions' of the Linnean Society, the 'Annals and Magazine of Natural History,' and the 'Phytologist,' and collected material towards a flora of Essex. His knowledge of British plants was critically exact, several species being described by him in the 'Supplement to English Botany' (1834). At his death his library and herbarium were sold, the latter being purchased by Robert Brown and presented to the British Museum. There is an oil painting of Forster by Eddis at the Linnean Society, and a lithograph by T. H. Maguire, published in the year of his death.

[Gent. Mag. 1849, xxxii. 432; Nichols's Illustrations, viii. 554; Proc. Linn. Soc. ii. 39; Epistolarium Forsterianum, 1850, vol. ii. p. xv, Bruges, privately printed; Gibson's Flora of Essex, 1862, p. 448.] G. S. B.

FORSTER, GEORGE (*d.* 1792), traveller, a civil servant of the East India Company on the Madras establishment, undertook and safely accomplished in 1782 the then remarkable feat of travelling from Calcutta overland into Russia. His journey took him through Cashmere, Afghanistan, Herat, Khorassan, and Mazanderan to the Caspian Sea, which he crossed. While in England he prepared for the press 'Sketches of the Mythology and Customs of the Hindoos' (8vo, 84 pp., 1785), and on his return to India he wrote an account of his journey, the first volume of which was published at Calcutta in 1790. In 1792 he was sent on an embassy to the Mahrattas, and died at Nagpore. The narrative of his journey was completed from his papers, and published in London by an unknown editor as 'A Journey from Bengal to England through the Northern part of India, Kashmire, Afghanistan, and Persia, and into Russia by the Caspian Sea' (2 vols. 4to, 1798). He is often confused with Johann Georg Adam Forster [q. v.], as, for example, in 'Monthly Review,' December 1798 (xxvii. 361*n.*), where, in a review of the journey, he is described as the son of Johann Reinhold Forster.

[Authorities in text.] J. K. L.

FORSTER, HENRY PITTS (1766?–1815), orientalist, entered the Bengal service of the East India Company 7 Aug. 1783 (we may thus place his birth in or about 1766), became collector of Tipperah in 1793, and registrar of Diwani Adalat of the twenty-four Pargannas in 1794. To Forster belongs the credit of publishing the first English work of lexicography for the Bengali language. The first part of this book, the 'English and

Bengalee Vocabulary,' appeared at Calcutta in 1799. It is evident, from the lengthy preface to this work, that it was undertaken on political and practical, as well as on literary, grounds. Bengali at this time was, officially at least, an unrecognised vernacular, and Forster rightly insists on the absurdity and inconvenience of continuing to use Persian in courts of law. It was thus due to the efforts of Forster, seconded among Europeans by Carey, Marshman, and the other Serampur missionaries, and among the natives by Rāmamohan Ray and his friends, that Bengali not only has become the official language of the presidency, but now ranks as the most prolific literary language of India. The second volume appeared in 1802. Meanwhile Forster was also directing his attention to Sanskrit. We find from the advertisement of the 'Bengali Vocabulary,' appearing in the 'Calcutta Gazette' 26 Aug. 1802, that he had then finished, and proposed to publish by subscription, an 'Essay on the Principles of Sanskrit Grammar,' and as a sequel the text and translation of a native grammar, the 'Mugdhabodha' of Vopadeva. The latter work seems not to have been published; no trace of it, at all events, is to be found in the ordinary bibliographical works on the subject. The essay finally appeared in 1810, and from its preface we learn that it was submitted in manuscript to the 'College Council' in 1804, at which time 'none of the elaborate works on Sanskrit by Mr. Colebrooke, Mr. Carey, or Mr. Wilkins had made their appearance.' It is a laborious work, not, indeed, calculated to attract students to the pursuit of oriental learning, but abounding in tabular and statistical information, founded on the intricate and often merely theoretical lucubrations of the ancient native schools of grammar. In 1803–4 Forster was employed at the Calcutta Mint, of which he rose to be master. In 1815 he was 'nominated to sign stamp paper.' He died in India 10 Sept. of the same year.

[Dodwell and Miles's Bengal Civil Servants; Calcutta Gazette, as above.] C. B.

FORSTER, JOHANN GEORG ADAM (1754–1794), commonly known as GEORGE, naturalist, descended from a Yorkshire family which left England on the death of Charles I and settled in Polish Prussia, eldest son of Johann Reinhold Forster, also known as a traveller, naturalist, and writer, and a minister of the reformed church, was born in his father's parish of Nassenhuben, near Danzig, on 27 Nov. 1754. Reinhold Forster, who had become a minister at the desire of his father, was by inclination a student and a naturalist, and under his teaching George's talents were early developed in the same direction. In 1765 Reinhold accepted an invitation to Russia, and from that time, throwing off his clerical capacity, devoted himself entirely to scientific and literary pursuits. George was placed at a school in St. Petersburg, where he acquired a knowledge of Russian, and again accompanied his father when he went to England towards the end of 1766. Here Reinhold was for some years teacher of French, German, and natural history in a school in Warrington, and George, pursuing his general studies, was also acquiring a remarkable mastery of English. In 1770 the family removed to London, on a proposal from Alexander Dalrymple [q. v.] to employ Reinhold in the service of the East India Company. The plan fell through, and for the next two years the father supported his family by translating, in which work he was assisted by George, and especially, it is said, in the translation into English of Bougainville's voyage, published under the father's name in 1772. Reinhold Forster accompanied Cook in his second voyage as naturalist [see COOK, JAMES], taking George with him as his assistant. On their return in 1775 the two in concert published 'Characteres Generum Plantarum quas in Itinere ad Insulas Maris Australis collegerunt, descripserunt, delinearunt, annis MDCCLXXII–MDCCLXXV, Johannes Reinhold Forster et Georgius Forster' (fol. 1775). A second edition, really the same with a new title-page, was issued in 1776. The publication obtained for George his election as fellow of the Royal Society, an honour which had been conferred on the father before the voyage. The Forsters, however, were in want of money; Reinhold was always in difficulties, and of the 4,000*l.* which had been paid him for the services of himself and son during the three years' voyage, much had been swallowed up in necessary expenses. He had expected to have to write the narrative of the voyage, and to reap a large profit; but Cook determined to write it himself, and as Reinhold would not submit to any compromise he was ordered by the admiralty not to write at all. He complied with the letter of the order, but set George to do it instead, and a few weeks before the publication of Cook's narrative George Forster's was published under the title, 'A Voyage round the World in his Britannic Majesty's sloop Resolution, commanded by Captain James Cook, during the years 1772–5' (2 vols. 4to, 1777). A translation into German was published in 1779. The circumstances of this publication naturally drew down on the Forsters the ill-will of the admiralty on the one hand and of Cook's friends on the other;

and Wales, the astronomer of the expedition, published as a pamphlet, 'Remarks on Mr. Forster's Account of Captain Cook's last Voyage . . .' (8vo, 1778), in which Forster and his father and his book were criticised with more ill-nature than good judgment. Forster answered in much better taste with a 'Reply to Mr. Wales's Remarks' (4to, 1778), and a few months later published 'A Letter to the Right Honourable the Earl of Sandwich, First Lord Commissioner of the Admiralty' (4to, 1778), in which he accused his lordship of going back from his agreement, of forfeiting his plighted word, and of persecuting his father in order to gratify the spite and malice of Miss Ray [see MONTAGU, EDWARD, fifth EARL OF SANDWICH]. The statement, however, was unsupported by proof, and Sandwich was too well accustomed to such charges to take them to heart. Reinhold Forster had meantime been imprisoned for debt, and George, who in October 1777 had gone to Paris for a short time, apparently in the hope of getting some assistance, now, in October 1778, crossed over to Germany, where he found influential friends. This was the end of his connection with England. He obtained a post as teacher in the gymnasium of Cassel, and was afterwards professor of natural history in the university of Wilna, an appointment which he relinquished on the invitation of the empress of Russia to take part in a Russian voyage of discovery. The outbreak of the war with Turkey put an end to the plan, and Forster became librarian at Mainz, where he continued from 1788 to 1792. During this time, in 1790, he accompanied Alexander von Humboldt on a three months' tour down the Rhine, and through Belgium and Holland, the account of which he afterwards published as 'Ansichten vom Niederrhein u. s. w.,' perhaps the most popular of his many writings. Forster had married in 1783 Therese, the daughter of Heyne, the celebrated critic and philologist. The marriage seems to have been one of mutual attachment; but in the course of years love grew cold, and Therese, who is described as having imbibed the communistic views of the marriage tie, did not feel herself bound to a husband for whom she no longer felt a passion. Forster, though he still loved her ardently, seems to have been willing to take measures for a divorce. He entered with enthusiasm into the schemes for a democracy and a republic, and early in March 1793 was sent by the citizens of Mainz as their representative and deputy to the national convention of Paris. He was still there when, on 10 Jan. 1794, he died of a scorbutic fever. He left one child, a daughter, who in 1843 published a collected edition of his works in nine volumes. These, however, are but a small part of what he wrote, for his translations, on which he laboured almost incessantly, have no place among them, except, indeed, the German version of the 'Voyage round the World.' The style of his English writings, which have been already named, is uncommonly pure and good, and Germans speak most highly of the charm and polish of his writings in his mother-tongue (KNIGGE, *Briefe auf einer Reise . . . geschrieben*, 1793, p. 58). He is spoken of as a man capable of inspiring feelings of warm affection, and loved by all who knew him (*Monthly Review*, 1794, xiii. 544). But his life was a continual hard struggle with penury, and the breakdown of his domestic happiness seems to have unhinged his mind during the last two years of his life.

His English works bear on the title-page the name of George Forster, as, indeed, do most of his German publications. In consequence of this he is frequently confused with his namesake, George Forster [q. v.], who died in 1792, the confusion being sometimes most insidious and puzzling; as, for instance, in Chalmers's 'Biographical Dictionary,' where he is said to have been, about 1790, studying the oriental languages with a view to travelling in Thibet and India. His linguistic attainments were remarkable, but it does not appear that they included any of the languages of Asia.

[Allgemeine deutsche Biographie, art. by Alfred Dove.] J. K. L.

FORSTER, JOHN (1812–1876), historian and biographer, was born at Newcastle on 2 April 1812. He was the eldest of the four children of Robert Forster and Mary his wife, daughter of the keeper of a dairy-farm in Gallowgate. Robert Forster and his elder brother, John, were grandsons by a younger son of John Forster, landowner, of Corsenside in Northumberland. Having nothing to inherit from the family property, the brothers became cattle-dealers in Newcastle; and Robert's children were chiefly indebted for their education to their uncle John, whose especial favourite from the first was his nephew and namesake. John Forster was placed by him at an early age in the grammar school of Newcastle. There he became the favourite pupil of the headmaster, the Rev. Edward Moises. Eventually he became captain of the school, as Lord Eldon and Lord Collingwood had been before him. A tale written by him when he was fresh from the nursery appeared in print. While yet a mere child he took delight in going to the theatre. In answer to

remonstrances he wrote a singularly clever and elaborate paper, in June 1827, entitled 'A Few Thoughts in Vindication of the Stage.' On 2 May 1828 a play of his in two acts, called 'Charles at Tunbridge, or the Cavalier of Wildinghurst,' was performed at the Newcastle Theatre, written 'expressly,' as 'by a gentleman of Newcastle,' for the benefit of Mr. Thomas Stuart. Forster's success at school induced his uncle John to send him to Cambridge in October 1828, but within a month he decided to move on to London. By his uncle's help he was at once sent to the newly founded University College, and entered as a law student at the Inner Temple on 10 Nov. 1828. His instructor in English law at University College was Professor Andrew Amos [q. v.] Among his fellow-students and fast friends for life were James Emerson Tennent [q. v.] and James Whiteside [q. v.] In the January number of the 'Newcastle Magazine' for 1829 a paper of Forster's appeared (his earliest contribution to the periodicals) entitled 'Remarks on two of the Annuals.' In that year he first made the acquaintance of Leigh Hunt, of whom he afterwards wrote: 'He influenced all my modes of thought at the outset of my life.' As early as March 1830 he projected a life of Cromwell. He was already studying in the chambers of Thomas Chitty [q. v.] In 1832 Forster became the dramatic critic on the 'True Sun.' In the December of that year Charles Lamb died; in 1831 Lamb had written to him: 'If you have lost a little portion of my good will, it is that you do not come and see me oftener.' In December 1832 both Lamb and Leigh Hunt were contributing to a series of weekly essays which Moxon had just then commenced under Forster's direction, called 'The Reflector,' of which a few numbers only were published. In 1833 Forster was writing busily on the 'True Sun,' the 'Courier,' the 'Athenæum,' and the 'Examiner.' Albany Fonblanque [q. v.], who had just become editor, appointed Forster the chief critic on the 'Examiner,' both of literature and the drama. In 1834, being then twenty-two years of age, he moved into his thenceforth well-known chambers at 58 Lincoln's Inn Fields. In 1836 he published in 'Lardner's Cyclopædia' the first of the five volumes of his 'Lives of the Statesmen of the Commonwealth,' including those of Sir John Eliot and Thomas Wentworth, earl of Strafford. Vol. ii., containing those of Pym and Hampden, appeared in 1837; vol. iii., giving those of Vane and Marten, in 1838; vols. iv. and v., completing the work in 1839, being devoted to the life of Oliver Cromwell. While engaged in the composition of this work he was betrothed to the then popular poetess, L. E. L[andon]. An estrangement, however, took place between them, and in 1838 Miss Landon married George Maclean. Forster for two years, 1842 and 1843, edited the 'Foreign Quarterly Review,' where his papers on the Greek philosophers bore evidence of scholarship. On 27 Jan. 1843 he was called to the bar at the Inner Temple. Besides writing in Douglas Jerrold's 'Shilling Magazine' 'A History for Young England,' Forster in 1845 contributed to the 'Edinburgh Review' two masterly articles on 'Charles Churchill' and 'Daniel Defoe.' His intimate personal friends by that time included some of the most intellectually distinguished of his contemporaries, and on 20 Sept. 1845 Forster, in association with several of these, began to take part in a series of amateur theatricals, which for ten years enjoyed a certain celebrity. As Ford in the 'Merry Wives of Windsor,' as Kitely in 'Every Man in his Humour,' as Ernani in Victor Hugo's drama so entitled, he took part in the 'splendid strolling' which, under the lead of Dickens and Lytton, was intended to promote, among other objects, the establishment of the Guild of Literature and Art. On 9 Feb. 1846 Forster was installed editor of the 'Daily News,' in succession to Dickens, but resigned the post in October. In 1847 he assumed the editorship of the 'Examiner,' succeeding Albany Fonblanque, and held the post for nine years. He was now rewriting, for the twelfth time, his unpublished life of Goldsmith. In 1848 it appeared in one volume, as 'The Life and Adventures of Oliver Goldsmith.' Daintily illustrated by his friends Maclise, Stanfield, Leech, Doyle, and Hamerton, it won instant popularity. Six years afterwards Forster expanded the work into two volumes, with the enlarged title of the 'Life and Times' of Goldsmith. In this, as in more than one later instance, he marred the original outline by his greater elaboration, overcrowding his canvas with Goldsmith's contemporaries. When the first draft of the work was in preparation, Dickens humorously said of him that 'nobody could bribe Forster' unless it was with a 'new fact' for his life of Goldsmith. He contributed to the 'Quarterly Review,' in September 1854, a brilliant paper on Samuel Foote, and in March 1855 a sympathetic monograph on Sir Richard Steele. At the end of 1855 he was appointed secretary to the commissioners of lunacy, with an income of 800*l.* a year. He withdrew at once from the editorial chair of the 'Examiner,' for which he never afterwards wrote a line, devoting his leisure from that time forward exclusively to literature. On the appearance of Guizot's 'History of the

English Commonwealth,' Forster, in January 1856, wrote a criticism of it in the 'Edinburgh Review,' entitled 'The Civil Wars and Oliver Cromwell.' On 24 Sept. 1856 he married Eliza Ann, daughter of Captain Robert Crosbie, R.N., and widow of Henry Colburn, the well-known publisher. He began his happy home life at 46 Montagu Square, where he remained until his removal to Palace Gate House, which in 1862 he built for himself at Kensington. In 1858 he collected his 'Historical and Biographical Essays' in two volumes, among which there appeared for the first time his two important papers headed respectively 'The Debates on the Grand Remonstrance' and 'The Plantagenets and Tudors, a Sketch of Constitutional History.' In 1860 he published his next work, 'The Arrest of the Five Members by Charles I, a chapter of History Rewritten,' and in the same year he brought out, in a greatly enlarged form, 'The Debates on the Grand Remonstrance, November and December 1641, with an Introductory Essay on English Freedom under Plantagenet and Tudor Sovereigns.' In November 1861 Forster resigned his secretaryship to the lunacy commission on his appointment as a commissioner of lunacy, with a salary of 1,500*l.* a year. In 1864 he expanded his 'Life of Sir John Eliot' into two large volumes, and apparently intended to elaborate in the same way his other memoirs of the statesmen of the Commonwealth. The deaths, within six years of each other, of three of his intimate friends gave him, however, other occupation. Landor dying on 17 Sept. 1864, Forster saw through the press a complete edition of his 'Imaginary Conversations,' and in 1869 published his 'Life of Landor' in 2 vols. Upon the death of Alexander Dyce in 1869, Forster corrected and published his friend's third edition of Shakespeare, and prefixed a memoir to the official catalogue of the library bequeathed by Dyce to the nation. Dickens's death, on 9 June 1870, led to his last finished biography. His 'Life of Dickens' was published, the first volume in 1872, the second in 1873, and the third in 1874. His failing health had induced him, in 1872, to resign his office of lunacy commissioner. He survived all his relations, and felt deeply each successive death. His father died in 1836; his younger brother, Christopher, in 1844; his mother, who is described as 'a gem of a woman,' in 1852; his sister Jane in 1853; and his sister Elizabeth in 1868. Forster had long meditated another work, for which he had collected abundant materials. This was the 'Life of Jonathan Swift.' The preface to it was dated June 1875, but the first and only finished volume was not published until the beginning of 1876. The hand of death was already upon him while he was correcting the last sheets of vol. i. for the press. He died on 2 Feb. 1876, almost upon the morrow of the book's publication. He was followed to his grave at Kensal Green, on 6 Feb., by a group of attached friends, his remains being buried there beside those of his favourite sister Elizabeth.

Those who knew Forster intimately were alone qualified to appreciate at their true worth his many noble and generous peculiarities. Regarded by strangers, his loud voice, his decisive manner, his features, which in any serious mood were rather stern and authoritative, would probably have appeared anything but prepossessing. Beneath his unflinching firmness and honesty of purpose were, however, the truest gentleness and sympathy. Outsiders might think him obstinate and overbearing, but in reality he was one of the tenderest and most generous of men. A staunch and faithful friend, he was always actively zealous as the peacemaker. While he had the heartiest enjoyment of society he had a curious impatience of little troubles, and yet the largest indulgence for the weakness of others. It was regarded as significant that Dickens allotted to him, in Lord Lytton's comedy of 'Not so bad as we seem,' the character of Mr. Hardman, who, with a severe and peremptory manner, is the readiest to say a kindly word for the small poet and hack pamphleteer. By his will, dated 26 Feb. 1874, he bequeathed to the nation 'The Forster Collection,' now at South Kensington. The library of eighteen thousand books includes the first folio of Shakespeare, the first edition of 'Gulliver's Travels,' 1726, with Swift's corrections in his own handwriting, and other interesting books. The manuscripts in the collection embrace nearly the whole of the original manuscripts of the world-famous novels of Charles Dickens. These, with forty-eight oil-paintings and an immense number of the choicest drawings, engravings, and curiosities, were left by Forster to his widow during her life, and afterwards, for the use of the public, to the Department of Science and Art at South Kensington. Mrs. Forster at once, however, surrendered her own right, to secure without delay the complete fulfilment of her husband's intention.

[The two principal sources of information in regard to the subject of this memoir, apart from the writer's own personal knowledge, are Professor Henry Morley's Sketch of John Forster, prefixed to the Handbook of the Forster and Dyce Collections, pp. 1–21, 1877, and the Rev. Whitwell Elwin's Monograph on John Forster,

prefixed to the Catalogue of the Forster Library, pp. i–xxii, 1888. Reference may also be made to the Times of 2 and 7 Feb. 1876; Athenæum, 5 Feb. 1876; Alderman Harle's sketch of John Forster in Newcastle Daily Chronicle of 15 Feb. 1876, reprinted, in February 1888, in Monthly Chronicle of North-Country Lore and Legend, ii. 49–54; Men of the Time, 9th edit. p. 413; Annual Register for 1876, p. 134.] C. K.

FORSTER, JOHN COOPER (1823–1886), surgeon, was born on 13 Nov. 1823 in Mount Street, Lambeth, his father and grandfather having been medical practitioners there. After being at King's College School Forster entered at Guy's Hospital in 1841, became M.R.C.S. in 1844, M.B. London in 1847, gaining a gold medal in surgery, and F.R.C.S. in 1849. In 1850 he was appointed demonstrator of anatomy at Guy's, in 1855 assistant surgeon, and in 1870 full surgeon. In 1880, when senior surgeon, he resigned his appointment, at the same time that Dr. Habershon resigned the senior physiciancy, as a mark of disapproval of the conduct of the governors and treasurer of the hospital in disregarding the opinions of the medical staff on questions relating to the nursing staff. After their resignation over four hundred Guy's men subscribed to a testimonial and presentation of silver plate to both. After being long a member of the council of the College of Surgeons and examiner in surgery he was in 1884–5 president of the college, and did much to facilitate the starting of the combined examination scheme of the colleges of physicians and surgeons. On the termination of his year of office he retired from practice, having long ceased to extend it owing to his large private means. After a stay at Cannes and Nice in January and February following he returned home prostrated by the cold of travelling, and died of an obscure disease on 2 March 1886 (see Mr. Jonathan Hutchinson's remarks on the case, *British Medical Journal*, 13 March 1886).

Forster was a good practical surgeon, prompt and decisive in the wards, and by no means lacking in boldness as an operator. He was the first to perform gastrostomy in England in 1858, and went to Aberdeen to study Pirrie's procedure of acupressure in 1867, and in various papers in the Pathological and Clinical Society's 'Transactions,' and by his reports of surgical cases in 'Guy's Hospital Reports,' showed enlarged views and keen observation. His clinical lectures were terse, emphatic, and full of common sense. His only published volume was on 'The Surgical Diseases of Children,' 1860. There is no doubt that Forster would have done more as a surgeon but for his easy circumstances. He was a good practical horticulturist, a very skilful oarsman, having a very wide and complete knowledge of English waterways, and a devoted fly-fisher; he was also noted for his cheery and well-planned hospitality.

[Guy's Hospital Reports, vol. xliv. 1887, Memorial Notice by W. H. A. Jacobson.] G. T. B.

FORSTER, NATHANIEL, D.D. (1718–1757), classical and biblical scholar, was born on 3 Feb. 1717–18 at Stadscombe, in the parish of Plymstock, Devonshire, of which his father, Robert Forster, was then minister. His mother was Elizabeth, daughter of the Rev. John Tindal, vicar of Cornwood in the same county. She was sister of the Rev. Nicholas Tindal, translator of Rapin's 'History of England,' and niece of Dr. Matthew Tindal, author of 'Christianity as Old as the Creation' (see Tindal pedigree in Nichols, *Lit. Anecd.* ix. 303). He received the rudiments of education at Plymouth, where his father had removed on being appointed lecturer of St. Andrew's Church. After a course of instruction in the grammar school of that town under the Rev. John Bedford, he was removed in 1731–2 to Eton, being at the same time entered at Pembroke College, Oxford, in order to entitle him to the benefit of an exhibition of 40*l.* a year. He spent about sixteen months at Eton, and then repaired to his college at Oxford, where he became a pupil of Dr. Radcliff. On 13 June 1733 he was admitted scholar of Corpus Christi College, Oxford. He proceeded B.A. in 1735, and M.A. 10 Feb. 1738–9, was elected a fellow of Corpus in 1739, and graduated B.D. in 1746 and D.D. in 1750 (Foster, *Alumni Oxon.* ii. 479).

In 1749 he was presented by the Lord-chancellor Hardwicke, on the recommendation of Bishop Secker, to the small rectory of Hethe, Oxfordshire. In 1750 he became domestic chaplain to Dr. Butler, on that prelate being translated from Bristol to Durham. The bishop bequeathed to him a legacy of 200*l.*, appointed him executor of his will, and died in his arms at Bath [see Butler, Joseph]. Forster, overwhelmed with grief at the loss of his friend, returned to his college for a short time, and in July 1752 was appointed one of the chaplains to Dr. Herring, archbishop of Canterbury. In the autumn of 1754 the archbishop gave him the valuable vicarage of Rochdale, Lancashire. Although a scholar and a preacher of the highest order, he was little understood and not very popular at Rochdale, where he did not long reside. The many letters addressed to him by Dr. Herring show that the primate's regard for him was most cordial and sincere. The lord

chancellor promoted him on 1 Feb. 1754–5 to a prebendal stall in the church of Bristol (Le Neve, *Fasti*, ed. Hardy, i. 231).

On 1 May 1755 he was elected a fellow of the Royal Society (Thomson, *List of the Fellows*, p. xlviii), and on 12 May 1756 he was sworn one of the chaplains to George II. In the summer of 1757 he was, through the interest of Lord Royston, appointed by Sir Thomas Clarke to succeed Dr. Terrick as preacher at the Rolls Chapel. In August the same year he married Susan, widow of John Balls of Norwich, a lady possessed of considerable fortune. Forster took a house in Craig's Court, Charing Cross, about two months before his death, which took place on 20 Oct. 1757, in consequence of excessive study. He was buried in St. Martin's Church, Westminster. His widow (who afterwards married Philip Bedingfeld, esq., of Ditchingham, Norfolk) erected a monument to his memory in Bristol Cathedral. It is inscribed with an elegant Latin epitaph, composed by Dr. Hayter, then bishop of Norwich.

Forster, who was an accomplished scholar, and thoroughly conversant with the Greek, Latin, and Hebrew languages, published: 1. 'Reflections on the Natural Foundation of the high Antiquity of Government, Arts, and Sciences in Egypt,' Oxford, 1743, 8vo. 2. 'Platonis Dialogi quinque. Recensuit, notisque illustravit Nathan. Forster,' Oxford, 1745, 8vo, reprinted 1765. 3. 'Appendix Liviana; continens, (I.) Selectas codicum MSS. et editionum antiquarum lectiones, præcipuas variorum Emendationes, et supplementa lacunarum in iis T. Livii, qui supersunt libris. (II.) I. Freinshemii supplementorum libros X in locum decadis secundæ Livianæ deperditæ,' Oxford, 1746. 4. 'Popery destructive of the Evidence of Christianity,' a sermon on Mark vii. 13, preached before the university of Oxford on 5 Nov. 1746, Oxford, 8vo; reprinted in 'The Churchman Armed,' vol. ii. (1814). 5. 'A Dissertation upon the Account supposed to have been given of Jesus Christ by Josephus. Being an attempt to show that this celebrated passage, some slight corruptions only excepted, may be esteemed genuine,' 1749, 8vo. 6. 'Biblia Hebraica sine punctis,' Oxford, 1750, 4to. 7. 'Remarks on the Rev. Dr. Stebbing's "Dissertation on the Power of States to deny Civil Protection to the Marriages of Minors," &c.,' London, 1755.

[Nichols's Lit. Anecd. ix. 289; Gent. Mag. lxxxvi. (i.) 537; Darling's Cyclopædia Bibliographica, p. 1166; Cat. of Oxford Graduates, 1851, p. 238; Watt's Bibl. Brit.; Lowndes's Bibliographer's Manual (Bohn), p. 821; Bodleian Cat.] T. C.

FORSTER, NATHANIEL, D.D. (1726?–1790), writer on political economy, son of the Rev. Nathaniel Forster of Crewkerne, Somerset, and cousin of Nathaniel Forster, D.D., the editor of Plato [q. v.], was born in 1726 or 1727. He matriculated at Oxford, as a member of Balliol College, 12 Feb. 1741–2, but migrated to Magdalen College (where he was elected a demy in 1744), and graduated B.A. in 1745, and M.A. in 1748. He resigned his demyship in 1754 (Bloxam, *Magdalen College Register*, vi. 264). Returning to Balliol College on being elected a fellow of that society, he took the degrees of B.D. and D.D. by cumulation in 1778. He became rector of All Saints Church, Colchester, and chaplain to the Countess Dowager of Northington. When Dr. Samuel Parr left Stanmore in 1777 to become master of the school at Colchester, he was received by Forster with open arms, and was offered by him the curacies of Trinity Church and St. Leonard's in addition to the school. The conversation of Forster was peculiarly interesting to Parr, who never mentions him in his correspondence without some term of admiration. Forster was instituted to the rectory of Tolleshunt Knights, Essex, in 1764. He died on 12 April 1790, aged 63. He left an only son, Edward (1769–1828) [q. v.]

Besides four single sermons, which are characterised by Parr as very excellent, he published the following political treatises: 1. 'An Answer to a pamphlet entitled "The Question Stated, whether the Freeholders of Middlesex forfeited their right by voting for Mr. Wilkes at the last Election."' London, 1749, 4to (anon.) 2. 'An Enquiry into the Causes of the present High Price of Provisions,' London, 1767, 8vo (anon.) M'Culloch remarks that 'this is perhaps the ablest of the many treatises published about this period on the rise of prices. It contains, indeed, not a few principles and conclusions that are quite untenable; but the comprehensiveness of the author's views and the liberal and philosophical spirit by which the work is pervaded make it both valuable and interesting' (*Literature of Political Economy*, p. 193). 3. 'A Letter to Junius, by the author of the Answer to "The Question Stated,"' London, 1769, 4to. 4. 'An Answer to Sir John Dalrymple's pamphlet on the Exportation of Wool,' Colchester, 1782, 8vo. He also compiled the 'General Index to the twelfth–seventeenth volumes of the Journals of the House of Commons,' printed by order of the house, London, 1778, fol.

[Foster's Alumni Oxon. ii. 479; Darling's Cyclop. Bibl. i. 1167; Gent. Mag. lx. 376, 473, 1145; Cat. of Oxford Graduates, 1851, p. 238; Parr's Works, ed. Johnstone, i. 94.] T. C.

FORSTER, RICHARD, M.D. (1546?–1616), physician, son of Laurence Forster, was born at Coventry about 1546, and was educated at All Souls' College, Oxford. He graduated at Oxford, M.B. and M.D., both in 1573. He became a fellow of the College of Physicians of London about 1575, but his admission is not mentioned in the 'Annals.' In 1583 he was elected one of the censors, in 1600 treasurer, and Lumleian lecturer in 1602. He was president of the college from 1601 to 1604, and was again elected in 1615 and held office till his death on 27 March 1616. He had considerable medical practice, and was also esteemed as a mathematician. Camden, when recording his death, describes him as 'Medicinæ doctor et nobilis Mathematicus.' Clowes, the surgeon, praises him, and in 1591 (*Prooved Practice*, p. 46) speaks of him as 'a worthie reader of the surgerie lector in the Phisition's college,' showing that he gave lectures before the Lumleian lectures were formally instituted in 1602. Forster had been introduced to Robert, earl of Leicester, by Sir Henry Sidney, and dedicated to the earl in 1575 his only published work, a thin oblong quarto, entitled 'Ephemerides Meteorologicæ Richardi Fosteri artium ac medicinæ doctoris ad annum 1575 et positum finitoris Londini emporii totius Angliæ nobilissimi diligenter examinatæ.' Besides the prose dedication, in which astronomy is said to be the handmaid of medicine, twenty lines of Latin verse on Leicester's cognisance, the bear, precede the tables of which the book is made up.

[Munk's Coll. of Phys. i. 74; Wood's Fasti Oxon. vol. i.; Preface to Forster's Ephemerides; Clowes's Surgical Works.] N. M.

FORSTER, Sir ROBERT (1589–1663), lord chief justice. [See FOSTER.]

FORSTER, THOMAS (*fl.* 1695–1712), limner, is known from a number of small portraits, drawn with exquisite care and feeling, in pencil on vellum. The majority of these were no doubt intended for engraving as frontispieces to books, and the following were so engraved by Michael Vander Gucht and others: J. Savage, Sir Thomas Littleton, the speaker, William Lloyd, bishop of St. Asaph, Dr. Humphry Hody, Rev. John Newte, and others. Unlike David Loggan [q. v.], Robert White [q. v.], and John Faber, sen. [q. v.], who drew portraits 'ad vivum' in the same style, Forster does not appear to have been an engraver himself. A number of his drawings were exhibited at the special Exhibition of Portrait Miniatures at the South Kensington Museum in 1865; they included Robert, lord Lucas, Archbishop Ussher, Sir Thomas Pope Blount, bart., Lady Blount, John, lord Somers, and Admiral Sir George Rooke. A drawing of Margaret Harcourt is in the print room at the British Museum. His portraits are highly valued.

[Redgrave's Dict. of Artists; Cat. of Special Exhibition of Miniatures, South Kensington Museum, 1865; Bromley's Cat. of Engraved British Portraits.] L. C.

FORSTER, THOMAS (1675?–1738), the Pretender's general, was a high-church tory squire of Ederstone or Etherston, Northumberland, who at the outbreak of the rebellion in Scotland in 1715 represented his county in parliament (first elected 27 May 1708, expelled 10 Jan. 1715–16). He was a man of influence, and was mentioned as one of the disaffected to parliament in 1715, when an order for his arrest was issued with the consent of the house. Timely notice was given him, and at the head of a body of servants and a few friends he at once joined some of the north-country gentry. They failed in an attempt to seize Newcastle, and after proclaiming James III at various places in Northumberland and Durham, and avoiding an encounter with General Carpenter, they succeeded in joining the south-country Scots on 19 Oct. at Rothbury, and the following day a body of highlanders under Mackintosh at Kelso. On account of his social position, and to propitiate the protestants, the Pretender appointed Forster to the command of this little army. He had no experience or capacity. When once face to face with the king's forces at Preston he seems to have lost heart. He at once surrendered at discretion, in spite of the entreaties of his officers. He was among the prisoners of the better class who were sent to be tried in London, and was led with a halter on his horse's head. At Barnet he and others were pinioned, to add to their abject appearance rather than for security, and from Highgate they were escorted into the city by a strong detachment of the guards, horse and foot, amidst the enthusiastic cheers of a vast concourse of people. He was lying in Newgate 10 April 1716, three days before his intended trial. His servant had, by a cunning device, got the head-keeper's servant locked in the cellar, and Forster, who had induced Pitts the governor and another friend to have wine with him, left the room. A few minutes later Pitts tried to follow, and found that he was locked in. Forster and his servant had been provided with keys, by which they not only secured their liberty, but delayed pursuit; and notwithstanding the offer of 1,000*l.* reward, they made good their escape by a small

vessel from Rochford in Essex, and landed in France. He is said to have spent some time in Rome. He died, however, at Boulogne, France, 'of an asthma,' on 3 Nov. 1738 (*Gent. Mag.* 1738, p. 604). There is a small engraved portrait of Forster by Wedgwood after a miniature by Rosalba.

[R. Patten's Hist. Rebellion in 1715, 3rd ed. 1745; A Full and Authentick Narrative of the Intended and Horrid Conspiracy, &c., 1715; Penrice's Account of Charles Ratcliffe, 1747; Hibbert-Ware's Lancashire during Rebellion of 1715 (Chetham Soc.), 1845; Commons' Journals, xviii. 325, 336, 449; Hist. MSS. Comm. 11th Rep. App. pt. iv. pp. 168–71; Evans's Cat. of Portraits, i. 127.] A. N.

FORSTER, THOMAS FURLY (1761–1825), botanist, was born in Bond Street, Walbrook, 5 Sept. 1761, being the eldest son of Edward Forster the elder [q. v.] and Susanna his wife. His father retired to Walthamstow in 1764, and, being a great admirer of Rousseau, brought up his son on his principles. From his uncle Benjamin [q. v.] Forster early acquired a taste for antiquities, coins, prints, and plants. He was introduced to the Linnean system of classification, to which he always remained a firm adherent, by the Rev. John Dixon, and was further encouraged in his studies by Joseph Cockfield of Upton, Michael Tyson, Sir John Cullum, and Richard Warner, author of the 'Plantæ Woodfordienses' (1771). Between 1775 and 1782 he made many drawings of plants, studying exotic species in the garden of Mr. Thomas Sikes at Tryon's Place, Hackney. In 1784 was printed a list of additions to Warner's 'Plantæ Woodfordienses,' attributed by Dryander to Thomas Forster. In 1788 Forster married Susanna, daughter of Thomas Williams of West Ham, and niece of Mr. Sikes. He was one of the first fellows of the Linnean Society, founded in that year, and he visited Tunbridge Wells in that and almost every succeeding year of his life. In conjunction with his brothers he drew up the county lists of plants in Gough's 'Camden' (1789), and communicated various plants to the 'Botanical Magazine' and to 'English Botany.' From 1796 to 1823 he mainly resided at Clapton, and, as he had grown hardy plants in his home at Walthamstow, then devoted himself to greenhouse exotics, giving much assistance to the Messrs. Loddiges in establishing their nursery at Hackney. A list of the rare plants of Tunbridge Wells, pp. 14, 12mo, belonging probably to 1800, is attributed to him by Dryander; and in 1816 he published a 'Flora Tonbrigensis,' pp. 216, 8vo, dedicated to Sir J. E. Smith, which was reissued by his son in 1842. His fondness for animals made him refuse to prepare an account of the fauna. In 1823 he moved to Walthamstow on the death of his mother, and died there 28 Oct. 1825, leaving two sons and three daughters. He contributed two papers to the Linnean Society's 'Transactions,' and left an extensive hortus siccus of algæ, as well as of flowering plants, together with collections of fossils, music, &c., and more than a thousand drawings of churches and other ancient buildings, executed by himself. His natural history journals of weather prognostics, &c., were published by his son in 1827 as 'The Pocket Encyclopædia of Natural Phenomena,' pp. xlviii and 440, 12mo. He was a member of many scientific and philanthropic societies, and among his friends were Porson and Gough, as well as the botanists, Sir J. E. Smith, Sir Joseph Banks, Dryander, Dickson, Robert Brown, and Afzelius of Upsala.

[Gent. Mag. 1849, xxxii. 431; Nichols's Illustrations of Literary History, viii. 553; Flora Tonbrigensis, 2nd ed. 1842; Epistolarium Forsterianum, i. 33–41.] G. S. B.

FORSTER, THOMAS IGNATIUS MARIA, M.D. (1789–1860), naturalist and astronomer, eldest son of Thomas Furly Forster [q.v.], was born in London on 9 Nov. 1789. He was brought up mainly at Walthamstow, and, both his father and grandfather being followers of Rousseau, his literary education was neglected. During his life, however, he acquired familiarity with the Latin, Greek, French, German, Italian, Spanish, and Welsh languages, while from his uncle Benjamin Meggot [q. v.] he obtained his first notions of astronomy, mechanics, and aërostatics. In 1805 he compiled a 'Journal of the Weather' and a 'Liber Rerum Naturalium,' and in the following year, being attracted by the writings of Gall, he began to study that branch of psychology to which he afterwards gave the name of 'phrenology.' In 1808, under the signature 'Philochelidon,' he published 'Observations on the Brumal Retreat of the Swallow,' of which the sixth edition appeared, with a catalogue of British birds annexed, in 1817. In 1809 he took up for a time the study of the violin, to which he returned forty years later; and in 1810, having been ill, his attention was first directed to the influence of air upon health, upon which subject he wrote in the 'Philosophical Magazine.' The great comet of 1811 directed his attention to astronomy; and in 1812, having been, from his study of Pythagorean and Hindu philosophy and an inherited dislike of cruelty to animals, for some years a vegetarian, he published 'Reflections on Spirituous Liquors,' denying man to be by birth a carnivor. This

work made him acquainted with Abernethy. In the same year appeared his 'Researches about Atmospheric Phenomena,' of which a third edition was published in 1823; and, having been already elected a fellow of the Linnean Society, his father permitted him to enter Corpus Christi College, Cambridge, to study law. This study, however, he soon abandoned, graduating as M.B. in 1819. In 1815 he issued an annotated edition of the 'Diosemeia' of Aratus, which he partially suppressed, and a volume of songs in German, 'Lieder der Deutschen.' Making the personal acquaintance of Spurzheim, he studied with him the anatomy and physiology of the brain, and accompanied him to Edinburgh, where he communicated a paper on the comparative anatomy of the brain to the Wernerian Society. On his return to London he published a sketch of Gall and Spurzheim's system, which, like many of his writings, appeared in the 'Pamphleteer,' together with an essay on the application of the organology of the brain to education. He became a frequenter of Sir Joseph Banks's Sunday gatherings in Soho Square. He declined the fellowship of the Royal Society from dislike of some of its rules. In 1817 he married Julia, daughter of Colonel Beaufoy, F.R.S., and settled at Spa Lodge, Tunbridge Wells, where in the same year he wrote his 'Observations on the . . . Influence of . . . the Atmosphere on . . . Diseases, particularly Insanity.' In the following year his only daughter, Selena, was born, and he moved to Hartwell in Sussex. This year he published an edition of Catullus, and on 3 July 1819 he discovered a comet. The next three years he spent mainly abroad, and in 1824 issued his 'Perennial Calendar,' containing numerous essays by himself, though variously signed, during the preparation of which work he seems to have been converted to Roman catholicism. Having become a fellow of the Royal Astronomical Society, he, in conjunction with Sir Richard Phillips, founded a short-lived Meteorological Society. After his father's death he took (1827) a house at Boreham, near Chelmsford, so as to be near New Hall Convent, where his daughter was at school, and while there published various essays on the atmospheric origin of diseases and especially of cholera, in connection with which subject he made a balloon ascent in April 1831, with Green, ascending six thousand feet. In 1830 he published the original letters of Locke, Shaftesbury, and Algernon Sydney, which he had inherited from his ancestor Benjamin Furly, with a metaphysical preface, partly inspired by his recent acquaintance with Lady Mary Shepherd. After 1833 he appears to have lived mainly abroad, finally settling at Bruges; but he reissued his father's 'Flora Tonbrigensis,' with a memoir of the author, at Tunbridge Wells in 1842, and his works were issued at Frankfort, Aix, or Brussels as often as at Bruges. Many of his later writings are poetical, and he composed various pieces for the violin, having formed a valuable collection of specimens of that instrument. In 1836 he was engaged in a controversy with Arago as to the influence of comets, and he also had some difficulty in demonstrating the orthodoxy of his Pythagorean doctrine of 'Sati,' or universal immortality, including that of animals. In conjunction with his friend Gompertz he founded the Animals' Friend Society. The autobiographical 'Recueil de ma Vie' (Frankfort-on-Main, 1835), and still more the two volumes, 'Epistolarium Forsterianum,' which he printed privately at Bruges in 1845 and 1850, contain much information about himself and other members of his family. Besides the works already mentioned and those enumerated below, he contributed largely to the 'Gentleman's Magazine,' and is credited with thirty-five scientific papers in the Royal Society's 'Catalogue,' several dealing with colours, their names, and classification. He died at Brussels on 2 Feb. 1860, though Hoefer had killed him (*Biographie Universelle*, vol. xviii.) ten years previously. Among his personal friends this remarkable man numbered, besides those already mentioned, Gray, Porson, Shelley, Peacock, Herschel, and Whewell.

He published: 1. 'Observations sur la variété dans le pouvoir dispersif de l'Atmosphère,' in 'Phil. Mag.,' 1824. 2. 'On the Colours of the Stars' (*ib.*) 3. 'Pocket Encyclopædia of Natural Phenomena,' 1826. 4. 'Memoir of George Canning,' 1827. 5. 'The Circle of the Seasons,' 1828. 6. 'Medicina Simplex,' 1829. 7. 'Beobachtungen über den Einfluss des Luftdruckes auf das Gehör,' 1835. 8. 'Onthophilos,' 1836. 9. 'Florilegium, Poeticæ Aspirationes, or Cambridge Nugæ,' 1836. 10. 'Observations sur l'influence des Comètes,' 1836. 11. 'Philozoia,' 1839. 12. 'Elogio e Vita di Boecce,' 1839. 13. 'Pan, a Pastoral,' 1840. 14. 'Essay on Abnormal Affections of the Organs of Sense,' 1842. 15. 'Philosophia Musarum,' 1842. 16. 'Discours préliminaire à l'étude de l'Histoire Naturelle,' 1843. 17. 'Harmonia Musarum,' 1843. 18. 'Sati,' 1843. 19. 'Ἡ τῶν παιδῶν ἀγωγή,' 1844. 20. 'Piper's Wallet,' 1845. 21. 'Annales d'un Physicien Voyageur,' 1848. 22. 'L'Age d'Or,' 1848.

[Hoefer, xviii. cols. 206–8; Annual Reg. cii. 440; Roy. Soc. Cat. ii. 670–1; Gillow's Bibl. Dict. of Engl. Catholics; Recueil de ma Vie, 1835; Epistolarium Forsterianum, 1845–50.] G. S. B.

FORSTER, WILLIAM (*fl.* 1632), mathematician, was a pupil of William Oughtred [q. v.], and afterwards taught mathematics 'at the Red bull over against St. Clements churchyard with out Temple bar.' While staying with Oughtred at Albury, Surrey, during the long vacation of 1630, the latter showed him a horizontal instrument for delineating dials upon any kind of plane, and for working most questions which could be performed by the globe. This invention Oughtred had contrived for his private use thirty years before. Forster persuaded him to make it public, and was ultimately allowed to translate and publish his master's treatise on the subject as 'The Circles of Proportion and the Horizontall Instrvment. Both invented, and the vses of both written in Latine by Mr. W[illiam] O[ughtred]. Translated into English and set forth for the publique benefit by William Forster,' 4to, London, 1632 (another edition, 1639), which he dedicated to Sir Kenelm Digby. A revised edition of this book was published by Arthur Haughton, another disciple of Oughtred, 8vo, Oxford, 1660. Forster had his name affixed to an 'Arithmetick, explaining the grounds and principles of that Art, both in whole numbers and fractions,' 12mo, London, 1673 (new edition, by Henry Coley, 12mo, London, 1686). The former edition is adorned by a supposed portrait of Forster, which is really that of John Weever, the antiquary.

[Ward's Lives of the Gresham Professors, i. 88; Chalmers's Biographical Dictionary, xxiii. 428; Granger's Biographical History of England (2nd edit.), ii. 328.] G. G.

FORSTER, WILLIAM (1739–1808), the founder of a family of eminent musical instrument makers and publishers, known in the trade as 'Old Forster,' was the son of a maker of spinning-wheels and repairer and maker of violins in Cumberland. William made his way southwards as a cattle-drover, and reached London in 1759. At home he had been carefully taught music and the making of instruments, and the violins with which he supplied the shops were accepted and sold without difficulty. His talent obtained him permanent employment from Beck, a music-seller of Tower Hill, until Forster started a business of his own in Duke's Court, St. Martin's Lane, whence he removed about 1785 to No. 348 Strand. The tone of his violins is penetrating; great attention was paid to their varnish and finish, and even now the earlier 'Forsters,' especially the violoncellos and double basses, are considered of some value. As a publisher Forster became honourably known through his connection with Haydn. Orchestral and chamber music was not at that time popular in England, and the enterprise which introduced more than one hundred of Haydn's important works to this country deserved the success it ultimately gained. Among letters published in 'The History of the Violin' are several of interest from Haydn, referring to the purchase of his compositions by the Forsters between 1781 and 1788. **William Forster** (1764–1824), son of the above William Forster, made instruments of a fair quality. Music-seller to the Prince of Wales and the Duke of Cumberland, he was distinguished as 'Royal' Forster, although his father had enjoyed similar court favours. **William Forster** (1788–1824), eldest son of the second William Forster, made no more than twelve or fifteen violins, &c., but occupied himself as violoncellist in theatre orchestras. **Simon Andrew Forster** (1801–1870), the fourth son of the second William Forster, carried out the instructions of his father and his brother in Frith Street, and later in Macclesfield Street, Soho. He was part author of the 'History of the Violin' (1864), from which some of the details in this article have been taken.

[Grove's Dict. of Music, i. 555; Brown's Biog. Dict. p. 252; Sandys and Forster's Hist. of the Violin, 1864, p. 290, &c.] L. M. M.

FORSTER, WILLIAM (1784–1854), minister of the Society of Friends, was born at Tottenham, near London, 23 March 1784. His father, who was a land agent and surveyor, and his mother were pious members of the Society of Friends, and they took much pains in bringing up their children. From his earliest years William, their second son, manifested a profoundly spiritual disposition, and in after years would say that 'in looking back on his earliest religious experience he could not remember a time when he was not sensible of the work of the Holy Spirit in his heart.' After his education was completed he declined to follow his father's profession, and, having taken part in quaker meetings for two years, was recognised as a minister in 1805, in his twenty-second year. For several years he was an itinerant minister, and visited many parts of England and Scotland. For a time he settled at Tottenham. In October 1816 he married, at Shaftesbury, Anna Buxton, a daughter of Mr. Buxton of Earlham, Norfolk, and sister of Elizabeth Fry [q. v.] and Joseph John Gurney [q. v.] Anna Buxton, whose family were residing at Weymouth, was a handsome girl of fascinating manners. She had attracted the interest of George III, to whom Weymouth was a favourite resort, and

was on intimate terms with the royal family. Shortly before her marriage she had come under deep religious impressions. Forster had been a helper of Mrs. Fry in her philanthropical efforts.

After his marriage Forster resided at Bradpole, Dorsetshire, where their only son, William Edward Forster [q. v.], was born in 1818. He afterwards removed to Norwich. In 1820 Forster was induced to undertake a mission to the United States on behalf of the society there. This visit was unexpectedly protracted to five years. A tendency had appeared towards unitarianism, which ultimately caused a great separation in the body, much to Forster's distress. Though unable to avert the separation, his friends believed that he did good service in preventing the spread of unitarian views. His eminently calm and peaceful tone suited him for conciliatory work. In the course of his life he paid two other visits to America. One was occasioned by a threatened secession among the Friends in the state of Indiana, arising from a difference of view on the slavery question. The efforts of the deputation of which Forster was a member (in 1845) were highly successful, and furnished an illustration of the right method of dealing with brethren in reference to such differences. On another occasion Forster undertook a mission to Normandy for the purpose of fostering religious earnestness. A longer series of visits to the continent was paid in 1849–52, at the instance of the society, whose deputies sought interviews with all persons of influence to whom they could find access, for the purpose of promoting the anti-slavery movement. Still another continental visit was paid by him to the Vaudois churches in Piedmont. The reception he met with from the Vaudois pastors was most satisfactory. Dr. Lantaret, as moderator of the 'Table,' assured them that the sight of such an aged, venerable ambassador of Christ among them brought to their minds the passage 'How beautiful upon the mountains.'

Before the last two of these continental missions Forster had performed an important service in Ireland. With the Society of Friends generally he was deeply concerned for the famine caused by the failure of the potato crop in 1846. Before any general committee of relief was formed he conferred with his friends on the subject, and at their request he set out on a journey to the distressed districts. In this journey he was accompanied by his son. He spent the time from 30 Nov. 1846 to 14 April 1847 investigating the condition of the people.

These public labours were added to those of the ministry which he continued to carry on. His health failed in his later years. Nevertheless he was induced, at the request of his brethren and at the impulse of his own heart, to engage in an additional enterprise. This was to present an anti-slavery address to the president of the United States, and to the governors of the states and other persons of influence to whom they might find access. He left home in considerable bodily weakness in 1853. On 1 Oct. he and his fellow-deputies had an interview with President Pierce. He gave them little encouragement to believe that slavery would soon come to an end. The prosecution of their mission among other men of mark occupied the rest of the year. In January 1854 he was seized with severe illness while staying with Samuel Low near the Holston River, East Tennessee, North America, and after a few weeks of suffering he died on the morning of the 27th, aged 70. He was buried in the Friends' burying-ground at Friendsville. One is reminded of Howard dying at his post in the far east, as Forster now did in the west. His son said with much truth: 'It is impossible not to feel that he was allowed to fall a martyr to his devotion to that great and holy cause of the abolition of negro slavery, in the earnest and untiring advocacy of which so large a portion of his life had from time to time been spent.'

All through his life Forster bore a most consistent and devoted testimony to his creed. His ministry was emphatically evangelical. The news of his death caused an extraordinary sensation both in America and Great Britain. Warm testimonies to his worth appeared in the newspapers, and tokens of love and esteem were issued both by his own monthly and quarterly meetings and by the monthly meeting of the Friends in Tennessee. He published 'A Christian Exhortation to Sailors,' 1813, often reprinted, and translated into French; 'Recent Intelligence from Van Diemen's Land,' 1831; 'A Salutation of Christian Love,' issued by Forster's brother Josiah in 1860. Joseph Crosfield, James H. Tuke, and William Dillwyn published accounts of Forster's visit to Ireland in 1846.

[Memoirs of the Life of William Forster, ed. Benjamin Seebohm, 2 vols. 1865; Brief Memoir by Robert Charleton, 1867; Smith's Friends' Books.] W. G. B.

FORSTER, WILLIAM EDWARD (1818–1886), statesman, born at Bradpole, Dorsetshire, on 11 July 1818, was the only son of William Forster (1784–1854) [q.v.] and of Anna, sister of the first Sir Thomas Fowell Buxton [q. v.] He was thus not a Yorkshireman by descent, though often taken for a typical Yorkshireman. He was brought up in the

discipline of the quaker body, and being the only child of parents who had passed their first youth, he early showed signs of a serious habit of mind. 'The simplicity of the quaker style of living,' says his biographer, 'was at all times characteristic of the ways of the little household,' and the boy acquired a 'certain quaint formalism of manner and speech,' and talked politics with his parents before he had learnt to play with children of his own age. His father's long absences on missionary expeditions threw him very much into the society of his mother, whose 'bright and vivacious temperament' acted as some corrective to the severity of a quaker education. In August 1831 he was sent to school at Fishponds House, Bristol, and after a year to Mr. Binns's school, at Grove House, Tottenham, both kept by Friends. Here he remained until the close of 1835, receiving what must be considered a very fair education, and not only studying English and other history independently, but 'setting himself for his leisure time in the evening, two evenings for themes, two for mathematics, one for Latin verse, and one for Greek Testament and sundries' (letter to his father dated 8th month, 31 day, 1834). Other letters written about the same time show his interest in political movements, especially those with which his uncle Buxton was associated.

While capable of quick and firm resolution in matters of religious duty, the elder William Forster was curiously unsettled about his son's career. He was oppressed by 'a leaden-weighted lethargy.' Moreover, when the decision had been given in favour of a business career, as that which would most certainly tend to worldly prosperity, he discouraged by every means in his power his son's attempts to change this for an opening offered into public life. Finally, through his Norfolk connections, a place was found for Forster in the manufactory of Mr. Robberds at Norwich, where handloom camlets were made for export to China. Here he remained for two years, and in July 1838 he left Norwich for Darlington to learn other branches of the wool business with the Peases of that town. He worked for twelve hours a day in the woollen mill, and for several hours in the evening he studied mathematics and politics. At the same time he began to take some part in public life. His uncle offered to take him as private secretary, and after his father had put a veto on this plan, he himself offered to join the Niger expedition. But neither project came to anything, and in 1841 he entered the woollen business at Bradford. In 1842 he became the partner of Mr. William Fison, woollen manufacturer, and this partnership continued to the end of Forster's life. They began on borrowed capital, and had to meet, during many years, innumerable difficulties, but in due time took a place among the most prosperous houses of the district. Forster joined various committees, took a share in the battle of free trade, and formed a number of acquaintances of all sorts, not excluding such extreme men as Robert Owen, the socialist, and Thomas Cooper, the chartist. He also became acquainted with Frederick Denison Maurice, John Sterling, and, above all, with the Carlyles, with whom for several years he kept up an intimate acquaintance.

Forster paid two visits to the famine-stricken districts of Connemara in 1846 and 1847. He, with his father, was distributor of the relief fund collected by the Friends, and of the second of these visits he wrote an account, which was printed at the time. His descriptions, besides being vivid and truthful pictures of terrible scenes, show that extraordinary kindliness which in him always underlay the somewhat rough exterior. He was much occupied by the revolutions of 1848, especially that in France, with its echoes among the chartists of this country. A strong liberal, he was for meeting the chartists halfway, and his efforts in Bradford are believed to have had no little effect in preventing the extreme men among the chartists of that town from resorting to violence. He even attended a great meeting of chartists at Bradford, and, in his own words, 'roared from the top of a wagon to six or eight thousand people for nearly three quarters of an hour, and pushed a strong moral force resolution down their throats, at the cost of much physical force exertion' on his own part. In May 1848 he visited Paris. In the autumn of the same year he made a great impression in Bradford by a course of lectures on 'Pauperism and its proposed Remedies.' Next year his quakerism was roused by Macaulay's attacks on the character of William Penn, and he published a new edition of Clarkson's 'Life of Penn,' prefacing it by a long and able defence against the historian's charges. In the next year (1850) he left the Society of Friends, on his marriage with Jane Martha, eldest daughter of Dr. Arnold. For eighteen months they lived at Rawdon, and after that time moved to Burley-in-Wharfedale, where he and his partner had bought an old cotton mill, which they intended to convert into a worsted manufactory. Here, overlooking the beautiful river, he built a house, Wharfeside, which he always regarded as his home till the end of his life. In the ten following years Forster frequently appeared on platforms at Leeds and Bradford, discuss-

ing the interests of the working classes, parliamentary reform, or American slavery. After the dissolution in 1859 he was invited by the liberals of Leeds to come forward with Mr. Baines. Forster, though afterwards regarded as *par excellence* the conservative type of liberal, was chosen as the candidate of the advanced party. The numbers at the poll were: Baines, 2,343; Beecroft (conservative), 2,303; Forster, 2,280. A little later a vacancy occurred in the representation of Bradford, and, in spite of the distrust of moderate liberals and the leading dissenters, he was chosen by a large majority of liberal electors as their candidate, and was returned without opposition (Monday, 11 Feb. 1861). He continued to represent Bradford until the end of his life. He was returned without opposition at the general election of 1865. In 1868 he was at the head of the poll, after a contest in which all the three candidates, himself, Mr. Ripley, and Edward Miall, were liberals. In 1874 he was again returned at the head of the poll, although the dissenters, who felt bitterly towards him on account of the Education Act, strongly opposed him. Again in 1880 he was returned, also at the head of the poll, and finally, in the election of November 1885, he was returned for the central division of Bradford by a majority of over fifteen hundred.

Forster at once made his mark in the house, and quickly came to be recognised as one of the chief representatives of the advanced liberal party. He took every opportunity of speaking upon reform, which was then exciting little interest, and made effective utterances upon the American civil war. During its course he may be said to have been second only to Bright and Cobden in opposing all attempts to recognise the south or to put obstacles in the way of the union. Especially did he in 1863 denounce the imprudence of permitting Alabamas to be built in English dockyards; but at the same time he was ready enough to defend England against such attacks as the celebrated one delivered by Mr. Charles Sumner. When in 1865 Lord Palmerston died, the government was reconstructed under Lord Russell, and Forster was invited to take office as under-secretary for the colonies. He was at the colonial office eight months under Mr. Cardwell, and among the difficult problems in the solution of which he had to take part was the Jamaica question. Two days after his entry into the colonial office (27 Nov.) he noted in his diary, 'Very bad news from Jamaica of slaughter by the troops, and under martial law.' Had he been out of office he would have been one of the most active members of Mr. Mill's and Mr. Charles Buxton's Jamaica committee; but he probably did still more effective work by urging the despatch of a commission of inquiry to the island, and by influencing the action of the government. To the varied experience gained during these eight months Forster used to attribute much of his deep and lifelong interest in all colonial questions. In the session of 1866 he took an effective part in the great debates on reform. He had made it a condition of his entry into the government that the question should be dealt with immediately. His speech in the great eight nights' debate on the second reading of the bill was of great weight, for the house recognised in him a man who had lived in the midst of a great working population, and who was entitled from his own experience to give utterance to the wishes of the north of England. In the session of 1867 he contributed not a little to the liberalising of Mr. Disraeli's Reform Bill, and he rejoiced as much as any one when that measure passed into law as an act for conferring household suffrage in the boroughs.

In 1867 he made his first visit to the East; he saw Constantinople, Smyrna, Athens, and Corfu, and formed opinions to which he gave utterance when the Eastern question once more became acute. After the general election of November 1868 Mr. Gladstone became prime minister, and Forster was appointed a privy councillor and vice-president of the council. This imposed upon him the main responsibility for carrying the measure for establishing a national system of education, which formed a principal part of the government programme. Before parliament met he successfully defended his seat against a petition, to the great satisfaction of his constituents. In the session of 1869 he took no great part in the debates on the disestablishment of the Irish church, but he gave much time and attention to the successful conduct of the Endowed Schools Bill through the House of Commons. This was a bill which raised no great parliamentary issues, but its importance may be shown from the fact that it dealt with three thousand schools with a gross income of 592,000*l*. He had also to conduct the preparation of measures against the cattle plague. He was meanwhile carefully considering the measure for providing a national system of elementary education. Various bodies throughout the country concentrated themselves into two, the National Education Union and the League, which met at Birmingham. The Union ostensibly advocated the spread of the voluntary school system, and the League the provision of schools at the cost and under the control of

the public authorities. In reality, however, the desire of the Union was to guard the interests of certain dominant religious bodies, especially that of the church of England, and the desire of the League was to secure a fair field for the dissenters. Forster endeavoured to steer an even course between these two opposing theories, adopting a plan which he traced originally to Mr. Lowe. Places where additional school accommodation was required were to be discovered and the accommodation supplied through the agency of a newly constituted public authority.

In the third week of February 1870 Forster introduced his Elementary Education Bill. His speech, long and full of detail, was at the same time very careful in form, well arranged, abounding in evidence of a thorough study of the question, conciliatory, and warmed by enthusiasm for the cause of education. He pointed out the great deficiencies of the existing schools, and declined to adopt either the continental method of state education or the opposite policy of increasing the bonus upon voluntary schools. He therefore proposed to create an entirely new local authority called the School Board. The board was to have the power of providing necessary school accommodation, and of directing its own schools, subject to the ultimate control of the education department. At first Forster proposed that school boards should be chosen by popular election in London, and elsewhere by town councils and vestries, but he soon adopted direct popular election in all cases. Thus far all parties were ready to accept Forster's proposals; but the jealousy between the church and dissenters soon produced discord. The Birmingham League settled down upon the religious shortcomings of the measure, and around these there speedily arose a controversy which, by the time of the debate on the second reading, 14 March, had assumed the most threatening proportions. An amendment was moved to the second reading by Mr. George Dixon, liberal member for Birmingham and chairman of the Education League, to the effect 'that no measure for the education of the people could afford a permanent satisfactory settlement which left the important question of religious instruction to be determined by the local authorities.' In the end the amendment was withdrawn, and three months later the government accepted the amendment of Mr. Cowper-Temple, the effect of which would be 'to exclude from all rate-aided schools every catechism and formulary distinctive of denominational creed, and to sever altogether the connection between the local school boards and the denominational schools, leaving the latter to look wholly to the central grant for help.' As a consequence of this, the share of the total cost of education payable by the central department—the grant as distinct from the education rate—which had been originally fixed at one third, was raised to one half, and on this basis the question was settled. The bill passed without much further difficulty, although not without having to undergo much invective both from extreme churchmen and from the nonconformists and their allies. The principle of compulsion was not as yet admitted. Forster struggled hard in 1873 to carry a compulsory act, sufficient school accommodation having in his opinion been provided for an effectual application of the principle; but though he at first won the struggle within the cabinet, the compulsory clauses of the amending bill had afterwards to be withdrawn. For some years after 1870 a fierce controversy raged round the twenty-fifth clause, which enabled the local authorities to pay the fees of needy children at denominational schools. This clause was thought by the nonconformists to give an unfair advantage to the church schools in places where board schools did not exist, and especially in the rural districts. It was seriously maintained that Forster, instead of founding a national system of education, had really hindered its establishment.

Forster, while president of the council, had the conduct of the Ballot Bill, which passed the House of Commons in 1871, was lost in the House of Lords, and finally carried in the session of 1872. In 1872 Forster took the keenest interest in the Geneva arbitration, as tending to remove the estrangement between this country and the United States.

After the dissolution of 1874, and the accession of Mr. Disraeli to power, Forster carried out his long-cherished wish of visiting the United States, and immediately on his return he was proposed as the successor to Mr. Gladstone, who had resigned the leadership of the liberal party. The proposal shows how little he had been injured by the denunciation of his educational policy. It is a curious fact that at the preliminary meeting of the prominent liberal members all the aristocratic whigs present voted for Forster, and all the radical manufacturers and men of business voted for Lord Hartington. Forster, in a letter which was universally thought to have done him great honour, withdrew in Lord Hartington's favour. On 5 Nov. 1875 he delivered an address on 'Our Colonial Empire' at the Philosophical Institution at Edinburgh, which is interesting as containing the views which afterwards took shape

in the programme of the Imperial Federation League; and about the same time he was elected lord rector of Aberdeen University.

During the bitter party disputes which marked the years 1876–8, between the outbreak of the revolt in Herzegovina and the signature of the Berlin treaty, Forster held a somewhat middle position, and was blamed by both extremes. In the autumn of 1876 he paid a visit to Servia and Turkey, and on his return he made an important speech to his constituents. While denouncing Turkish maladministration, he insisted upon the objections to English interference. His positive proposal was that the concert of Europe should be used to obtain from the sultan a constitution similar to that of Crete for the Christian provinces of Turkey. Then the Russo-Turkish war broke out, and from that time to the conclusion of the Berlin treaty Forster's unceasing efforts were devoted to keeping England from any part in such a war.

At this time the extreme liberals were beginning to organise the so-called Caucus. The old dispute between Forster and Birmingham broke out again. He declined to submit his political destiny to the judgment of a committee of the party in Bradford, and declared that he should offer himself to the constituency at the next election whether the association chose him or not. After some display of feeling the association accepted him. On the formation of Mr. Gladstone's ministry in 1880 he would have preferred to be secretary of state for the colonies, but, in the extremely threatening state of the Irish question, felt bound to consent to the prime minister's request that he should become chief secretary, with Lord Cowper as lord-lieutenant. The winter had been marked by something approaching to a famine in the west of Ireland, and the Land League agitation, headed by Mr. Parnell, had grown to formidable dimensions. The question immediately arose whether the government should attempt to prolong the existing Coercion Act, which was to expire in a very few weeks. The cabinet, however, determined to attempt the government of the country under the ordinary law. In June Forster persuaded Mr. Gladstone to allow the introduction of a temporary bill providing compensation for evicted tenants, and to appoint a strong commission to inquire into the working of the Land Act of 1870. The new bill, known as the Compensation for Disturbance Bill, was carried in the House of Commons in spite of the vigorous opposition of the conservatives, but on 2 Aug. 1880 it was rejected in the House of Lords by an immense majority. Forster was indignant and dismayed by this, as he thought, desperate act of the landlord party, which immensely increased the difficulty of his task in governing Ireland. The Irish party instantly proceeded to identify the lords who had rejected the Compensation for Disturbance Bill with the government which had brought it in, and to stir up popular feeling throughout Ireland against the whole English connection. The autumn and winter were marked by one continuous struggle between Forster and the Land League on the one hand, and Forster and the more 'advanced' section of his colleagues in the government on the other. The machinery of the ordinary law was strained to the uttermost, and to no purpose, as was shown by a number of abortive trials of persons believed to be guilty of outrages, and, above all, by the equally abortive state trial in Dublin, in which fourteen leading members of the league, Mr. Parnell, Mr. Dillon, Mr. P. J. Sheridan, and others, were prosecuted for conspiracy to prevent the payment of rent and other illegal acts. Forster wished to summon parliament in the autumn, but this was refused, and only when it met on 7 Jan. 1881 was it announced that the government had decided to ask for fresh powers. Long and angry debates followed, and, after unprecedented scenes, caused by the obstructive action of the Irish members, the bill was passed. Forster said in introducing it: 'I never expected it, and if I had thought that this duty would have devolved on me, I certainly should not have been Irish secretary. Indeed, I think I may go further, and say that if I had foreseen that this would have been the result of twenty years of parliamentary life, I think I should have left parliamentary life alone. But I never was more clear in my life as to the necessity of a duty.' The essence of the bill was the clause which enabled the Irish government to imprison men without trial 'on reasonable suspicion' of crime, outrage, or conspiracy. In consequence of this clause within a short time some nine hundred men were imprisoned, most of them of the class whom Forster had described as 'village ruffians,' who were really well known to be guilty of crime or planning crime, but whom no jury of their neighbours dared to convict. With them were imprisoned a certain number of men of a superior class, who were believed, on evidence sufficient to convince the government, to be guilty of incitement to murder and of organising intimidation. In Ireland Forster had to face the performance of what he believed to be a duty, but of the most distressing kind. He had to hurry backwards and forwards between London and Dublin, and

within a few hours of giving his instructions in Dublin Castle to face the fire of hostile 'questions' in the House of Commons. His health suffered under the strain. Moreover he had to follow and take part in the intricate debates on Mr. Gladstone's Land Bill of 1881, and especially to watch the interests of the labourers. When parliament rose there was no rest for him, for the headquarters of the agitation were transferred from Westminster to the rural districts of Ireland, and incendiary speeches followed by outrages came in constant succession. On 13 Oct. 1881, at the Guildhall, Mr. Gladstone announced the arrest of Mr. Parnell, and this was followed by the suppression of the Land League as an illegal and treasonable association. Meantime plots began to be formed against Forster's life, and during the winter of 1881–2 several attempts were made upon him, his escape under the circumstances, subsequently made public, appearing little less than miraculous. In March 1882 he took the bold step of personally visiting some of the worst districts, and at Tullamore he addressed a crowd from a window of the hotel, impressing even the hostile peasantry who heard him with admiration for his pluck and character. Two months later he and Lord Cowper had resigned, the occasion being his refusal to countenance the celebrated Kilmainham 'treaty' by which Mr. Parnell and his colleagues were to be released from prison after they had privately and, as Forster thought, far too vaguely promised to support the government. On Thursday, 4 May, Forster made a memorable speech in the House of Commons, explaining the reasons of his resignation. Stated shortly they were to the effect that one of the following three conditions was, in his view, indispensable to the release of the prisoners: 'A public promise on their part, Ireland quiet, or the acquisition of fresh powers by the government.' As none of these three conditions was, in his opinion, satisfied, Forster resigned with Lord Cowper, and their places were taken by Lord Spencer as lord-lieutenant, and Lord Frederick Cavendish as chief secretary. On the following Saturday (6 May 1882) Lord Frederick Cavendish and Mr. Burke were murdered in Phœnix Park. Forster at once offered to take up his old post, and 'temporarily to fill the vacancy which had been caused by the loss of Mr. Burke, the man who, next to himself, was the most intimately acquainted with the existing condition of things in Ireland.' The offer was not accepted, and he did not again return to Ireland. It was not till the following winter, when the informer, James Carey [q.v.] gave evidence at the trial of the Phœnix Park assassins, that the country learned how imminent had been the personal danger to which for many months Forster had been exposed. But he himself knew it well, though he never allowed himself to be influenced by it.

Forster took comparatively little part in Irish debates during the remaining years of his life, but one notable exception to this was during the debate on the address at the beginning of 1883, when he charged Mr. Parnell and other members of parliament connected with the league with conniving at crime. Meantime he devoted his public efforts to the furthering of other causes, especially to the interests of the colonies and to the settlement of Egyptian difficulties. He was the chairman of the newly formed Imperial Federation League, which hoped to carry out his old idea of bringing the colonies into closer and more formal connection with the mother-country. He followed with profound interest the course of events in South Africa, and strongly supported such measures as the appointment of Mr. Mackenzie as resident in Bechuanaland and the despatch of Sir Charles Warren's expedition. He was a severe and unsparing critic of the blunders of the government in relation to Egypt up to the time of the fall of Khartoum, declaring that the battle of Tel-el-Kebir ought not to have been fought unless we were prepared to accept its logical consequences. Only once, however, did he actually vote against the government, on 27 Feb. 1885 in the debate on Sir Stafford Northcote's motion censuring the government for the death of General Gordon, when the ministry was only saved by fourteen votes. He cordially supported the County Franchise Bill, and was present at the great open-air meeting at Leeds on 6 Oct. 1884, called to condemn the action of the House of Lords in rejecting the bill. During the last half of the session of 1885 a very arduous piece of work was imposed upon him when he was asked to be chairman of the small committee that had to decide the fate of the Manchester Ship Canal Bill. This was the determining cause of his last illness. The session over, feeling weary and ill, he went to Baden-Baden, but even there he could not rest, and some imprudent overexertion brought on the illness from which, on 5 April 1886, at 80 Eccleston Square, London, he died. His death was greatly mourned, and even at a time of bitter political antagonism, when old ties were being broken in all directions, and when many of those who had once worked with him regarded him as their most formidable political opponent, it was admitted on all sides that a man of lofty character had passed away.

The funeral service was read over his remains in Westminster Abbey, and the body was then transported to Burley-in-Wharfedale, and buried there.

[Life of the Right Hon. William Edward Forster, by T. Wemyss Reid, 1888; personal recollections; Hansard's Debates; obituary notice in the Times, 6 April 1886.] T. H. W.

FORSYTH, ALEXANDER JOHN, LL.D. (1769–1843), inventor, son of James Forsyth, minister of Belhelvie in Aberdeenshire, by Isabella, youngest daughter of Walter Syme, minister of Tullynessle, was born on 28 Dec. 1769 in his father's manse. He graduated at King's College, Aberdeen, in 1786, and in 1791 was licensed as a preacher. His father died suddenly (1 Dec. 1790) at the presbytery meeting which granted the son's license, and John Alexander was chosen his successor. He devoted to chemistry and mechanics the time which he could spare from his duties as minister. One of his favourite amusements was to make knives from ironstone. He was fond of wild-fowl shooting, and as the birds often escaped by diving at the flash of his flint-locked fowling-piece, he constructed a hood over the lock of his gun, with a sight along the barrel. He took an interest in inventions, especially those connected with steam and electricity. His want of thorough training was shown in some crude notions about galvanism and magnetism, which he believed to be capable of generating a new sense. His ingenuity found a more appropriate sphere in developing firearms. The French were unsuccessfully attempting to substitute chloride of potash for nitrate in gunpowder; Forsyth began experiments on the known detonating compounds. He hit upon various methods of obtaining increased inflammability and strength, but the mixtures were too dangerous for use. His next attempt was to improve the inflammability of the priming in flint-locks, and he found that the least spark of a flint ignited detonating mercury or powder made in chloride of potash. But it frequently happened that the inflammation from the pan was not carried through the touchhole to the charge of gunpowder in the barrel, and that, even when gunpowder was mixed in the pan with detonating powder, this compound was inflamed without acting on the gunpowder. He at last hit upon the employment of a cylindrical piece of iron with a touchhole just able to admit a cambric needle struck by a small hammer, and a pan to hold detonating powder on the outer end of the touchhole. The loose gunpowder placed in the tube was not regularly ignited, but this difficulty was surmounted by wadding. He then constructed a suitable lock, and during the season of 1805 shot with a fowling-piece made on his plan. In the spring of 1806 he took it to London and showed it to some sporting friends. Lord Moira, then master-general of ordnance, saw the gun and invited Forsyth to make some experiments at the Tower. Here he remained for some time, Moira providing for the discharge of his pastoral duties meanwhile, and after patient effort a lock that answered all requirements was produced. He had to undertake the dangerous task of preparing the detonating powder for himself, the workmen being ignorant and unwilling. The new principle was then applied to a carbine, and to a 3-pounder, which were approved by the master-general of ordnance. Forsyth then returned home, Moira proposing that he should receive as remuneration an amount equivalent to the saving of gunpowder effected. When Lord Chatham soon afterwards succeeded Lord Moira as master-general of ordnance, he intimated to Forsyth that 'his services were no longer required,' and asked him to send in an account of expenses incurred. The board of ordnance ordered him to deliver up all possessions of the department then in his use and to remove from the Tower the 'rubbish' he had left. The 'rubbish' consisted of ingenious applications of the percussion principle afterwards generally adopted. Forsyth lived on quietly and cheerfully, apportioning his time, as before, among his various pursuits. After many years, some of his friends, learning that the government were actually introducing the percussion lock into the army, persuaded him to draw up a statement of claim for recompense. Lord Brougham, to whom he was related, took up the case, and a small pension was ultimately awarded him. On the morning that the first instalment of the long-delayed pension arrived (11 June 1843), Forsyth was found dead in his study chair. Napoleon offered the inventor 20,000*l.* to divulge the secret of his discovery, but the offer was patriotically declined. Forsyth was unmarried. Glasgow University created him LL.D.

[Dr. Forsyth's Statement, hitherto unpublished; Hew Scott's Fasti Eccles. Scoticanæ, pt. vi. pp. 495–6; local newspapers.] J. B–y.

FORSYTH, JAMES (1838–1871), Indian traveller, was born in 1838. After receiving a university education in England, and taking his degree of M.A., he entered the civil service, and went out to India as assistant conservator and acting conservator of forests. In a short time he was appointed

settlement officer and deputy-commissioner of Nimar, and served with distinction under Sir Richard Temple, chief commissioner of the Central Provinces. Forsyth acquired wide reputation as a hunter. He was a true sportsman, and spoke severely of 'poaching proclivities' and 'unsportsmanlike conduct.' In 1862 he published a comprehensive treatise on the 'Sporting Rifle and its Projectiles.' Forsyth, who was attached to the Bengal staff corps, made a complete tour of the Central Provinces of India in 1862–4, penetrating to Armar-Kantak, near the sources of the Nerbudda, the Mahanuddy, and the Sone. He thence proceeded across the rich plain of Chutteesgurh to the *sál* forests in the far east. In 1870 he prepared an account of his explorations, with which he proceeded to England towards the close of that year. Arrangements were made for the publication of the work, but the author died while the sheets were passing through the press. The work appeared posthumously (November 1871), under the title of 'The Highlands of Central India; Notes on their Forests and Wild Tribes, Natural History, and Sports.' This narrative contained much valuable information respecting the wild hill tribes, some graphic descriptions of scenery, an interesting account of the forests and the system of conservancy, and full details of the sporting capabilities of the Central Provinces. It was a complete guide and exposition of the central highlands of India. Forsyth died in London 1 May 1871.

[Athenæum, 25 Nov. 1871; Forsyth's Works.]
G. B. S.

FORSYTH, JOSEPH (1763–1815), writer on Italy, born at Elgin, Scotland, on 18 Feb. 1763, was the son, by his second marriage, of Alexander Forsyth, merchant in Elgin, a man of intelligence and piety, and a friend of Isaac Watts. His mother, Ann Harrold, was the daughter of a farmer who fought for Prince Charles at Culloden, was taken prisoner, and died on board ship while being carried for trial to England. From the grammar school of his native town Forsyth passed at the age of twelve to King's College, Aberdeen, where he graduated M.A. in 1779. His parents intended him for the church, but his diffidence induced him to decline. He went to London and became assistant to the master of an academy at Newington Butts; was soon able to purchase the establishment, and carried it on successfully for thirteen years. Then, his health failing, he gave up the school and returned to Elgin. He had now the leisure and the means to give effect to what had been the great desire of his life, a visit to Italy. The peace of Amiens was known in Elgin on 7 Oct. 1801. On the 12th Forsyth was already on his way south, and on Christmas day he arrived at Nice. The next eighteen months he spent in the more famous cities of Italy, where he had access to the literary circles, and saw everything with the eyes of a man well read in the poets and historians of the country, both ancient and modern, a connoisseur in architecture and a keen observer of thought and life. He was at Turin on his way home when the war was renewed, and on 25 May 1803 he was seized by the police and carried prisoner to Nismes. The restraint there was not severe, but Forsyth was caught in an attempt to escape, and was thereupon marched in midwinter six hundred miles to Fort de Bitché, where his confinement was at first intolerably strict. It was, however, gradually relaxed; after two years he was removed to Verdun, where he remained five years. Through the influence of a lady in the suite of the king of Holland he was in 1811 permitted to reside in Paris; but four months after the English in the capital were ordered back to their places of detention, and the utmost relaxation Forsyth's literary friends could obtain for him was the permission to go to Valenciennes instead of to Verdun. Forsyth had solaced his captivity by further study of Italian literature and art. Napoleon at that time affected the part of a patron of both; and Forsyth was induced by the hope of obtaining his release to appear in the character of an author. His 'Remarks on Antiquities, Arts, and Letters, during an Excursion in Italy in the years 1802 and 1803,' were published in London in 1813, and copies were forwarded to Paris with many solicitations in his favour; but the effort failed, and it was not till the allies entered Paris in March 1814 that he regained his liberty. After a year in London he returned to Elgin, intending to settle there; but his constitution, never robust, had been undermined by his thirteen years of exile. He died on 20 Sept. 1815, and was buried in his parents' tomb in the Elgin Cathedral churchyard, where his epitaph may still be read. A second edition of his 'Italy' appeared in 1816, with a memoir of the author by his brother Isaac, who survived till 1859, and it has gone through several later editions, one (1820) issued at Geneva. Forsyth himself says in his 'advertisement' that when he went to Italy he had no intention of writing a book. He wrote nothing else, and his brother informs us that he never to his dying day ceased to regret the publication; but the work, notwithstanding its limits, has proved of permanent value,

and both for style and matter it is still one of the best books on Italy in our language.

[Memoir prefixed to second edition of Remarks; Young's Annals of Elgin; local information.] J. C.

FORSYTH, ROBERT (1766–1846), miscellaneous writer, son of Robert Forsyth and Marion Pairman of Biggar, Lanarkshire, was born in 1766. His parents were poor, but gave him a good education, with a view to 'making him a minister.' When only fourteen he entered Glasgow College. He says of himself that he 'had slow talents, but great fits of application.' After the usual course of study he obtained license as a probationer of the church of Scotland. As he spoke without notes ('the paper'), and was somewhat vehement and rhetorical in his style, he gained considerable popularity. But having no influence he grew tired of waiting for a parish. He then turned his attention to the law, but the fact that he was a licentiate of the church was held as an objection to his being admitted to the bar. Refused by the Faculty of Advocates, he petitioned the court of session for redress. The court ruled that he must resign his office of licentiate. This he did. Still the faculty resisted. There were vexatious delays, but at last, in consequence of a judgment of Lord-president Campbell, the faculty gave way, and in 1792 Forsyth was admitted an advocate. Disappointment again awaited him. He had fraternised with the 'friends of the people,' and was looked on with suspicion as a 'revolutionist,' and this marred his prospects. He turned to literature, and managed to make a living by writing for the booksellers. He contributed to the 'Encyclopædia Britannica' 'Agriculture,' 'Asia,' 'Britain,' and other articles (1802–3). He also tried poetry, politics, and philosophy, but with little success. Eventually he obtained a fair practice at the bar, where he was noted for his dogged industry, blunt honesty, and pawky humour. His chief works are 'Principles and Practice of Agriculture' (2 vols. 1804), 'The Principles of Moral Science' (vol. i. 1805), 'Political Fragments' (1830), 'Observations on the Book of Genesis' (1846). But the work by which he is best known is 'The Beauties of Scotland' (5 vols. 1805–8), which is still held in some repute, not only for its valuable information, but for the many engravings which it contains of towns and places of interest. Forsyth, who had always adhered loyally to his church, published in 1843, when seventy-six years old, 'Remarks on the Church of Scotland,' &c. This brought him under the lash of Hugh Miller, then editor of the 'Witness,' who not only reviewed the pamphlet (14 Jan. 1843) with merciless severity, but also recalled some of Forsyth's speculations in philosophy, which he covered with ridicule and scorn. It is curious that in two of these speculations he seems to have had an inkling of opinions largely current in the present time. 'Whatever has no tendency to improvement will gradually pass away and disappear for ever.' This hints at the 'survival of the fittest.' 'Let it never be forgotten then for whom immortality is reserved. It is appointed as the portion of those who are worthy of it, and they shall enjoy it as a natural consequence of their worth.' This seems the doctrine of 'conditional immortality' now held by many Christians. Hugh Miller says ironically of these views: 'It was reserved for this man of high philosophic intellect to discover, early in the present century, that, though there are some souls that live for ever, the great bulk of souls are as mortal as the bodies to which they are united, and perish immediately after, like the souls of brutes.' He died in 1846.

[Autobiographical Sketch, 1846.] W. F.

FORSYTH, SIR THOMAS DOUGLAS (1827–1886), Anglo-Indian, born at Birkenhead on 7 Oct. 1827, was the tenth child of Thomas Forsyth, a Liverpool merchant. He was educated at Sherborne and Rugby, and under private tuition until he entered the East India Company's College at Haileybury, where he remained until December 1847. After a distinguished course he embarked for India in January 1848, and arrived at Calcutta in the following March. Here he gained honours in Persian, Hindustani, and Hindi at the company's college, and in September of the same year was appointed to a post under Edward Thornton at Saharunpore. On the annexation of the Punjaub after the second Sikh war in March 1849, he was appointed to take part in the administration of the new province, and was sent by Sir Henry Lawrence, together with Colonel Marsden, as deputy-commissioner over him, to Pakputtun. He was shortly afterwards appointed by Lord Dalhousie to the post of assistant-commissioner at Simla. While holding this post he married in 1850 Alice Mary, daughter of Thomas Plumer, esq., of Canons Park, Edgware. He was next stationed at Kangra, where he remained till 1854, when an attack of brain fever obliged him to return for a time to England. On going back to India he spent a short time as deputy-commissioner, first at Gurdaspur and subsequently at Rawal Pindee, whence he was transferred in 1855

to Umballa. He was here at the outbreak of the mutiny of 1857, and did good service by his vigilance in detecting the first signs of disaffection, and his promptitude in reporting them. After the capture of Delhi he was one of the special commissioners appointed to hunt up the rebels, and in this capacity was principally engaged in examining the papers of the nana of Cawnpore. He arrived at Lucknow in time to see the city evacuated by the rebels, and after this event acted as secretary successively to Outram, Montgomery, and Wingfield, until, in 1860, he was appointed commissioner to the Punjaub. For his services during the mutiny he received the order of companion of the Bath. In 1867 he visited Leh, the capital of Ladakh, with the object of obtaining from the Cashmere officials a removal of the restrictions which prevented the trade between Eastern Turkestan and the Punjaub. On his return he instituted an annual fair at Palumpore, in the Kangra valley, to which he invited traders from Turkestan. The experiences which he gained in this way encouraged him in the idea of promoting amicable relations between the Indian government and the Central Asiatics and Russians. Lord Mayo approved and authorised him to proceed to England, and thence, if possible, to St. Petersburg, with the object of arranging with the Russian government a definition of the territories of the amir of Cabul. In this mission he succeeded in proving that the disputed districts belonged to the amir, and obtained from the Russian government an acknowledgment to that effect. Forsyth returned to India in 1869. At this time the amir of Yarkand and Kashgar, being desirous of establishing relations between his country and India, had sent an envoy to the viceroy with the request that a British officer might be deputed to visit him. Forsyth was accordingly instructed to return with the envoy, without political capacity, for the purpose of acquiring information about the people and country. The journey from Lahore to Yarkand and back, a distance of two thousand miles, was accomplished in six months, but the expedition failed to produce all the results expected from it, owing to the absence of the amir from his capital on its arrival.

In 1872 a serious outbreak of the Kooka sect, the leader of which was a religious enthusiast named Ram Singh, occurred at Malair Kotla. Troops were at once ordered to the disaffected districts, and Forsyth was entrusted with the duty of suppressing the insurrection. His powers on this occasion seem not to have been sufficiently defined, and Cowan, the then commissioner of Loodiana, had anticipated his arrival by executing many of the rebels, a course of action which, though contrary to instructions, Forsyth felt himself bound to support. When the insurrection was put down, an inquiry instituted into the conduct of Forsyth and Cowan resulted in the removal of both from their appointments. Forsyth appealed against this decision to Lord Northbrook, who had recently come out as viceroy, and, though no reversal of the verdict was possible, he was compensated by being appointed in 1873 envoy on a mission to Kashgar. The object of this mission was to conclude a commercial treaty with the amir, and it resulted in the removal of all hindrances to trade between the two countries, and gave reason for the hope that, in spite of physical difficulties, such a trade would eventually be of considerable importance. On his return Forsyth received the order of knight commander of the Star of India.

In 1875 Forsyth was sent as envoy to the king of Burma to obtain a settlement of the question which had arisen between the British and Burmese governments as to the relation of the Karenee States, a question which was settled by an agreement, proposed by the king of Burma, that these states should be acknowledged as independent.

Forsyth left India on furlough in 1876. In the following year he resigned, and occupied himself during the remaining years of his life in the direction of Indian railway companies. In 1879 he formed a company for the purpose of connecting Marmagao, in Portuguese India, with the Southern Mahratta and Deccan countries; and in 1883 he was deputed by the board of directors to visit India and report upon the progress of the works. He died on 17 Dec. 1886 at Eastbourne.

[Autobiography and Reminiscences of Sir Douglas Forsyth, edited by his daughter, Ethel Forsyth, London, 1887.] E. J. R.

FORSYTH, WILLIAM (1722–1800), merchant, was born in 1722 at Cromarty, where his father, a native of Morayshire, had settled as a shopkeeper. He made good progress at the town school, then taught by David Macculloch, not only in the ordinary branches, but in the classics. Forsyth spent some time in a London counting-house, but, his father dying suddenly, he was called home, and had to take the place of head of the family at the early age of seventeen. Cromarty was then in a low state. The herring had deserted the coast, and there was no trade. Forsyth, however, saw that

the old town had some special advantages. There was a fine harbour, and ready access to the surrounding districts, not only by the roads, but by the firths of Dornoch, Dingwall, and Inverness. He therefore formed the bold and original idea of making it a depôt of supplies for all the country round, and this plan he carried out with energy and success for many years. He brought flax and other commodities from Holland. He traded with Leith and London, and was the first to introduce coal (about 1770), called by the country people 'black stones.' On the suggestion of his old schoolfellow, Dr. Hossack of Greenwich, he started the manufacture of kelp. He also employed many of the people in their own homes in spinning and weaving in connection with the British Linen Company, of which he was the first agent in the north, and encouraged fishing and farming industries. For more than thirty years he was the only magistrate in the place, and such was the confidence in his judgment and integrity that during all that time no appeal was taken against any of his decisions. The general respect of the neighbourhood was shown by his popular title as 'the maister.' Forsyth not only did much to revive the old glory of the town, but helped many young men to make their way in the world; one of these was the well-known Charles Grant, chairman of the East India Company, and M.P. for Inverness. Forsyth died at Cromarty 30 Jan. 1800. He was twice married, first to Margaret Russell, who died within a year in childbed, and next, after eleven years, to Elizabeth Grant, daughter of the Rev. Patrick Grant of Nigg, Ross-shire. He had nine children, three only surviving him. He and his family were large benefactors to Cromarty. Hugh Miller, himself a native of Cromarty, says: 'He was one of nature's noblemen; and the sincere homage of the better feelings is an honour reserved exclusively to the order to which he belonged.' He also says of the inscription on his gravestone in Cromarty churchyard, that its 'rare merit is to be at once highly eulogistic and strictly true.'

[Memoir by Hugh Miller, 1839.] W. F.

FORSYTH, WILLIAM (1737–1804), gardener, was born at Old Meldrum, Aberdeenshire, in 1737. In 1763 he came to London, and was employed in the Apothecaries' Garden at Chelsea under Philip Miller, whom he succeeded in 1771. Thirteen years later he was appointed superintendent of the royal gardens of St. James and Kensington. Soon after coming to London he gave much attention to the growth of trees, and brought out a plaister, the application of which he asserted would cause new growth in place of previously diseased or perished wood. For this he was accorded a vote of thanks in both houses of parliament and a pecuniary reward; but the efficacy of the plaister was disputed by Thomas Andrew Knight and others, its composition differing but slightly from similar preparations commonly in use in nurseries and plantations. Several letters on this topic will be found in the volumes of the 'Gentleman's Magazine' cited below.

In 1791 he published his 'Observations on the Diseases, Defects, and Injuries of Fruit and Forest Trees,' and in 1802 his 'Treatise on the Culture and Management of Fruit Trees,' which reached a seventh edition in 1824. He also contributed a paper on gathering apples and pears to Hunter's 'Georgical Essays,' and a 'Botanical Nomenclature' in 1794, 8vo. He was a fellow of the Linnean and Antiquaries Societies. He died 25 July 1804, at his official residence, Kensington. The plant named *Forsythia* after Forsyth in Thomas Walter's 'Flora Caroliniana,' 1788, p. 153, is now designated *Decumaria* (cf. Bentham and Hooker, *Genera Plantarum*, i. 642).

[Gent. Mag. 1804, vol. lxxiv. pt. ii. p. 787, 1805, vol. lxv. pt. i. pp. 431 (typ. err. 341), 432; Nouv. Biog. Gén. xviii. 210; Field's Mem. Bot. Gard. Chelsea, 58–90 (not continuous); Johnson's Hist. Eng. Gard. 250.] B. D. J.

FORSYTH, WILLIAM (1818–1879), Scottish poet and journalist, son of Morris Forsyth and Jane Brands, was born at Turriff, Aberdeenshire, 24 Oct. 1818. He was educated at Fordyce Academy and the universities of Aberdeen and Edinburgh. For some years he studied medicine, becoming assistant to a country doctor, and twice acting as surgeon to a Greenland whaler, but he never took a medical degree, and ultimately abandoned medicine for literature. His first engagement was as sub-editor of the 'Inverness Courier' (1842) under Dr. Robert Carruthers [q. v.], and while with him he largely assisted in the preparation of 'Chambers's Encyclopædia of English Literature,' a work of high value. In 1843 he became sub-editor of the 'Aberdeen Herald,' then conducted by Mr. Adam, and he contributed in prose and verse for several years. In 1848 he joined the staff of the 'Aberdeen Journal,' one of the oldest and most influential of Scottish newspapers, and eventually was appointed editor, an office which he held with much honour for about thirty years. Forsyth was in politics a liberal-conservative. He gave his ardent support to all measures tending to the elevation of the

people. He was much trusted by his political friends, but he always asserted a certain independence in his action. During the American civil war he stood almost alone among Scottish journalists in advocating the cause of the north. In the famous controversy of Kingsley *v.* Newman he wrote with much force in support of the former, and received from him a special letter of thanks. In church questions his articles were held in high repute, and Bishop Wordsworth of St. Andrews and Alexander Ewing [q. v.], bishop of Argyle, corresponded with him privately. Forsyth also wrote two pamphlets on Scottish church questions, entitled 'A Letter on Lay Patronage in the Church of Scotland' (1867) and 'The Day of Open Questions' (1868). In the first of these he indicated the lines on which a true reform of the church might be carried out, and may be said to have paved the way for the legislation which followed soon after in the Act for the Abolition of Church Patronage (1874).

Forsyth rendered valuable services to Aberdeen. The establishment of the Association for Improving the Condition of the Poor was mainly due to him, and he not only laboured hard as an active member of the managing committee, but for six years gratuitously discharged the duties of secretary. Much of the results of his observation and experience may be found in a paper read by him to the Social Science Congress in 1877, on 'The Province and Work of Voluntary Charitable Agencies in the Management of the Poor.' Forsyth was elected a member of the first Aberdeen school board, and did much good work of a general kind, besides serving as convener of a committee that had to deal with certain delicate and difficult questions affecting the grammar school and town council. From the first Forsyth took a warm interest in the volunteer movement, and was chosen captain of the citizens' battery. This appointment he held for eighteen years, retiring with the rank of major. Some of his martial songs obtained a wide popularity. He also took much interest in everything connected with the service, and made some valuable suggestions to the war office as to practical gunnery and the use of armed railway carriages in warfare, a device which was turned to good account in the operations in Egypt. Forsyth's principal literary works were 'The Martyrdom of Kelavane' (1861) and 'Idylls and Lyrics' (1872). The latter volume contains a thoughtful poem entitled 'The Old Kirk Bell,' and several other pieces published for the first time, but it is mainly made up of reprints from magazines. The most finished of these is 'The River,' which came out in the 'Cornhill Magazine' in Thackeray's time. The most moving is that entitled 'The Piobrach o' Kinreen,' the old piper's lament for the clearance of Glentannar, which first appeared in 'Punch.' During the last ten years of his life Forsyth suffered from an affection of the tongue, which ultimately took the form of malignant cancer. After a long illness, borne with characteristic quietness and fortitude, he died on 21 June 1879. Forsyth was married in 1854 to Miss Eliza Fyfe, who survived him. Since his death certain 'Selections' from his unpublished writings, with a 'Memoir,' have been edited by his friend Mr. Alexander Walker, Aberdeen. This volume is chiefly remarkable as reproducing 'The Midnicht Meetin',' a vigorous satire on the promoters of the union of the Aberdeen and Marischal colleges, originally printed for private circulation. The book shows Forsyth's love of animals and his devoted attachment to Aberdeen, where, at Bonnymuir, Maryville, Friendville, Gordondale, and Richmondhill, his successive homes, he had spent more than thirty years of his life. He was buried in the beautiful cemetery of Allenvale on the Dee.

[Memoir by Alex. Walker, 1882.] W. F.

FORTESCUE, Sir ADRIAN (1476?–1539), knight of St. John, was the second son of Sir John Fortescue of Punsborne, Hertfordshire, and grandson of Sir Richard, younger brother of Sir John, the famous chief justice [q. v.] His mother was the daughter of Sir Geoffrey Boleyn, and was great-aunt to Queen Anne Boleyn. Sir Adrian served in 1513 in the campaign against the French which ended in the battle of the Spurs. He attended on Queen Catherine at the Field of the Cloth of Gold in 1520 (Rymer, *Fœdera*, xiii. 712), served in the short and uneventful French war of 1522, and was knighted in February 1528 (Metcalfe, *Book of Knights*, p. 40). His connection with Anne Boleyn probably brought him for a time into considerable favour at the court of Henry VIII. His name appears in the list of those who received grants of lands from Wolsey's possessions after the cardinal's fall in July 1530. He was present at all the festivities which took place on the king's second marriage, and received the exceptional honour of being informed by a special messenger of the birth of the Princess Elizabeth.

In 1532, two years before the dissolution of the order, he was admitted as a knight of St. John, though, as he was a married man, he could only have held the more or less honorary rank of a 'knight of devotion' (Mr.

Winthrop, in *Notes and Queries*, 27 Aug. 1853). Nor does it appear from his diaries and note-books, published in Lord Clermont's 'History,' that he ever resided in any of the houses, or took any active part in the business of the order. In February 1539 Fortescue was arrested and sent to the Tower (*Calendars*, Henry VIII, viii. 91). In May of the same year he was included in the act of attainder which condemned the Marchioness of Exeter, the Countess of Salisbury, Cardinal Pole, Sir Thomas Pole, Sir Thomas Dingley, and others. The story of this memorable act of attainder remains to a great extent a mystery. No historian has been able to explain its apparent want of motive, or the hurried manner in which it was pressed through both houses. The clause of the act relating to Fortescue states that he had 'not onelie most trayterouslie refused his duety of allegiance which he ought to beare unto your highnesse, but also hathe comytted diverse and sundrie detestable and abhomynable treasons, and to put sedition in your realme' (*Roll of Parl.* Henry VIII, 147, m. 15). It is difficult to conjecture what were the 'sundry treasons.' His crime may have consisted of his near relationship to Queen Anne Boleyn; or he may have been on too intimate terms with the Countess of Salisbury, whose granddaughter his son Sir Anthony [q. v.] married eighteen years later; and his connection with the Poles may have led to his inclusion in an act aimed to a great extent against that family; or his execution may have been due to the marriage of his daughter Frances to the tenth Earl of Kildare, beheaded for high treason in February 1537. This is, however, the less likely to have been the case, since Lady Kildare had returned to her father's roof before her husband broke into open rebellion (Marquis of Kildare, *Earls of Kildare*, i. 170).

The exact date of Fortescue's execution is uncertain. The 'English Martyrology' gives it as 8 July 1539; Dodd (*Church History*, p. 200), Stow (*Chronicle*, ed. 1615, p. 576), and a manuscript list of persons executed in the reign of Henry VIII (Brit. Mus. Addit. MS. 27402, fol. 47), concur in naming 10 July, while the 'Chronicle of the Grey Friars' (p. 43) reads: 'The ninth day of July was be-heddyd at Toure-Hyll Master Foskeu and Master Dyngle, knyghttes.' His fellow-sufferer was Sir Thomas Dingley, knight of St. John, who was condemned by the same act of attainder, on the more definite charge of travelling to foreign courts in the interests of the king's enemies.

Fortescue has long been regarded by the order to which he belonged as a martyr, and according to Mr. Winthrop (*Notes and Queries*, viii. 191) his death was commemorated on 8 July. The first step towards his canonisation has been recently taken by his inclusion in the list of 261 persons executed during the reigns of Henry VIII, Elizabeth, and James I, on whom the title of venerable has been bestowed by the pope. He was twice married: first to Anne, daughter of Sir William Stonor, who died in 1518; and secondly to Anne, daughter of Sir William Rede, who survived her husband, and afterwards married Sir Thomas Parry, comptroller of Queen Elizabeth's household. By his first wife Fortescue had two daughters, Margaret, married to Thomas, first lord Wentworth, and Frances, married to Thomas, tenth earl of Kildare; by his second wife he had three sons, Sir John, chancellor of the exchequer [q. v.], Thomas, and Sir Anthony [q. v.], and two daughters, Elizabeth, married to Sir Thomas Bromley [q. v.], lord chancellor of England, and Mary. There are three known pictures of Fortescue—two in the church of St. John at Valetta, and a third, which is probably a portrait, in the Collegio di San Paolo at Rabato, Malta. There is an engraving of the last of these in Lord Clermont's 'History.'

[Lord Clermont's History of the Family of Fortescue, 1880; two articles by the Rev. J. Morris in the Month, June and July 1887.] G. K. F.

FORTESCUE, Sir ANTHONY (*b.* 1535?), conspirator, third and youngest son of Sir Adrian Fortescue [q. v.], was educated at Winchester. Unlike his elder brother Sir John, chancellor of the exchequer [q. v.], Sir Anthony adhered to the Roman catholic church. During the reign of Queen Mary he married Katharine Pole, granddaughter of Margaret, countess of Salisbury, and received the appointment of comptroller of the household of his wife's uncle, Cardinal Pole. After the accession of Elizabeth, Sir Anthony and his brothers-in-law Arthur and Edward Pole plotted against the new sovereign.

In November 1558 Fortescue was taken into custody along with several persons whom he was accused of causing to cast the horoscope of Elizabeth and to calculate the length of her life and the chances of the duration of her government; he was, however, released on bail on 25 Nov., and no further action seems to have been taken in the matter (Strype, *Annals*, ed. 1825, vol. i. pt. i. pp. 9–10). Three years later, in October 1561, Arthur and Edward Pole and Fortescue were arrested as they were on the point of sailing to Flanders; they were kept in prison until February of the next year, when they were tried upon a charge of high treason at Westminster Hall.

There is unfortunately no complete record of the trial extant; from the accounts given in Strype's 'Annals' (vol. i. pt. i. pp. 555–6), and Wright's 'Queen Elizabeth' (i. 121, 127, 129), their design seems to have been singularly wild and foolish. They proposed as soon as they arrived in Flanders to proclaim Arthur Pole, the elder of the brothers, Duke of Clarence; to persuade Mary Queen of Scots to marry Edmund Pole the younger brother, Arthur being already married to a daughter of the Earl of Northumberland; to obtain from the Duc de Guise a force of five or six thousand men, with whom they hoped to return to Wales, proclaim Queen Mary, overthrow the existing government, and restore the ancient religion.

Before setting out on this remarkable expedition they had consulted two conjurers, by name John Prestall and Edward Cosyn, who, with two servants of Lord Hastings and a person named Barwick, were arrested and included in the indictment. These conjurers had succeeded in raising a 'wicked spryte' who prophesied that all would go well with their designs, and that Queen Elizabeth would die a natural death before the next summer. A more serious clause of the accusation charged Fortescue with obtaining countenance and help from the French and Spanish ambassadors. All the accused were convicted and condemned to death, but their lives were spared by the queen, and their sentences commuted to imprisonment in the Tower. There, between 1565 and 1578, both the Poles died, while Fortescue, at what date is unknown, was released or allowed to escape. He probably owed his freedom to the influence of his brother Sir John, who was highly esteemed by Elizabeth. Of the remainder of his career nothing is known; he is spoken of as living, probably abroad, in his brother Thomas Fortescue's will, dated May 1608.

Sir Anthony left three sons, Anthony, John, and George; his grandson Anthony, son of his eldest son, was appointed by Charles, duke of Lorraine, his resident at the English court, and was expelled from the country by a resolution of the House of Commons, 16 Oct. 1644 (*Commons' Journals*, iii. 667).

[Lord Clermont's Hist. of the Family of Fortescue.] G. K. F.

FORTESCUE, Sir EDMUND (1610–1647), royalist commander, was born in 1610 at his father's seat of Fallapit, South Devon. In 1642 he was appointed high sheriff of the county of Devon. It was an object of considerable importance to the king to secure as sheriffs trustworthy men of local influence, and the selection of so young a man as Fortescue, whose father was still living, implies that he had already secured himself a reputation for courage or ability.

In the beginning of December 1642 Fortescue summoned the *posse comitatus* of the county to meet him at Modbury, in order to join Sir Ralph Hopton, who was then marching from Cornwall to besiege Plymouth. About two thousand men answered the summons and assembled on 6 Dec., intending on the next day to join the main army, whose headquarters were at Plympton, only three miles distant. During the night Colonel Ruthven, commanding the parliamentary forces at Plymouth, organised a sortie from that town of some five hundred dragoons, who, avoiding the village of Plympton, fell upon Fortescue's train-bands at Modbury. These raw recruits dispersed at the first alarm, and the troopers at once occupied the village. They then proceeded to Modbury Castle, a seat of the Champernoune family, fired the house, broke in and took prisoners Fortescue himself and his brother Peter, Sir Edward Seymour and his eldest son, M.P. for Devonshire, Arthur Basset, 'a notable malignant,' and a number of other gentlemen. The victorious cavalry then marched to Dartmouth, whence they despatched their prisoners by sea to London (*Remarkable Passages newly received of the great Overthrow of Sir Ralph Hopton, at Mudburie. With the taking of the High Sheriffe*, &c. 1642). On his arrival in London, Fortescue was sent to Windsor Castle: an inscription on the wall of a small chamber, close to the Round Tower, consisting of his name with a rude cut of his coat of arms and the words 'Pour le Roy C.,' serves to identify the room in which he was imprisoned. He was afterwards transferred to Winchester House, and before the end of 1643 was exchanged or released. On 9 Dec. 1643 Fortescue received a commission from Prince Maurice to repair 'the Old Bull-worke near Salcombe, now utterly ruined and decayed,' and to hold it for the king. The fort of Salcombe or Fort Charles, as it was renamed by Fortescue, stands on a rock at the entrance of Salcombe harbour near Kingsbridge, approachable from the land at low tide, but completely surrounded by the sea at high water. An interesting manuscript account of the details of the rebuilding, fortifying, and victualling the place is printed in Lord Clermont's 'History.' The inventories of provisions given in this account show that nothing necessary for the support of the garrison during a prolonged siege was neglected: more than thirty hogsheads of meat, ten hogsheads of punch, ten tuns of cider, two thou-

sand 'poor jacks,' six thousand dried whiting, and six hundredweight of tobacco, are among the items of the provisions supplied, while such entries as 'twenty pots with sweetmeats, and a good box of all sorts of especially good dry preserves,' one butt of sack, and 'two cases of bottles filled with rare and good strong waters,' show that Fortescue did not forget to provide for the table of the officers' mess. The garrison consisted of eleven officers, Sir Charles Luckner being second in command, and two of Fortescue's brothers serving under him, a chaplain, a surgeon, two laundresses, and forty-three non-commissioned officers and men. Of these one was killed during the siege, three were wounded, and two deserted. The fort was occupied in November or December 1644, and in January 1645–6 a force was sent from Plymouth who erected a battery of three guns in a commanding position on the mainland, exactly opposite and slightly above the small promontory on which the fort is situated. The siege lasted until May 1646, when Fortescue capitulated to Colonel Ralph Weldon, then in command of Plymouth. He obtained very favourable terms for the garrison, the articles of surrender stipulating that the whole force should be allowed to march out with all the honours of war and proceed in safety to their own homes; Fortescue himself and the other officers obtaining permission to remain at home unmolested for three months, at the end of which time they were free either to make their peace with the parliament or to go abroad from any port they should select (*Articles agreed one betweene Sir Edmond Fortescue, Governor off Fort Charles and Major Pearce*, &c. 7 May 1646). Fortescue carried away with him the key of Fort Charles, which still remains in the possession of his descendant. Unwilling or unable to come to terms with the parliament, Fortescue made his way to Delft, where he lived during the brief remainder of his life.

In the 'Propositions of the Lords and Commons for a peace sent to His Majesty at Newcastle' in July 1646, he is included in a list of persons who are to be removed from 'his majesty's councils and to be restrained from coming within the verge of the court, bearing any public office or having any employment concerning the state' (Rushworth, *Collections*, pt. iv. vol. i. p. 309). Fortescue died in January or February 1647, at the early age of thirty-seven, and was buried in the 'New Church' of Delft. He married Jane Southcott of Mohun's Ottery, and had a son Edmund, created a baronet in 1664, and three daughters. There is a portrait of Fortescue at Fallapit House, and a Dutch engraving, a facsimile of which is given by Lord Clermont.

[Lord Clermont's Hist. of the Family of Fortescue; Kingsbridge and Salcombe historically and topographically described.] G. K. F.

FORTESCUE, Sir FAITHFUL (1581?–1666), royalist commander, was second son of William Fortescue of Buckland Filleigh, Devon, and the descendant in the fifth generation of Sir John Fortescue, lord chief justice [q. v.]

In 1598 Fortescue's maternal uncle, Sir Arthur (afterwards Lord) Chichester [q. v.], went to Ireland in command of a regiment of infantry, and took with him Faithful Fortescue. In a brief memoir of his uncle, compiled after his death, printed by Lord Clermont, Fortescue says: 'With the first Lord Chichester I had, from coming young from school, my education, and by him the foundation of my advancement and fortune I acquired in Ireland.' In 1604 Sir Arthur Chichester was appointed lord deputy, an office which he held until 1616. During these memorable years the settlement of Ulster was carried through, and Fortescue acquired his share both of offices and of lands in the north of Ireland. In 1606 he received a patent for life of the post of constable of Carrickfergus, otherwise known as Knockfergus Castle, one of the most important fortified places in the north of Ireland (M'Skimmin, *History of Carrickfergus*, p. 56).

A few years later he obtained a grant from the crown erecting into the manor of Fortescue an extensive range of territory in Antrim, which had formerly belonged to an Irish chieftain named Rory Oige MacQuillane. A part of this land he sold in 1624; the remainder, together with the property of Dromiskin in Louth, still remains in possession of his descendants. In the parliament of 1613 every effort was made to swamp the native Irish vote by means of creating a number of borough and county franchises among the new English and Scotch settlements in Ulster. Fortescue was elected to this parliament as member for Charlemont in the county of Armagh; in the subsequent parliaments of 1634 and 1639 he sat as member for the county of Armagh, while his eldest son succeeded him as representative of Charlemont.

In 1624 he obtained the command of a company in the force raised in England to serve in the Netherlands under Count Mansfeld, but through the interest of Lord Chichester he was permitted to exchange into a regiment then being enlisted in Cumberland and other northern counties of England

for service in Ireland (*Calendar of State Papers*, Dom. 1623–5, pp. 334, 371, 375, 380, 501).

Lord Wentworth, appointed lord deputy in July 1633, some months before his arrival in Ireland, commissioned Fortescue to raise for him a troop of horse, of which he was to have the command. The commission brought with it nothing but heavy expenditure and a long series of personal differences with Lord Strafford, of which Fortescue gives a pathetic account in a 'Relation of Passages of the Earle of Strafford' (Lord Clermont, *History*, pp. 179–82). His troubles began as soon as Lord Wentworth landed in Ireland, when he immediately dismissed, without any pay, forty of the newly enrolled troopers, to make room for the gentlemen and servants he had brought with him; difficulties about payments followed, then refusals to promote Fortescue and his sons, then scandals about his lordship's visits to a 'noble lady,' then a personal quarrel in which Fortescue 'could not hold from passionately speaking' his mind; the whole ending in a letter from Lord Strafford, after he had left Ireland and was imprisoned in the Tower, ordering his steward to discharge Fortescue from the command of his troop, as if, Fortescue says, 'I had beene his mercinary servant or scullion of his kitchin (and not the king's officer), to bee throwne owt by the tounge of his steward.'

In 1640 or 1641 Fortescue petitioned the House of Commons for promotion to the rank of lieutenant-colonel on the Irish establishment. On 27 Jan. 1641–2 this petition came before the house; on that day a report was received from Pym, on behalf of the committee for Irish affairs, to the effect that the king had commanded the lord-lieutenant, the Earl of Leicester, to recommend seven officers to the house for commands in Ireland. The committee 'earnestly recommended' Fortescue, the house 'being very well satisfied that he is a man of honour and experience and worthy of such an employment' (*House of Commons' Journals*, ii. 398, 407).

Fortescue received the appointment of governor of Drogheda during the summer of 1641. In October of that year the rebellion in Ulster broke out. The insurgents were able, without resistance, to seize at once upon Newry, Carrick, Charlemont, and other places, and threatened Drogheda, the only fortified town between them and Dublin. The place was entirely ungarrisoned, and the only troops Fortescue was able to obtain consisted of sixty-six horse and three companies of foot, raised hurriedly by his brother-in-law, Viscount Moore. Finding this small body of men totally inadequate to the defence of the place, and receiving no reply to his appeals to the lords justices, Fortescue threw up his commission and passed to England to endeavour to raise troops to serve against the rebels. Dean Bernard, who was in Drogheda during the siege which followed, says of Fortescue on this occasion that, 'though willing to hazard his life for us, yet he was loath to lose his reputation also.' Although he abandoned his post, Fortescue left behind him his eldest son, Chichester, who was in command of a company in Lord Moore's regiment, and who died during the siege, and his second son, John, who was slain by the rebels. Shortly after his departure Sir Henry Tichbourne was appointed by the lords justices governor of the place, and brought to its relief a force of a thousand foot and a hundred horse (Bernard, *Whole Proceedings of the Siege of Drogheda*; D'Alton, *Hist. of Drogheda*, vol. ii.)

The commissioners of parliament appointed to raise a force for the suppression of the Irish rebellion selected Fortescue in June 1642 for the command of the third troop of horse to serve under Lord Wharton, lord-general of Ireland. In addition to this body of cavalry, Fortescue also raised for service in Ireland a company of infantry, which was attached to the Earl of Peterborough's regiment, and was compelled to serve with the parliamentary army in England during the civil war (*List of the Field Officers chosen for the Irish Expedition*, &c., pp. 18, 28).

While waiting at Bristol to cross to Ireland, Fortescue's troop was placed under the command of the Earl of Essex, and marched to the midlands to take part in the campaign on the side of the parliament. There can be no question that this action on the part of the parliamentary leaders constituted a distinct breach of faith. Charles issued a protest against the proceedings of the parliament on this occasion, in which he says 'that many soldiers raised under pretence of being sent to Ireland were, contrary to their expectation and engagement, forced to serve under the Earl of Essex,' and names especially Fortescue and his troop of horse (Clarendon, *History*, Oxford ed., 1704, ii. 120–1). On the eve of the battle of Edgehill, Fortescue, who was acting as major in Lord Wharton's regiment of horse, is said to have entered into negotiations with Prince Rupert, and to have promised to desert the army with which he had been against his will compelled to serve on the first opportunity (May, *Hist. of the Parliament*, Oxford ed., 1854, p. 256).

On the next day, when Prince Rupert charged the left wing of the parliamentary army, Fortescue with his troop drew off from

the rest of Lord Wharton's regiment and rode over to the royal horse. His action had no small effect upon the fate of the battle. Unfortunately many of Fortescue's troopers forgot in their haste to throw away the orange scarfs worn as the Earl of Essex's colours, and not less than eighteen out of the sixty men of the troop (*Army Lists of Cavaliers*, &c., pp. 44–53) were slain or wounded by the cavalry whom they had joined (Clarendon, ii. 36–8; Gardiner, *Hist. of the Civil War*, i. 52, 53).

Soon after the battle of Edgehill, Fortescue was appointed to the command of the 10th regiment of the royal infantry, and served with the army whose headquarters were at Oxford during the remainder of the civil war (Peacock, *Army Lists*, p. 18; *Harl. MS.* 986, fol. 88). In 1647 he accompanied the Marquis of Ormonde during his Irish campaign, and remained with him until the retreat of the royal army from Dublin to Drogheda, when he made his way to the Isle of Man, and thence crossed to Wales. At Beaumaris he was arrested and imprisoned by order of the House of Commons, first at Denbigh Castle, and afterwards at Carnarvon Castle (*Commons' Journals*, v. 280, 657). No order for his release is to be found in the 'Commons' Journals,' but his imprisonment cannot have been of long duration, since he was able to join Charles II at Stirling in the spring of 1651 (Nicoll, *Diary*, Bannatyne Club, p. 52), and took part in the campaign which ended in the decisive battle of Worcester. After this action Fortescue retired to the continent, where he remained, at first in France, and afterwards in the Netherlands, until the Restoration. By royal warrant of 21 Aug. 1660 he was restored to the post of constable of Carrickfergus Castle, an office which he was permitted to transfer a few months later to his eldest surviving son, Sir Thomas (*Carte MSS.* xli. 29, xlii. 219), and was created a gentleman of the privy chamber. This office attached him to the court, and he remained chiefly in London until he was driven to the Isle of Wight by the outbreak of the plague in 1665. He died in the manor-house of Bowcombe, near Carisbrooke, in May 1666, being more than eighty-five years of age, and was buried at Carisbrooke. Fortescue was twice married, first to Anne, daughter of the first Viscount Moore, by whom he had a numerous family, and secondly to Eleanor, daughter of Sir M. Whitechurch, by whom he had no issue. His two elder sons died during the siege of Drogheda; his third son, Sir Thomas, who held a commission in the royal army during the civil war, succeeded his father in his estates, and was the ancestor of the late Lord Clermont, and of his brother, Lord Carlingford.

[Lord Clermont's Hist. of the Family of Fortescue.] G. K. F.

FORTESCUE, GEORGE (1578?–1659), essayist and poet, born in London in or about 1578, was the only son of John Fortescue, by Ellen, daughter of Ralph Henslow of Barrald, Kent. His father was the second son of Sir Anthony Fortescue [q. v.] (third son of Sir Adrian [q. v.]), by Katharine, daughter of Sir Geoffrey Pole. His father resided for many years in London, but in his old age he retired to St. Omer to avoid persecution as a catholic. George probably received part of his education in the English College of Douay, was in October 1609 admitted as a boarder in the English College at Rome, and was recalled by his parents to Flanders 30 April 1614. He was in London secretary to his cousin Anthony Fortescue, the resident for the Duke of Lorraine at the time of his dismissal by the houses of parliament in 1647. He was arrested, and, after an imprisonment of sixteen weeks, was ordered to quit the kingdom with his principal. His reputation for learning was so great that Edmund Bolton [q. v.] placed his name in the original list of the members of the projected royal academy, or senate of honour. He died in 1659, his will being dated on 17 July in that year.

His principal work is entitled 'Feriæ Academicæ, auctore Georgio de Forti Scuto Nobili Anglo,' Douay, 1630, 12mo, pp. 347. A full description of this curious volume of Latin essays was contributed by the Rev. John Mitford to the 'Gentleman's Magazine' in 1847 (new ser. xxviii. 382). Lord Clermont states that Fortescue was also the author of the scarce anonymous poem entitled 'The Sovles Pilgrimage to heavenly Hierusalem. In three severall Dayes Journeyes: by three severall Wayes: purgative, illuminative, unitive. Expressed in the Life and Death of Saint Mary Magdalen,' 1650, 4to (*Bibl. Anglo-Poetica*, p. 669; Lowndes, *Bibl. Man.* ed. Bohn, p. 2456). Fortescue wrote commendatory verses prefixed to (*a*) the Poems of Sir John Beaumont, his brother-in-law; (*b*) Sir Thomas Hawkins's translation of the 'Odes of Horace,' 1625; (*c*) Rivers's 'Devout Rhapsodies,' 1628; (*d*) 'The Tongues Virtuis.' Several of his Latin letters to eminent men, with their replies, are preserved in manuscript by the Roman catholic dean and chapter of the midland district. Among his correspondents were Galileo Galilei, Cardinal Francesco Barberini, nephew of Urban VIII, Famiano Strada, the historian of

the Spanish wars in Flanders, Thomas Farnaby [q. v.], the critic and grammarian, and Gregorio Panzani, who was sent by Urban VIII on a mission to the English catholics.

[Addit. MS. 24489, f. 15; Archæologia, xxxii. 144; Lord Clermont's Hist. of the Fortescue Family, 2nd edit. pp. 436–44; Foley's Records, v. 961, vi. 255; Notes and Queries, 3rd ser. iii. 174; Nichols's Leicestershire, vol. iii. pt. ii. p. 656; Lowndes's Bibl. Man. (Bohn), p. 822; Duthillœul, Bibliographie Douaisienne (1842), p. 382.] T. C.

FORTESCUE, Sir HENRY (*fl.* 1426), lord chief justice of the common pleas in Ireland, was the eldest son of Sir John Fortescue, governor of Meaux, and brother to Sir John, lord chief justice of England [q. v.] It is probable that he was a student of Lincoln's Inn, and almost certain that he was elected member of parliament for Devon on 11 Nov. 1421 (*Return of Members of the House of Commons*, 1878, pt. i. p. 299). His appointment as chief justice of the common pleas in Ireland is dated 25 June 1426, and for a short period his name occurs several times in the 'Calendar of the Irish Chancery Rolls.' From these entries, which contain all that is known of his career, it appears that a salary was assigned to him of forty pounds per annum, which was soon afterwards altered to forty pence per diem, in addition to the custody of certain manors. Fortescue held his appointment only for seventeen months, and was 'relieved' from it by the king's writ on 8 Nov. 1427. Almost immediately afterwards he was commissioned by the Irish parliament to accompany Sir James Alleyn on a mission to England, to lay before the king the grievances of his Irish subjects. Again, in 1428, he was sent with Sir Thomas Strange by the lords and commons assembled in Dublin, with the concurrence of Sir John Sutton, the lord-lieutenant, with a number of articles of complaint to be laid again before the king. One of the grievances which he was instructed to represent related to the insults and assaults made upon himself and Sir James Alleyn during their former mission, from which it may be concluded that their first visit to the court had not met with much success. The other griefs for which the parliament prayed redress related to the frequent changes of governors and justices, to the debts left behind them by each successive lord-lieutenant, to the exclusion of Irish law students from the English inns of court, and to the treatment of Irishmen travelling in England. There is no further mention of Fortescue in the 'Patent Rolls,' nor is anything known as to his after life, beyond the record of an action brought against him to recover certain lands in Nethercombe, Devonshire. He was twice married, each time to an heiress, the first being Joan, daughter of Edmund Boyun and heiress of the estate of Wood, South Devonshire; and the second the daughter and heiress of Nicholas de Fallapit. He left sons by each wife, who each inherited their respective mothers' properties, and founded two branches of the Devonshire family of Fortescue.

[Lord Clermont's Hist. of the Family of Fortescue; Rotulorum Patentium et Clausorum Cancellariæ Hib. Calendarium, pp. 241, 243, 244 *b*, 246, 248, 248 *b*, 249.] G. K. F.

FORTESCUE, JAMES, D.D. (1716–1777), poetical writer, born in 1716, was son of George Fortescue, 'gentleman,' of Milton Abbot, Devonshire. He matriculated at Oxford as a member of Exeter College, 9 Feb. 1732–3, proceeded B.A. in 1736, was elected a fellow of his college, and commenced M.A. in 1739. He was chaplain at Merton College in 1738, 1743, and 1746. In 1748 he was senior proctor of the university. He graduated B.D. in 1749, and was created D.D. on 20 Jan. 1750–1. Being appointed in 1764 to the rectory of Wootton, Northamptonshire, a benefice in the gift of Exeter College, he resigned his fellowship in the following year. He held the rectory till his death in 1777.

He published the following works in verse: 1. 'A View of Life in its several Passions, with a preliminary Discourse on Moral Writing,' London, 1749, 8vo. 2. 'Science,' an epistle, Oxford, 1750, 8vo. 3. 'Science,' a poem, Oxford, 1751, 8vo. 4. 'Essays, Moral and Miscellaneous,' including the preceding works, and some other poetical pieces, pt. i. second edit., London, 1752, 8vo; pt. ii. Oxford, 1754, 8vo. An extended edition of the 'Essays,' including 'Pomery-Hill,' appeared in 2 vols. 1759. 5. 'An Essay on Sacred Harmony,' London, 1753, 8vo. 6. 'Essay the Second: on Sacred Harmony,' London, 1754, 8vo. 7. 'Pomery-Hill, a Poem, with other Poems, English and Latin,' London, 1754, 8vo (anon.)

[Notes and Queries, 3rd ser. v. 354, by C. H. Cooper; Foster's Alumni Oxon. ii. 480; Lord Clermont's Hist. of the Fortescue Family, 2nd edit. p. 151; Gough's Brit. Topography, i. 321; Cat. of Gough's Collection in the Bodleian, p. 106; Davidson's Bibl. Devoniensis, Suppl. p. 25; Monthly Review, xxi. 291; Gent. Mag. xlvii. 507; List of Oxford Graduates; Wood's Colleges and Halls (Gutch), Suppl. p. 170; Watt's Bibl. Brit.] T. C.

FORTESCUE, Sir JOHN (1394?–1476?), chief justice of the king's bench and legal writer, was the second of the three sons of Sir John Fortescue, whom Henry V

made governor of Meaux, the eldest being Sir Henry Fortescue [q. v.], sometime chief justice of the common pleas in Ireland, and the third Sir Richard Fortescue, who was killed at the battle of St. Albans in 1455 (see the family pedigree in CLERMONT's supplement to *Family History*). The date of his birth cannot be precisely stated, but it was certainly before the beginning of the fifteenth century. He is said to have been educated at Exeter College, Oxford; he was a 'gubernator' of Lincoln's Inn in 1425, 1426, and 1429 (DUGDALE, *Orig. Jud.* p. 257: in the first two years he is called 'Fortescue junior'), and in 1429 or 1430 he received the degree of serjeant-at-law. No one, he says in the 'De Laudibus,' chap. l., had received this degree who had not spent at least sixteen years in the general study of the law, which enables one to form a guess as to the date of his birth (but cf. *De Natura Legis Naturæ*, ii. 10, and PLUMMER, p. 40). Thenceforth his name appears with increasing frequency in the year-books. About 1436 he married the daughter of John Jamyss of Philips Norton in Somersetshire. In an exchequer record of 20 Hen. VI he is mentioned as a justice of assize (*Kal. Exch.* iii. 381). In 1442 he was made chief justice of the king's bench, and was soon afterwards knighted. Frequent references to him occur in the privy council records for the following years. In 1443 he sat on a commission of inquiry into certain disturbances in Norwich caused by ecclesiastical exactions, and received the thanks of the council for 'his grete laboures' in the matter; and later in the year he was member of another commission to inquire into similar disturbances in Yorkshire. From 1445 to 1455 he was appointed by each parliament one of the triers of petitions. In a grant of 1447 admitting Fortescue and his wife to the fraternity of the convent of Christchurch, Canterbury, we find him thus described in the reasons for his admission: 'Vir equidem justus, quem omnes diserti justum discernunt, obsequuntur, venerantur, et diligunt, cum et omnibus velit prodesse sed obesse nulli, nemini nocens sed nocentes prohibens' (PLUMMER, p. 48), and this agrees with the character which tradition has given to him. A few years afterwards, however, he appears as an object of popular displeasure. In Cade's proclamation (1450), in which an inquiry by some true justice is demanded, it is said: 'Item, to syt upon this enqwerye we refuse no juge except iij chefe juges, the which ben fals to beleve' (*Three Fifteenth Century Chronicles*, Camd. Soc. p. 98, see also p. 102; and WRIGHT, *Political Poems and Songs*, ii. lvii *n.*); and Sir John Fastolf's servant writing in 1451 says: 'The Chief Yistice hath waited to ben assauted all this sevenyght nyghtly in hes hous, but nothing come as yett, the more pite' (GAIRDNER, *Paston Letters*, i. 185). Probably the only reason for his unpopularity was that he was known to belong to the court party; for as judge there is every reason to believe that he was distinguished for his impartiality. Among the cases with which he had to deal as chief justice may be mentioned that of Thomas Kerver, a prisoner in Wallingford Castle, whom he refused to release on the simple command of the king (CLERMONT, *Life*, p. 10); and Thorpe's case (31 Hen. VI), in which he and Prisot, chief judge of the common pleas, expressed the opinion of all the judges that they ought not to answer the question put to them by the lords whether the speaker, who had been arrested during the recess, should be set at liberty, 'for it hath not been used aforetime, that the judges should in any wise determine the privilege of this high court of parliament' (13 Rep. p. 64; HATSELL, i. 29; STUBBS, *Const. Hist.* iii. 491). The cases in the year-books (21 Hen. VI–38 Hen. VI) in which Fortescue took part as chief justice are reprinted, with a translation, in the appendix to Lord Clermont's edition of his works. After the battle of Northampton in 1460 the fortunes of Fortescue followed those of the house of Lancaster, to which he remained faithful as long as any hope remained. Whether he was among the judges who declined to advise on the Duke of York's claim to the crown or had accompanied the queen to Wales does not appear. But he was present at the battle of Towton in 1461 (*Collections of a London Citizen*, Camd. Soc. p. 217, where he is called 'the Lord Foschewe'), and was included in the act of attainder passed against those who had taken part against the new king, Edward IV. At the time of his attainder he was a man of considerable landed property, acquired through his wife and by his own purchases (see PLUMMER, pp. 42–4). He spent the next two years in Scotland with the deposed family, and wrote several treatises in favour of the title of the house of Lancaster, including the 'De Natura Legis Naturæ.' The question has been discussed whether Fortescue was ever Henry VI's chancellor, as he describes himself in the 'De Laudibus;' the better opinion is that he was only chancellor 'in partibus' (CAMPBELL, *Lord Chancellors*, i. 367; FOSS, iv. 312; PLUMMER, p. 57; CLERMONT, pp. 15–17). In 1463 he followed Queen Margaret to Flanders, and remained abroad, living in poverty, with her and the Prince of Wales till 1471, first at

Bruges and afterwards at St. Mighel in Barrois. The 'De Laudibus,' written towards the end of her exile, suggests that he devoted himself to the education of the prince; while he seems to have spared no effort to procure assistance from Louis XI and others in order to bring about a restoration. After the Earl of Warwick's defection from Edward IV, Fortescue was particularly active. He took great pains in forwarding the marriage between Prince Edward and Warwick's daughter, and would seem to have been in frequent communication with the French king (his papers to Louis XI are not preserved: Lord Clermont prints a memorandum of them, dated 1470, which is in the *Bibliothèque Nationale*: p. 34 of *Life*). By Warwick's aid the Lancastrian restoration was accomplished in the autumn of 1470; but it was not until April 1471 that the queen, Prince Edward, and Fortescue landed in England, and then only to find that on the day of their landing King Henry had been defeated at Barnet. Fortescue joined the Lancastrian army, and was taken prisoner at the battle of Tewkesbury, at which Prince Edward was killed. Frankly acknowledging that nothing remained for which to struggle, he recognised King Edward, received his pardon (1471), and was admitted to the council (*Works*, p. 533). It was evidently made a condition of his restoration to his estates that he should formally retract and refute his own arguments in favour of the Lancastrian, which he did in his 'Declaracion upon certayn wrytinges sent oute of Scotteland.' Thereupon he petitioned for a reversal of his attainder, alleging among other things that he had so clearly disproved all the arguments that had been made against King Edward's right and title 'that nowe there remayneth no colour or matere of argument to the hurt or infamye of the same right or title, by reason of any such writyng;' and his prayer was granted by parliament (1473: Clermont, *Life*, pp. 41–3). He himself feared that his change of front would lay him open to the charge of doubleness. But whether it was a purely conscientious change of opinion or not (see Coke's vindication, pref. to 10th Rep.), it must be remembered that Fortescue had given the best proof of his honesty by the extraordinary sacrifices which he had made for the lost cause. On the reversal of his attainder, he went to live at Ebrington, where he died, and in the parish church of which he was buried. The date of his death is unknown, the last mention of him being in 1476 (*Kal. Exch.* iii. 8). 'According to local tradition,' says Lord Clermont, 'which the present occupant of the manorhouse repeated to me, he lived to be ninety years old' (*Life*, p. 44). He left one son, Martin, who died in 1471, and two daughters. The present Earl Fortescue is descended from Martin's elder son, Lord Clermont from the younger.

Fortescue's fame has rested almost entirely on the dialogue 'De Laudibus.' Coke, speaking with the exaggeration which he used in referring to Fortescue's contemporary, Littleton, described it as worthy, 'si vel gravitatem vel excellentiam spectemus,' of being written in letters of gold (Pref. to 8th Rep.), and Sir W. Jones, following him, called it 'aureolum hunc dialogum' (Amos, p. x). In the history of law it is still a work of importance. The editor of his less known treatise, 'On the Governance of England,' however, has good reason for his opinion that the historical interest of the latter is far higher. It is less loaded with barren speculations, and it shows a real insight into the failure of the Lancastrian experiment of government; while it is invaluable as the earliest of English constitutional treatises (on Fortescue's constitutional theories, see Stubbs, iii. 240). Except for the minute student his other writings have no interest.

The following are Fortescue's works: 1. Tracts on the title to the crown. For Henry VI, (1) 'De Titulo Edwardi Comitis Marchiæ' (in Clermont, with translation by Stubbs, pp. 63*–90*); (2) 'Of the Title of the House of York' (a fragment, Clermont, pp. 499–502; Plummer prints what was probably the beginning of the tract 'Governance,' p. 355); (3) 'Defensio juris Domus Lancastriæ' (Clermont, with translation, pp. 505–16); (4) a short argument on the illegitimacy of Philippa, daughter of Lionel, duke of Clarence (Clermont, pp. 517–18; more fully in Plummer, p. 353). For Edward IV, 'The Declaracion made by John Fortescu, knyght, upon certayn wrytinges sent oute of Scotteland agenst the Kinges Title to the Roialme of England' (Clermont, pp. 523–41; in the form of a dialogue between Fortescue and 'a lernid man in the lawe of this lande,' written 1471–1473). 2. 'De Natura Legis Naturæ, et de ejus censura in successione regnorum suprema.' The treatise written in support of the claim of the house of Lancaster consists of an argument on this abstract case: 'A king, acknowledging no superior in things temporal, has a daughter and a brother. The daughter bears a son; the king dies without sons. The question is, whether the kingdom of the king so deceased descends to the daughter, the daughter's son, or the brother of the king.' The first part is devoted to a

consideration of the law of nature, by which the question is to be decided; in the second part, Justice, sitting as judge, hears the arguments of the rival claimants, the daughter, the grandson, and the brother, and decides in favour of the last. The treatise was one of Fortescue's 'writings sent out of Scotland,' and therefore written between 1461 and 1463. First printed by Lord Clermont, with translation and notes by Mr. Chichester Fortescue (Lord Carlingford). 3. 'De Laudibus Legum Angliæ.' Written for the instruction of Edward, prince of Wales, while he was in exile in Berry, with his mother, Queen Margaret: date about 1470. It is in the form of a conversation between Fortescue and the prince, who is encouraged to acquaint himself with the laws of England. First printed in 1537. Subsequent editions: (*a*) containing translation by Robert Mulcaster, 1573, 1575, 1578, 1599, 1609, 1616 (with preface and notes by Selden, but without his name, and containing also the 'Summæ' of Hengham), 1660 (reprint of 1616), 1672 (with Selden's name, said to be a faulty edition); (*b*) translation by Francis Gregor, 1737, 1741, 1775, 1825 (with notes by A. Amos), 1869 (Lord Clermont). Also 'Fortescutus illustratus; or a commentary on that nervous treatise, "De Laudibus Legum Angliæ,"' &c., by Edward Waterhouse, 1663. The work still waits a competent and careful editor. It is said to have suffered from interpolations; in particular, chapter xlix., on the inns of court, &c., has been questioned (see Pulling, *Order of the Coif*, pp. 153–4). 4. A treatise on the monarchy of England, variously entitled 'The Difference between an Absolute and Limited Monarchy,' 'On the Governance of the Kingdom of England,' 'De Dominio Regali et Politico,' probably written after Fortescue's return to England in 1471 (see Plummer, pp. 94–6). Having repeated the distinction which he draws in the 'De Natura' and the 'De Laudibus' between 'dominum regale,' or absolute monarchy, and 'dominum politicum et regale,' or constitutional monarchy, he discusses the means of strengthening the monarchy in England, taking many illustrations, by way of contrast, from his experience in France; the increase of the king's revenues, for 'ther may no realme prospere, or be worshipful and noble, under a poer kyng;' the perils that arise when subjects grow over-mighty; that the safeguard against rebellion is the wellbeing of the commons; a scheme for the reconstitution of the king's council; and the bestowal by the king of offices and rewards. The treatise is referred to in Selden's preface to the 'De Laudibus;' it was first published in 1714 by Lord Fortescue of Credan (another edition in 1719), and the same text was printed in Lord Clermont's collection. In 1885 a revised text was published by Mr. Charles Plummer with an historical and biographical introduction and elaborate notes. Mr. Plummer's work is a mine of information concerning not only Fortescue himself, but also the history of his time, and every historical and constitutional question suggested by his treatise. 5. 'A Dialogue between Understanding and Faith,' wherein Faith seeks to resolve the doubts raised by Understanding as to the Divine justice which permits the affliction of righteous men (first printed in Lord Clermont's collection, date unknown).

Lord Clermont prints several other short pieces, including one on 'The Comodytes of England' and a rhymed 'legal advice to purchasers of land,' but the evidence of Fortescue's authorship is not strong (see Plummer, pp. 80–1).

[Plummer's Introduction to The Governance of England; Life of Fortescue in Lord Clermont's edition of Fortescue's works; Foss's Judges, vol. iv.; Biog. Brit.; Gairdner's Paston Letters.] G. P. M.

FORTESCUE, Sir JOHN (1531?–1607), chancellor of the exchequer, was the eldest of the three sons of Sir Adrian [q. v.], by his second wife, Anne, daughter of Sir W. Rede. He was eight years old at the date of his father's execution, and was brought up under his mother's care. He is said by Lodge (*Peerage of Ireland*, 1789, iii. 346) to have been educated at Oxford, and afterwards entered at one of the inns of court, but there is no further evidence of his having been at either. In 1551 an act of parliament was passed for his 'restitution in blood' (*Statutes at Large*, v. p. xiv), which removed the effect of his father's attainder and gave him possession of his property at Shirburn in Oxfordshire. On the accession of Mary, his mother, who had married Sir Thomas Parry, comptroller of the royal household, was taken into the queen's service, and received various grants of lands in Gloucestershire, which were, after her death, inherited by her eldest son. About the same time Fortescue was appointed to superintend the studies of Queen Elizabeth (Camden, *Annales*, 1625, ii. 27), while his youngest brother, Anthony, received the appointment of comptroller of the household of Cardinal Pole, whose niece, Katherine Pole, he had recently married. Fortescue owed his place no doubt in part to the reputation which he enjoyed throughout his life as a Greek and Latin scholar, but perhaps still

more to the fact that he was second cousin once removed to Elizabeth, through the marriage of his grandfather, Sir John Fortescue of Punsborne, to Alice, daughter of Sir Geoffrey Boleyn and great-aunt of Anne Boleyn. The same marriage brought Fortescue into kinship one degree more distant with Robert Devereux, earl of Essex, who in his letters invariably addresses him as his 'loving cosen.' In one of these letters (*Add. MSS.* Brit. Mus. 4119), undated, but no doubt written in 1596, the Earl of Essex asks Fortescue's interest on behalf of the appointment of Francis Bacon to the mastership of the rolls.

On the accession of Queen Elizabeth, Fortescue was appointed keeper of the great wardrobe (*Patent Rolls*, 1 Eliz. pt. vii. m. 10). The great or standing wardrobe was situated in Blackfriars, near Carter Lane. It contained, in addition to a collection of armour and royal costumes, a large number of state documents and papers, as well as a house in which Fortescue, when in London, resided during the whole reign of Elizabeth (Stow, *Survey*, vol. i. bk. iii. p. 224). Here, in addition to his ordinary guests, he had, like other statesmen of the period, to act on occasion as host or gaoler to state prisoners, a duty which he seems to have found peculiarly burdensome, as he complains several times in his letters to Burghley of the unfitness of his house for such a purpose. Fortescue entered parliament for the first time in 1572, when he was returned for the borough of Wallingford. He sat in every subsequent parliament during the reign of Elizabeth as member first for the borough and afterwards for the county of Buckingham, until the parliament of 1601, when he was returned for Middlesex (*Return of Members of Parliament*, pt. i.) His name hardly occurs as a speaker in D'Ewes's 'Journal' until 1589, after which date he seems to have spoken frequently in the House of Commons, chiefly, however, in his capacity of chancellor of the exchequer, in proposing subsidies, suggesting means of taxation, or expressing the wishes or commands of the queen. In the midst of graver matters he appears once as an advocate of parliamentary propriety, when, on 27 Oct. 1597, three days after the meeting of parliament, he 'moved and admonished that hereafter no member of the house should come into the house with their spurs on, for offending of others' (D'Ewes, *Journal*, ed. 1693, p. 550). On the death of Sir Walter Mildmay in 1589, Fortescue succeeded him in the office of chancellor of the exchequer and under-treasurer, and was sworn a member of the privy council (Camden, *Annales*, ii. 27). The office of chancellor of the exchequer was an exceedingly lucrative one. A curious account of his sources of official income exists in a paper drawn up after his death, endorsed 'Sir John Fortescue's meanes of gaine, by Sir Richard Thekstin, told me, 26 Nov. 1608' (*Add. MS.* Brit. Mus. 12497, f. 143). It appears from this paper that Fortescue received from the queen a number of grants of land in several counties, leases in reversion of great value, and sinecure places, and from Burghley 'many advantageous imployments in the custom-house,' and other means of enriching himself. After a few years of office he grew to be a remarkably wealthy man, bought large estates in Buckinghamshire and Oxfordshire, maintained a retinue of sixty or seventy servants, and lived in much state. He built on his estate of Salden a house of great size and beauty at an expense of some 33,000*l.*, equal to not less than 120,000*l.* at the present day. He also bought or hired the manorhouse of Hendon, where he principally resided during the sitting of parliament, and he possessed a house in Westminster in addition to his official residence in Blackfriars. In November 1601 he was appointed chancellor of the duchy of Lancaster, so that he held during the remainder of the queen's lifetime three offices of importance at the same time. He also served upon a number of commissions, notably upon all those which concerned jesuits or seminary priests, and sat as a member of the Star-chamber, and as an ecclesiastical commissioner (Rymer, vol. vii.) After the death of Elizabeth, Osborne (*Works*, ed. 1701, p. 379) relates that Fortescue, with Lord Cobham, Sir Walter Raleigh, and other members of the privy council, made some efforts to impose conditions upon James VI, apparently with a view to prevent his appointing an unlimited number of Scotchmen to office in England. The story is to a certain extent confirmed by Bishop Goodman, who says: 'I have heard it by credible persons that Sir John Fortescue did then very moderately and mildly ask whether any conditions should be proposed to the king' (*Court of King James*, 1839, p. 14). According to Osborne, Lord Cobham and the others were 'all frowned upon after by the king,' but in Fortescue's case no very serious results followed. He was, it is true, deprived of the most important of his offices, the chancellorship of the exchequer, which was bestowed upon Sir George Home, created Earl of Dunbar; but he received on 20 May 1603 a new patent for life of the chancellorship of the duchy of Lancaster, and was continued in his office of master of the great wardrobe by patent of 24 May 1603 (Rymer, vol. vii.

pt. ii. p. 65; NAPIER, *Swyncombe*, p. 401). In the same year he twice entertained King James; in May at Hendon, and in June, with Queen Anne and Prince Henry, at Salden (NICHOLS, *Progresses of James I*, i. 165; NAPIER, p. 402).

The election for Buckinghamshire in January 1604 gave rise to a serious constitutional struggle between the crown and the House of Commons. Fortescue was defeated in his candidature by Sir Francis Goodwin. When the writs were returned, the court of chancery at once declared that the election was void, on the ground that a judgment of outlawry had been passed against Goodwin, and on a second election Fortescue was returned, and took his seat in the parliament which met 19 March 1604. The question of this election was raised immediately after the meeting of the House of Commons, and after hearing Sir F. Goodwin the house decided in his favour. The lords then demanded a conference with the commons on the subject, declaring that they did so by the king's orders. The commons thereupon sent a deputation to wait upon the king, who asserted the right of the court of chancery to decide upon disputed returns; the commons, on the other hand, maintained their exclusive right to judge of the election of their own members, and after several interviews with the king, and a conference with the judges, James suggested a compromise, which was accepted by the House of Commons, that both Goodwin and Fortescue should be set aside and a new writ issued (*Commons' Journal*, i. 149–69). In February of the next year, 1605–6, Fortescue was returned for the county of Middlesex, for which he sat for the brief remainder of his life. He died in his seventy-fifth year, on 23 Dec. 1607, and was buried in Mursley Church, Oxfordshire.

Few men have more narrowly missed such fame as history can bestow than Fortescue. He held a considerable place in the government during one of the most eventful periods of English history. Although the greater part of his correspondence, preserved in the Record Office and at Hatfield, deals with official matters, there are a sufficient number of private letters to show that he counted among his friends such men as Burghley, Francis and Anthony Bacon, Raleigh and Essex, and that his assistance and good offices with the queen were constantly asked by persons of note and importance in the state. That he enjoyed in a high degree the confidence of Elizabeth is clearly evident from these letters, which serve to confirm the words which Lloyd attributes to her: 'Two men, Queen Elizabeth would say, outdid her expectation, Fortescue for integrity, and Walsingham for subtlety and officious services' (*State Worthies*, ed. 1670, p. 556). He had a considerable reputation for scholarship; Camden calls him 'an excellent man and a good Grecian' (*Annales*, ii. 27); while Lloyd speaks of him as 'a great master of Greek and Latin.' Among his friends was Sir Thomas Bodley, to whose newly founded library at Oxford he presented a number of books and several manuscripts.

Fortescue was twice married: first, to Cecily, daughter of Sir Edmund Ashfield; and secondly, to Alice, daughter of Christopher Smyth. By his first wife he had two sons, Sir Francis, K.B., and Sir William, and one daughter. The eldest son of Sir Francis was created a baronet of Nova Scotia in 1636. The direct male line of the house ceased with the death of Sir John, the third baronet, in 1717. The only portrait of Fortescue known to exist was, after long search, discovered by the late Lord Clermont. A copy of this picture was presented by him to the Bodleian Library, and two engravings of it are given in his family history.

[Lord Clermont's Hist. of the Family of Fortescue; Napier's Hist. Notices of the parishes of Swyncombe and Ewelme.] G. K. F.

FORTESCUE, LORD (1670–1746). [See ALAND.]

FORTESCUE, SIR NICHOLAS, the elder (1575?–1633), chamberlain of the exchequer, was the eldest son of William Fortescue of Cookhill, and grandson of Sir Nicholas Fortescue, groom porter to Henry VIII, to whom the Cistercian nunnery of Cookhill, on the borders of Worcestershire and Warwickshire, was granted in 1542. Fortescue, who was throughout his life a zealous Roman catholic, for several years harboured at Cookhill the Benedictine monk, David Baker [q. v.] In 1605, after the Gunpowder plot and the rising of the Roman catholics of Warwickshire, Fortescue underwent several examinations, and fell under some suspicion on account of a large quantity of armour found in his house. His name appears twice in the 'Calendar of State Papers' in connection with the plot. A letter from Chief-justice Anderson and Sheriff Warburton to the privy council states that Fortescue of Warwickshire, though summoned to appear before them, had not come forward to be examined. A declaration by himself says that the armour in question has been in his house for five years, and adds that he has not seen Winter, the conspirator, for eight years, and was not summoned to join the rising in Warwickshire (*Cal. State Papers*, 1603–10, pp. 253, 304). He succeeded

in clearing himself from these suspicions and lived at Cookhill unmolested until about 1610, when he was appointed a commissioner of James's household and of the navy; he was knighted in 1618, and in the same year, on the death of Sir John Points, he obtained the lucrative and honourable post of chamberlain of the exchequer, which he held until May 1625, when he resigned it (*Ashmole MS.* 1144, ix.; *Cal. State Papers*, 1625–6, p. 109). During 1622 and 1623 his name appears as serving on royal commissions, to inquire into the state of the plantations of Virginia and of Ireland, into the depredations committed by pirates on the high seas, and on royal grants of lands (Rymer, *Fœdera*, vol. vii. pt. iii. p. 247, pt. iv. pp. 46, 63).

Fortescue died at his house in Fetter Lane on 2 Nov. 1633, and was buried in the private chapel of Cookhill, where his tomb may still be seen. He married Prudence, daughter of William Wheteley of Holkham, Norfolk, by whom he had five sons, William, Francis, Edmund, Nicholas, John, and two daughters.

[Lord Clermont's Hist. of the Family of Fortescue.] G. K. F.

FORTESCUE, Sir NICHOLAS, the younger (1605?–1644), knight of St. John, was the fourth son of Sir Nicholas Fortescue, chamberlain of the exchequer [q. v.] His father was throughout his life a member of the Roman catholic church, and his sons were brought up in that religion. It is probable that the memory of Sir Adrian Fortescue [q. v.], who had late in his life become a member of the order of St. John, was cherished among his kinsmen, who adhered to the faith for the sake of which they believed him to have died a martyr, and it may be assumed that this feeling inspired Nicholas with the ambition to resuscitate the order, which had completely died out in England. In 1637 he went to Malta, furnished, if we are to believe Pozzo, the historian of the order, with a direct commission from Queen Henrietta Maria, who, 'in her zeal for the restoration of the true religion' in her adopted country, desired to revive the English langue of the order. Fortescue was received as a knight of Malta in 1638, and his project was favourably reported upon to the grand master, the pope, and Cardinal Barbarino, protector of the order, by a commission appointed to investigate the matter. The chief difficulty, which proved insuperable, was to procure the sum of twelve thousand scudi, to be expended in buildings, fees, and other expenses necessary to the refoundation of the order in England. The negotiations extended over some years, during which time Fortescue travelled to and from England several times. During one of his journeys he was a guest at the English College at Rome, where, as the strangers' book of the college shows, he dined with John Milton, like himself travelling abroad. In 1642 the scheme was finally abandoned, owing, says Pozzo, to the 'impious turbulence of the English people, which overthrew alike the cause of holy religion and of its royal patroness.' Sir Nicholas, with his brothers William and Edmund, joined the royal army. According to the 'Loyal Martyrology (sect. 38, p. 68) he was slain in a skirmish in Lancashire while advancing with Prince Rupert's army to the relief of York; but it is more probable that he was killed at the battle of Marston Moor, since he was buried at Skipton on 5 July 1644.

The following character of Sir Nicholas is given in Lloyd's 'Memoirs:' 'Sir Nicholas Fortescue, a knight of Malta, slain in Lancashire, whose worth is the more to be regarded by others, the less he took notice of himself; a person of so dextrous an address that when he came into notice he came into favour; when he entered the court he had the chamber, yea the closet of a prince; a gentleman that did much in his person, and, as he would say, let reputation do the rest; he and Sir Edmund Fortescue were always observed so wary as to have all their enemies before them and leave none behind them' (Lloyd, *Memoirs*, p. 669). The allusion to Sir Edmund may refer to Sir Edmund Fortescue of Fallapit [q. v.]; but it seems more probable that it relates to Edmund, brother of Sir Nicholas, who held a post at court as sewer to the queen.

[Lord Clermont's Hist. of the Family of Fortescue; Pozzo's Hist. della Rel. Milit. di S. Giovanni Geros. tom. ii.] G. K. F.

FORTESCUE, THOMAS (1784–1872), Anglo-Indian civilian, son of Gerald Fortescue, by Elizabeth, daughter of John Tew, was born in 1784, acted as secretary to his cousin, Henry Wellesley (afterwards Lord Cowley), lieutenant-governor of the recently ceded province of Oude, 1801–3, and on the capture of Delhi, October 1803, was appointed civil commissioner there. He married on 19 March 1859 Louisa Margaret, second daughter of Thomas Russell, esq., and died on 7 Sept. 1872. Part of his official correspondence is preserved at the British Museum in Addit. MSS. 13560, 13562, 13563, 13565, 13568, 13570, 13572, 13574.

[Lord Clermont's Hist. of the Family of Fortescue, p. 206.] J. M. R.

FORTESCUE, WILLIAM (1687–1749), master of the rolls and friend of Pope and Gay, the only son of Henry Fortescue of Buckland Filleigh in Devonshire (1659–1691), who married Agnes, daughter of Nicholas Dennis of Barnstaple, was born at Buckland, and was baptised there on 26 June 1687. His mother, after his father's death, married Dr. Gilbert Budgell, who, by his first wife, was father of the ill-fated Eustace Budgell [q. v.], and by this connection Fortescue became acquainted with a third well-known man of letters. He did not proceed to the university, but dwelt as a country squire on the estate which he had inherited when but four years old. His fortune was enhanced by his marriage at East Allington, Devonshire, on 7 July 1709, to his distant kinswoman, Mary, eldest daughter and coheiress of Edward Fortescue of Crust and Fallapit. Much to his grief she died at the age of twenty-one on 1 Aug. 1710, and was buried at East Allington on 4 Aug., leaving him with an only child, Mary, who was born at Buckland Filleigh on 16 July in that year. Fortescue thereupon determined upon adopting a more active life, and chose the law as his profession. His name was entered at the Middle Temple in September 1710, but he removed to the Inner Temple in November 1714, and was called by it in July 1715. Gay had 'contracted an intimate friendship' with him when they were schoolboys together at Barnstaple grammar school, which lasted during their lives, and the two families were nearly related by marriage. It was no doubt through Gay's agency that Fortescue was admitted soon after his settlement in London to the acquaintance of Pope. When Sir Robert Walpole was appointed chancellor of the exchequer in 1715 he selected Fortescue as his private secretary. Horace Walpole, in his 'Letters' (Cunningham's ed. i. 246), mentions his presence at 'a family dinner' at the official residence of the master of the rolls many years later, and explains the term by a note that Fortescue was 'a relation of Margaret Lady Walpole.' The connection was remote, and, as Lady Walpole was not married until 1724, the choice of the private secretary must have been due to other causes, and may be assigned to his influence in the west of England, where pocket boroughs abounded. At the general election in 1727 he was returned for the borough of Newport in the Isle of Wight, a constituency which he continued to represent until 1736, and rendered, unlike most of Pope's friends, a warm support to the ministry of Walpole. At the bar Fortescue's progress was steady, as befitted a sound, but not a brilliant lawyer. In 1730 he was appointed king's counsel and attorney-general to the Prince of Wales; on 9 Feb. 1736 he was raised to the judicial bench as a baron of the exchequer, and on 7 July 1738 he was transferred to the court of common pleas. His final advancement was to the mastership of the rolls (5 Nov. 1741), when he was called to the privy council (19 Nov.), and he sat in that court until his death. He died on Saturday morning, 16 Dec. 1749, about one o'clock, and was buried in the Rolls Chapel, 'on one side of and close to the communion-table on the north side,' on 26 Dec., in a grave 'sufficient only to hold his coffin, a very wide one,' and on the adjoining wall is an inscription to his memory. His sister, Grace Fortescue, 'an exceeding good woman,' died in 1743, and the master of the rolls was 'very much afflicted at her loss.' His only daughter married about 1733 John Spooner of Beachworth, and died on 24 July 1752, having had issue one daughter, Mary, who died an infant.

Jervas wrote of Fortescue as 'ridens Fortescuvius,' and a letter from him to Mrs. Howard, afterwards Lady Suffolk, in the 'Suffolk Letters,' i. 202–4, bears witness to his position among her friends. Gay, in the second book of the 'Trivia,' appeals to him as 'sincere, experienced friend,' with whom he desires to stray 'the long Strand together,' for 'with thee conversing I forget the way.' It is, however, as a friend of Pope that Fortescue lives in memory. He was consulted by the poet on all pecuniary matters, and on all the business in which Martha Blount [q. v.] was concerned, and, as Pope acknowledges, 'without a fee.' The first of Pope's satires ('The First Satire of the Second Book of Horace Imitated') is addressed to Fortescue; it was originally published in 1733 in folio, under the title of 'Dialogue between Alexander Pope of Twickenham in com. Midd. on the one part, and the learned counsel on the other.' He was the legal adviser of the Scriblerus Club, and when Pope joined with Swift in publishing three volumes of 'Miscellanies' (1727), which contained the humorous report of 'Stradling *versus* Stiles,' on the question whether 'Sir John Swale of Swale Hall in Swaledale, fast by the river Swale, knight,' in bequeathing all his black and white horses, when he possessed six black, six white, and six pied, meant to include the pied horses in the bequest, the legal terms were supplied by Fortescue. The letters which Pope addressed to him were originally published as regards one part in Polwhele's 'Devonshire,' i. 320–5, and as regards the other part in Rebecca Warner's 'Collection of Original Letters' (1817). Both

sets were afterwards incorporated in Roscoe's edition of Pope, ix. 359, &c., and in Elwin and Courthope's edition (Letters, iv.), ix. 96–146. They are the simple and unaffected effusions of the poet's friendship. In most editions of Pope's works appears a letter purporting to be sent by Gay to Fortescue (9 Aug. 1718) on the death of the two lovers by lightning at Stanton Harcourt, but it was in reality written to Miss Blount by Pope. Through the latter's advice the woods at Buckland were much improved by their owner. A letter from Fortescue to Lord Macclesfield belonged to Lord Ashburnham (*Hist. MSS. Comm.* 8th Rep. App. pt. iii. 12). His portrait was painted by Hudson, and engraved by Faber in 1741.

[Lord Clermont's Fortescue Family, pedigree at p. 148 and pp. 152–67; Gent. Mag. 1749, p. 572; Roscoe's Pope, vi. 95, vii. 215–21; Foss's Judges; Gay's Chair, 1820, p. 16; Edinb. Rev. 1877, cxlv. 317–19; Johnson's Poets (Cunningham), iii. 51; Nichols's Illustrations of Lit. iv. 394; Carruthers's Pope, 1858, ii. 339–41; Worthy's Devon Parishes, i. 252–3; J. Chaloner Smith's Portraits, i. 351.] W. P. C.

FORTH, Earl of. [See Ruthven, Patrick, 1572–1651.]

FORTREY, SAMUEL (1622–1681), author of 'England's Interest and Improvement, consisting in the increase of the Store and Trade of this Kingdom,' Cambridge, 1663, is described on the title-page of that work as 'one of the gentlemen of his majesties most honourable privy chamber.' In all probability he may be identified with Samuel Fortrey of Richmond and Byall Fen, Isle of Ely, clerk of the deliveries of the ordnance in the Tower of London, and one of the bailiffs in the corporation of the Great Level. This Samuel Fortrey, born 11 June 1622, was the eldest son of Samuel Forterie, a merchant of Walbrooke Ward, London, who was the grandson of John de la Forterye, a refugee from Lille, and owned a house at Kew, which was eventually bought by Queen Charlotte. Fortrey married, on 23 Feb. 1647, Theodora Josceline, the child for whom Elizabeth Josceline wrote 'The Mother's Legacie to her Unborn Childe.' He died in February 1681. His third son, James, was groom of the bedchamber to James II, and married Lady Bellasyse. 'England's Interest and Improvement,' though it was reprinted in 1673, 1713, and 1744, and again in Whitworth's 'Early English Tracts on Commerce' in 1856, is a weak and rambling tract, written apparently without any very definite aim. Its most specific advice is that immigration and enclosure should be encouraged, and that the king should set a good example by preferring fabrics of home manufacture. It was for many years frequently referred to by financial writers in consequence of a very circumstantial statement contained in it to the effect that the value of the English imports from France was 2,600,000*l.*, and the value of the exports to France 1,000,000*l.*, 'by which it appears that our trade with France is at least sixteen hundred thousand pounds a year clear lost to this kingdom.'

[Extracts from Sir Henry St. George's Visitation of Cambridgeshire in the Genealogist, iii. 298; extracts from the same visitation in Nichols's Leicestershire, ii. *446; Visitation of London by Sir Henry St. George in 1634 (Harleian Soc. xv. 284); genealogical table in Brit. Mus. Addit. MS. 5520, f. 125; Manning and Bray's Surrey, i. 447; Brit. Mus. and Bodleian Library Catalogues of Printed Books.] E. C–n.

FORTUNE, ROBERT (1813–1880), traveller and botanist, was born at Kelloe in the parish of Edrom, Berwickshire, 16 Sept. 1813. After education in the parish school and apprenticeship in local gardens, he entered the Edinburgh Botanical Garden, and became subsequently superintendent of the indoor-plant department in the Royal Horticultural Society's garden at Chiswick. In 1842 he was sent as collector to the society to China. He visited Java on his way out in 1843 and Manilla in 1845, returning to England in 1846 after many adventures from shipwreck, pirates, hostile natives, and fever. He entered the city of Loo-chow, then closed to Europeans, disguised as a Chinaman. Among the many beautiful and interesting plants which he then sent home were the double yellow rose and the fan-palm (*Chamærops Fortunei*) that bear his name, the Japanese anemone, many varieties of the tree-peonies, long cultivated in North China, the kumquat (*Citrus japonica*), *Weigela rosea*, and *Dicentra spectabilis*, besides various azaleas and chrysanthemums. He was appointed curator of the Chelsea Botanical Garden, but had to resign in 1848 on his return to China to collect plants and seeds of the tea-shrub on behalf of the East India Company. In 1847 he published 'Three Years' Wanderings in the Northern Provinces of China, including a Visit to the Tea, Silk, and Cotton Countries, with an Account of the Agriculture and Horticulture of the Chinese.' In 1851 he successfully introduced two thousand plants and seventeen thousand sprouting seeds of the tea into the north-west provinces of India, as described in his 'Report upon the Tea Plantations in the North-west Provinces,' London, 1851, 8vo; 'A Journey to the Tea Countries of China,' London, 1852, 8vo; and

'Two Visits to the Tea Countries of China and the British Plantations in the Himalayas,' London, 1853, 2 vols. 8vo. In 1853 he visited Formosa and described the manufacture of rice-paper carried on there, and about the same time paid several visits to Japan, whence he introduced the variegated China-rose (*Kerria japonica*), *Aucuba japonica*, *Lilium auratum*, and the golden larch (*Larix Kæmpferi*), with many other species now widely known in our gardens. In 1857 he published 'A Residence among the Chinese,' describing the culture of the silkworm, and in the same year was commissioned to collect tea-shrubs and other plants in China and Japan on behalf of the United States government. The story of this journey was told in his last work, 'Yeddo and Peking,' London, 1863, 8vo, written after his retirement, when he engaged for a time in farming in Scotland. He died at Gilston Road, South Kensington, 13 April 1880.

[Gardener's Chronicle, 1880, i. 487; Garden, 1880, xvii. 356; Cottage Gardener, xix. 192.] G. S. B.

FOSBROKE, THOMAS DUDLEY (1770–1842), antiquary, born 27 May 1770, was the only son of William Fosbroke by his second wife, Hesther, daughter of Thomas Lashbroke of Southwark, and was a descendant of a family first settled at Forsbrook in Staffordshire (for the family history see Fosbroke, *Brit. Monachism*, 3rd ed. pp. 14–23). When nine years old he was sent to St. Paul's School, London, and in 1785 was elected to a Teasdale scholarship at Pembroke College, Oxford. He graduated B.A. 1789, M.A. 1792 (*Catal. Oxf. Graduates*). He was ordained in 1792, and was curate of Horsley in Gloucestershire from 1792 to 1810. From 1810 to 1830 he was curate of Walford, near Ross, Herefordshire, and from 1830 till his death was vicar of the parish. He died at Walford vicarage on 1 Jan. 1842. He married, in 1796, Miss Howell of Horsley, and had four sons and six daughters. His wife and seven of his children (see *Gent. Mag.* 1842, new ser. xvii. 216) survived him. There is a portrait of him prefixed to his 'British Monachism' (3rd edit.)

Fosbroke was elected a fellow of the Society of Antiquaries in 1799, and from about that time devoted himself to archæology and Anglo-Saxon literature, studying eight or nine hours a day. His 'British Monachism' was published in 1802 (London, 2 vols. 8vo), and was well received (also 1817, 4to; 1843, 8vo). His other chief work, the 'Encyclopædia of Antiquities,' a treatise on the elements of classical and mediæval archæology, was published in 1825 (London, 2 vols. 4to; also London, 1840, 1 vol. 8vo). He contributed many reviews to the 'Gentleman's Magazine,' and among his other publications are: 1. 'Abstracts of Records and MSS. respecting the County of Gloucester,' Gloucester, 1807, 2 vols. 4to. 2. 'Key to the Testament; or Whitby's Commentary abridged,' 1815, 8vo. 3. 'History of the City of Gloucester,' London, 1819, fol. 4. 'Berkeley Manuscripts' (pedigrees of the Berkeleys; history of parish of Berkeley, &c.), London, 1821, 4to. 5. 'Companion to the Wye Tour: Ariconensia' (on Ross and Archenfield), Ross, 1821, 12mo. He also made additions to Gilpin's 'Wye Tour' (see *Brit. Mus. Cat.*) 6. 'The Tourist's Grammar' (on scenery, antiquities, &c.), London, 1826, 12mo. 7. 'Account of Cheltenham,' Cheltenham, 1826, 12mo. 8. 'Foreign Topography' (an account of ancient remains in Africa, Asia, and Europe), London, 1828, 4to. 9. 'A Treatise on the Arts, Manufactures, Manners, and Institutions of the Greeks and Romans' (in Lardner's 'Cabinet Cyclopædia'), 1833, 8vo.

[Gent. Mag. 1842, new ser. xvii. 214–16; Fosbroke's Works; Brit. Mus. Cat.] W. W.

FOSS, EDWARD (1787–1870), biographer, eldest son of Edward Smith Foss, solicitor, of 36 Essex Street, Strand, London, by Anne, his wife, daughter of Dr. William Rose of Chiswick, was born in Gough Square, Fleet Street, 16 Oct. 1787. He was educated under Dr. Charles Burney [q. v.], his mother's brother-in-law, at Greenwich, and remained there until he was articled in 1804 to his father, whose partner he became in 1811. In 1822 he became a member of the Inner Temple, but never proceeded further towards a call to the bar. Upon his father's death, in 1830, he removed to Essex Street, and carried on the practice alone until 1840, when he retired. During his professional career he had, owing to his literary tastes and connections, been specially concerned with questions relating to publishers and literary men. In 1827–8 he served the office of undersheriff of London. He was connected with the Law Life Assurance Society from its foundation in 1823, first as auditor and afterwards as director, and was active in founding the Incorporated Law Society, of which he was president in 1842 and 1843. In 1844 he removed from Streatham to Canterbury, where he proved himself a useful chairman of the magistrates' bench, in 1859 to Dover, and in 1865 to Addiscombe. From an early age he had made various essays in writing. He contributed, while still a very young man, to the 'Monthly Review,' 'Aikin's

Athenæum,' the 'London Magazine,' the 'Gentleman's Magazine,' and the 'Morning Chronicle.' In 1817 he published 'The Beauties of Massinger,' and in 1820 an abridgment of Blackstone's 'Commentaries,' begun by John Giffard and published under his name, which has since been translated into German. On retiring from professional practice he devoted himself to collecting materials for the history of the legal profession, which he lent to Lord Campbell for his 'Lives of the Chancellors.' He published in 1843 'The Grandeur of the Law,' and in 1848 the first two volumes of the 'Judges of England' appeared. The work was at first unsuccessful, owing to the obscurity and unpopularity of the subject—judges of the Norman period; but as it progressed it rose in favour, until it is now established as the standard authority in its particular field. In recognition of his labours Lord Langdale, to whom the first two volumes were dedicated, procured for him a grant of the entire series of publications of the Record Commission. The third and fourth volumes appeared in 1851, fifth and sixth in 1857, and seventh, eighth, and ninth in 1864. In 1865 he published 'Tabulæ Curiales,' and the printing of his 'Biographia Juridica'—an abbreviation of his 'Judges of England'—was far advanced when he died of an apoplexy, 27 July 1870. He also contributed to the 'Standard.' He was an original member of the Archæological Institute, and contributed a paper on Westminster Hall to its publication, 'Old London,' 1867. He contributed to 'Archæologia' papers 'On the Lord Chancellors under King John,' 'On the Relationship of Bishop Fitz-James and Lord Chief Justice Fitzjames,' 'On the Lineage of Sir Thomas More,' and 'On the Office and Title of Cursitor Baron of the Exchequer.' For the Kent Archæological Association, which he helped to found, he wrote a paper 'On the Collar of S.S.' (*Archæol. Cantiana*, vol. i. 1858), and a privately printed volume of poems, 'A Century of Inventions,' appeared in 1863. He was elected a fellow of the Society of Antiquaries in 1822, was a member of the council of the Camden Society from 1850 to 1853, and from 1865 to 1870, a member of the Royal Society of Literature from 1837, and on the council of the Royal Literary Fund, and until 1839 secretary to the Society of Guardians of Trade. He was a magistrate and deputy-lieutenant for Kent. He married in 1814 Catherine, eldest daughter of Peter Martineau, by whom he had one son, who died in infancy, and in 1844 Maria Elizabeth, eldest daughter of William Hutchins, by whom he had six sons (of whom the eldest, Edward, a barrister, assisted in the preparation of the 'Biographia Juridica') and three daughters.

[Memoir by J. C. Robertson, prefixed to Biographia Juridica; Law Times, 24 Sept. 1870; Notes and Queries, 4th ser. vi. 126.] J. A. H.

FOSTER, Sir AUGUSTUS JOHN (1780–1848), diplomatist, second son of John Thomas Foster, M.P. for Ennis in the Irish House of Commons (nephew of Anthony Foster, lord chief baron of Ireland, and first cousin of John Foster, lord Oriel [q. v.]), by Lady Elizabeth Hervey, daughter of Frederick Augustus, earl of Bristol and bishop of Derry, was born on 1 Dec. 1780, and through the influence of his mother, who had remarried William, fifth duke of Devonshire, he was appointed secretary to the legation of the Right Hon. Hugh Elliot [q. v.] at Naples. In August 1811 he was nominated minister plenipotentiary to the United States of America. His manners were not conciliatory, and he did nothing to stave off the war which broke out in 1812. In that year he returned to England, and was elected M.P. for Cockermouth, and in May 1814 he was nominated minister plenipotentiary at Copenhagen. He remained in Denmark for ten years, during which nothing of importance happened, and in 1815 he married Albinia Jane, daughter of the Hon. George Vere Hobart, who received a patent of precedency as an earl's daughter when her brother succeeded to the earldom of Buckinghamshire in 1832. In 1822 Foster was sworn of the privy council, and in 1824 he was transferred to the court of Turin, and was knighted and made a G.C.H. in the following year. He was further created a baronet 'of Glyde Court, county Louth,' on 30 Sept. 1831, and he remained at Turin for no less than sixteen years, until 1840, during which period no event happened to bring his name into notice. In that year he retired from the diplomatic service. On 1 Aug. 1848 he committed suicide by cutting his throat, in a fit of temporary insanity, at Branksea Castle, near Poole, Dorsetshire.

[Foster's Baronetage; Gent. Mag. September 1848.] H. M. S.

FOSTER, HENRY (1796–1831), navigator, born in August 1796, was the eldest son of Henry Foster, incumbent of Wood Plumpton, near Preston, Lancashire, and was educated under Mr. Saul at Green Row, Cumberland. It was his father's wish that he should take orders, but in 1812 he entered the navy as a volunteer under Captain Morton in the York, and was appointed sub-lieutenant 13 June 1815. In 1815 he served in the Vengeur with Captain Alexander, and in

1817 in the Eridanus with Captain King in the North Sea and Channel fleets. In 1817 he joined Captain Hickey in the Blossom, with whom he served until 1819. When the Blossom visited the Columbia River with the commissioners to establish the boundary line between Great Britain and the United States, he surveyed the river's mouth. When in the Creole with Commodore Bowles in 1819 he made a useful survey of the north shore of the river La Plata. In 1820 he accompanied Captain Basil Hall in the Conway in his voyage to South America, and assisted him greatly in his pendulum and other observations. His next appointment, in 1823, was to the Griper, Captain Clavering, on her voyage with Captain Sabine to the coasts of Greenland and Norway, and on the return of this ship in 1824 he received full lieutenant's rank, being also elected F.R.S. on 6 May. As astronomer to the expedition Foster sailed with Sir Edward Parry on his third voyage of north-western discovery, May 1824 to October 1825, and again accompanied him, April–September 1827, in his attempt to reach the north pole. At Port Bowen and other stations within the Arctic circle he made, with the assistance of Parry and others, an extensive series of observations upon the diurnal variation, diurnal intensity of the magnetic needle, and upon other subjects connected with terrestrial magnetism and astronomical refractions, which formed an entire fourth part of the 'Philosophical Transactions' for 1826, and was printed at the expense of the board of longitude. For these papers he received the Copley medal of the Royal Society, 30 Nov. 1827, and in half an hour afterwards the rank of commander. Another valuable paper contributed by him to the same serial was 'A Comparison of the Changes of Magnetic Intensity throughout the Day in the Dipping and Horizontal Needles at Treurenburgh Bay in Spitzbergen' (*Phil. Trans.* cxviii. 303–11). On 12 Dec. 1827 he was appointed to the command of the Chanticleer, a sloop sent out by the government to the South Seas at the suggestion of the Royal Society, in order to determine the specific ellipticity of the earth by a series of pendulum experiments at various places, and to make observations on magnetism, meteorology, and the direction of the principal ocean currents. Foster sailed from Spithead 27 April 1828. He commenced the pendulum experiments on Rat Island, Montevideo. He rounded Cape Horn on 27 Dec., and on 5 Jan. 1829 observed Smith's Island, one of the New South Shetland group. Two days later he touched at Trinity Island, which he christened 'Clarence Land,' and of which he took possession in the name of Great Britain, not being aware of its previous discovery in 1599 by Dirck Gherritz, and of its position in most of the old charts by the name of 'Gherritz Land.' From 9 Jan. to 4 March he remained at an island on these coasts, to which he gave the name of 'Deception Island,' busied with astronomical and geodesic observations, then returned to Cape Horn 25 March, and anchored in St. Martin's Cove. Here he was joined on 17 April by Captain King in the Adventure, employed on a survey of the islands adjacent. Leaving Cape Horn on 24 May Foster bore away for the Cape of Good Hope, which he reached by 16 July, and where he stayed until 13 Dec. He then visited St. Helena, and afterwards various South American ports, arriving at Porto Bello on 22 Dec. 1830. Here he wished to measure the difference of longitude across the isthmus of Panama by means of rockets. After various preparations and one failure, he left for Panama on 28 Jan. 1831, to make the final experiment. It proved successful, and the meridian distance between Panama and Chagres having been thus measured, Foster, in high spirits, embarked in a canoe at Cruces on 5 Feb. to return down the river Chagres. In the evening he was sitting upon the awning when it gave way, and he fell into the river and was drowned. His remains were recovered on 8 Feb. and buried on the river bank, nearly halfway between Palamatio Viejo and Palamatio Nueva. A monument marks the spot. A simple tablet was also raised to his memory by the officers of the Chanticleer in the port of San Lorenzo at Chagres; another monument to him is in the north aisle of Wood Plumpton Church. 'There were few officers in the service whose minds could have been more highly cultivated than Foster's,' writes one of his comrades in the Arctic expedition (*United Service Journal*, 1835, pt. ii. pp. 83–4). Foster's notebook, containing all his observations since leaving Porto Bello, was stolen from his body by the canoe-men, but he left an immense mass of observations of various kinds, which the admiralty confided partly to the Royal Society and partly to the Astronomical Society. A report on the pendulum experiments of Foster was drawn up by Francis Baily, the president of the Astronomical Society, and inserted in vol. vii. of their 'Memoirs;' it was also printed by the admiralty. The preparation of the report on his chronometrical observations was entrusted to Dr. J. L. Tiarks, F.R.S. These, with other valuable papers, form the appendix to the 'Narrative of a Voyage to the Southern Atlantic Ocean, in the years 1828, 29, 30, performed in H.M.

Sloop Chanticleer, under the command of the late Captain Henry Foster, F.R.S., &c. By order of the Lords Commissioners of the Admiralty. From the Private Journal of W. H. B. Webster, surgeon of the Sloop,' 2 vols. 8vo, London, 1834. A French translation by A. de Lacaze appeared in 1849.

[Webster's Narrative, i. preface, ii. 190–208; United Service Journal, 1831, pt. ii. pp. 286, 489–96; Gent. Mag. vol. ci. pt. i. p. 643, pt. ii. pp. 64–5, vol. cii. pt. i. pp. 87–8; Navy Lists.]

G. G.

FOSTER, JAMES (1697–1753), divine, was born at Exeter on 16 Sept. 1697. His father, a fuller at Exeter, had become a dissenter, although he was the son of a clergyman of Kettering, Northamptonshire. Foster was educated at the free school of Exeter, and afterwards at an academy in that town kept by Joseph Hallet, sen. He began to preach in 1718. At this time the dissenters in the west were inclining to Arianism. The proposal that they should make a declaration of orthodoxy led to the Salters' Hall conference, and to the expulsion of James Peirce and Joseph Hallet, jun., both friends of Foster's, from their congregations at Exeter. Foster took the side of the non-subscribers. His opinions gave offence to the majority of the dissenters in Exeter, and he accepted an invitation from a congregation at Milborne Port in Somersetshire. Milborne Port was also too orthodox for him, and he left it to live in the house of Nicholas Billingsley (son of Nicholas Billingsley [q. v.]) at Ashwick, under the Mendip Hills. An inscription, afterwards placed in a summer-house where he wrote and studied, is given in Collinson's 'History of Somersetshire' (ii. 449). He preached to two small congregations at Colesford and Wokey, near Wells, his salary from both amounting to only 15*l.* a year. He next moved to Trowbridge, Wiltshire, where he boarded with a glover, and had a congregation of from fifteen to twenty persons. In 1720 he published a sermon, 'The Resurrection of Christ proved,' preached at Trowbridge; and afterwards in the same year an 'Essay on Fundamentals,' arguing that the doctrine of the Trinity should not be regarded as essential. An appendix seems to imply that his own views were Arian. He was converted by the writings of John Gale [q. v.] against infant baptism. He was baptised by Gale in London. Although his congregation did not object, they were only able to give him so small a salary that he thought of entering his landlord's trade as a glover. A Mr. Robert Houlton, however, took him as a domestic chaplain. In 1724 he was chosen as the colleague of Joseph Burroughs [q. v.] at the chapel in the Barbican, a position previously occupied by Gale. In 1728 he was also appointed to give the Sunday evening lecture at the Old Jewry. Foster became known as an eloquent preacher, and took part in many controversies. In 1731 he wrote one of the best-known replies to Tindal's 'Christianity as Old as the Creation' (the 'Usefulness, Truth, and Excellency of the Christian Religion defended against . . .'), and Tindal is said to have spoken with great regard (Caleb Fleming) of an answer which, in fact, implies a very close approximation of opinion. In 1735 he had a controversy with Henry Stebbing [q. v.] upon heresy, in which his main point was the innocency of intellectual error. Foster made replies to two 'Letters' by Stebbing, and to a 'True State of the Controversy,' in which Stebbing answered the second letter; and Stebbing again answered the last reply (1735–6–7). In 1744 he became pastor of the independent church at Pinners' Hall. In 1746 he visited Lord Kilmarnock in the Tower, administered the sacrament to him, and was present at his execution (18 Aug.) He published an account of Kilmarnock's behaviour (partly printed in Howell, *State Trials*, xviii. 503–14), which was attacked in various pamphlets. It was insinuated that the dissenters were willing to accept the Pretender in order to get rid of the Test Act, as some had been willing to submit to James II. The attack was apparently very unfair. Foster seems to have shown good feeling, and it is said that his health declined from this time on account of the shock to his nerves (Fleming and Hawkins, *Anecdotes*, p. 164).

Foster published four volumes of sermons (1744, &c.), besides separate sermons. The first volume produced 'A Vindication of some Truths of Natural and Revealed Religion, in answer to the false teaching of James Foster,' by J. Brine (1746). His great reputation is indicated by Pope's familiar lines (Epilogue to the *Satires*, i. 132–3):

> Let modest Foster, if he will, excel
> Ten Metropolitans in preaching well;

though Johnson explained the remark to Beauclerk by saying, 'Sir, he [Pope] hoped that it would vex somebody' (Langton's 'Collectanea,' in Boswell). Hawkins, in his 'History of Music,' said that it had become a proverbial phrase that 'those who had not heard Farinelli sing and Foster preach were not qualified to appear in genteel company.' A contemporary eulogist gives the less conclusive proof that the sermons were attended by numbers of the fair sex. His published

sermons went through five editions. Two volumes of 'Discourses on all the Principal Branches of Natural Religion and Social Virtue,' published in 1749 and 1752, had two thousand subscribers. Foster's health was declining. He had a paralytic stroke in April 1750, and a second in July 1753. He died on 5 Nov. 1753.

Foster received the D.D. degree by diploma from the Marischal College, Aberdeen, in December 1748. He had a fine voice and graceful action. He was a man of generous character, so liberal that he would have died without a penny but for the subscription to his 'Discourses.' He is said to have declined many offers of preferment in the Irish church from Bishop Rundle. As a thinker Foster represents the drift of the dissenters of his time towards rationalism. Though he argued against Tindal and supported the historical evidences of Christianity, he substantially agrees in philosophy with the deists. In his sermons (volume of 1733, i. 175) occurs a characteristic phrase quoted by Bolingbroke and Savage (*Gent. Mag.* v. 213): 'Where mystery begins, religion ends.' He was sharply attacked by John Brine [q. v.] in a 'Vindication of some Truths of Natural and Revealed Religion . . . ,' 1746, for his free-thinking tendencies. The eloquence of his preaching is not very perceptible in his published works, but he shows some ability and much good feeling.

Miss Hawkins says (*Anecdotes*, p. 164) that the portrait by Wilkes, supposed to represent Foster, was really taken by mistake from a Mr. Morris, who was preaching for him.

[Funeral Sermon by Caleb Fleming, 5 Nov. 1753; Gent. Mag. 1753, p. 569; Murch's Presbyterian Churches of the West of England, pp. 158, 159; Ivimey's English Baptists, iii. 215, 399–404; Wilson's Dissenting Churches, ii. 270–285; Hawkins's Hist. of Music, 1776, v. 321; Life by Jared Sparks in Collection of Essays, &c., v. 171–85 (followed by selections from writings); Protestant Dissenters' Mag. iii. 309.]

L. S.

FOSTER, JOHN (1731–1774), upper master of Eton School, born at Windsor, Berkshire, in 1731, was the son of a tradesman and alderman of that borough. At an early age he entered Eton School under the care of the Rev. Septimius Plumptre, then one of the assistant-masters. From Eton, where he exhibited remarkable attainments as a classical scholar, he proceeded in 1748 to King's College, Cambridge, of which he became a fellow. In 1750 he was elected to one of the Craven university scholarships. The following year he contributed to the Cambridge 'Luctus' on the death of Frederick, prince of Wales, an excellent copy of Latin hexameters. Two more of his college exercises were printed, as 'Oratio habita Cantabrigiæ in Collegio Regali IV. non. Februarias die fundatoris memoriæ sacro. Accedit etiam, ab eodem scriptum, Carmen Comitiale,' 4to, Cambridge, 1752. He took the degrees in arts, B.A. in 1753, M.A. in 1756, and was created D.D. *per literas regias* in 1766. In 1754 he gained one of the members' prize dissertations for middle bachelors. It was entitled 'Enarratio et Comparatio Doctrinarum moralium Epicuri et Stoicorum Dissertatio,' 4to, London, 1758. Shortly afterwards he returned to Eton as an assistant-master, at the personal request of Dr. Edward Barnard, then the head-master. On Barnard being elected provost, 21 Oct. 1765, he made interest for Foster to succeed him in the mastership, and carried his point. Foster was not successful in his administration of the school, 'his government was defective, his authority insufficient.' In March 1772 he accepted a canonry at Windsor (Le Neve, *Fasti*, ed. Hardy, iii. 410), and in July of the following year resigned the mastership of Eton. In the hope of recruiting his health, which had been sadly shattered by his efforts to cope with the difficulties of his headship, he visited the 'German Spa,' but died there in the summer of 1774 (*Gent. Mag.* xliv. 390). His remains were afterwards removed to Windsor, and deposited near those of his father, in the parish churchyard, with a Latin inscription written by himself, which is accurately printed in Lysons's 'Magna Britannia,' vol. i. pt. ii. p. 472 (Berkshire). His will, the codicil of which is dated 6 June 1774, was proved at London on the following 30 Aug. (registered in P. C. C. 301, Bargrave). By his wife Mary (? Prior), who survived him, he left a daughter, Mary. Foster also published 'An Essay on the different Nature of Accent and Quantity, with their use and application in the pronunciation of the English, Latin, and Greek languages: containing an account . . . of the ancient tones, and a defence of the present system of Greek accentual marks, against the objections of J. Vossius, Henninius, Sarpedonius, Dr. G[ally], and others. (Marci Musuri Cretensis ad Leonem X. Carmen . . . Recensuit et Latine . . . vertit Johannes Foster.' Gr. and Lat.) 2 pts. 8vo, Eton, 1762. The second edition (8vo, Eton, 1763) contains 'some additions from the papers of Dr. Taylor and Mr. Markland; with a reply to Dr. G[ally]'s second Dissertation in answer to the Essay.' A third edition, 'containing Dr. G[ally]'s two Dissertations against pronouncing the Greek

language according to accents,' was issued at London in 1820.

[Harwood's Alumni Eton. pp. 336–7; Gent. Mag. vol. liii. pt. ii. pp. 1005–6, vol. liv. pt. i. pp. 180–2, vol. lx. pt. ii. p. 875; Nichols's Lit. Anecd. ii., iii. 24–5, iv. 342–3, viii. 424, ix. 639; Brit. Mus. Cat.] G. G.

FOSTER, JOHN, Lord Oriel (1740–1828), last speaker of the Irish House of Commons, eldest son of Anthony Foster of Collon, Louth, lord chief baron of the exchequer in Ireland, by his first wife, Elizabeth, younger daughter of William Burgh of Dublin, was born in September 1740, the date of his baptism being 28 Sept., and was educated at Trinity College, Dublin. In 1761 he was returned to the Irish parliament for the borough of Dunleer, and in Michaelmas term 1766 was called to the Irish bar. In 1769, being returned for the county of Louth as well as for the boroughs of Navan and Dunleer, Foster elected to sit for the county, which thenceforth he continued to represent until his elevation to the peerage in 1821. In parliament he devoted his attention more particularly to the financial and commercial affairs of the country. He became the chairman of the committee of supply and of the committee of ways and means, and was admitted a member of the Irish privy council. In a letter to Lord Sidney, dated 20 Feb. 1784, Lord Northampton, the retiring lord-lieutenant, while recommending Foster for the office of chancellor of the exchequer, stated that 'Mr. Foster has for several sessions of parliament conducted the business of government in matters of finance with distinguished ability; his knowledge in that branch and in commercial subjects is universally admitted; he is a strong friend to his majesty's government, and his character is highly respectable' (Grattan, *Life*, iii. 187). Shortly afterwards William Gerard Hamilton resigned, and Foster was appointed chancellor of the exchequer in Ireland on 23 April 1784. In this year his memorable corn law, 'granting large bounties on the exportation of corn and imposing heavy duties on its importation,' was passed. 'This law is one of the capital facts in Irish history. In a few years it changed the face of the land and made Ireland to a great extent an arable instead of a pasture country' (Lecky, *History of England*, vi. 354). Foster did not, however, long retain the office of chancellor of the exchequer, for on 15 Aug. 1785 he was unanimously elected speaker of the House of Commons in the place of Edward Sexten Pery (*Journals of the Irish House of Commons*, vol. xi. pt. i. pp. 478–9), and on 6 Sept. in the following year was sworn a member of the English privy council. On 2 July 1790 he was again chosen speaker, though not without opposition, William Brabazon Ponsonby being proposed by Conolly, but Foster was elected by 145 votes to 105 (*ib.* xiv. 9). On 27 Feb. 1793 Foster, in committee on the Roman Catholic Bill, warmly opposed the measure, being of opinion that 'the overthrow of the protestant establishment, the dethronement of the House of Hanover, and a total separation from Great Britain' would be the inevitable consequences of passing the bill. He was for the third time elected speaker on 9 Jan. 1798 (*ib.* vol. xvii. pt. i. p. 191). Hitherto Foster had invariably supported the English government in their measures, but no sooner were the intentions of the ministry known on the question of the union than he immediately put himself at the head of the anti-unionists. On 11 April 1799 Foster, during committee on the Regency Bill, delivered a very able speech against the union, lasting three hours. He replied to the answers which Pitt had made to his own speeches on the commercial propositions in 1785, and, going minutely into the history of the trade and commerce of Ireland, showed the rapid progress which the country had made since 1782. He maintained the finality of the settlement of 1782, and declared that though he looked upon Pitt as the greatest finance minister that ever lived, 'in this fatal project of a union I do not scruple to say he is the worst minister Ireland ever met.' When Burrowes proposed that the principal Roman catholics should meet the leaders of the parliamentary opposition in order that they might act in concert against the union, Foster, unable to sink his religious prejudices, refused to join them, and the negotiations had to be broken off. When too late he seems to have changed his mind on the point, and to have said, in a conversation with Plunket, 'if the crisis demanded it, he would even go the length of calling in the aid of the catholics' (Grattan, v. 69). On 17 Feb. 1800, while the house was in committee on the lord-lieutenant's message respecting the union, Foster once more spoke strongly against the proposal, and on 19 March following he again opposed the bill, declaring that the 'noble lord's union will not amend anything but will make everything worse.' On 7 June he had the mortification of putting the final question from the chair on the third reading of the bill and of declaring that the ayes had it. The house met for the last time on 2 Aug. 1800. Foster refused to surrender the mace, declaring that 'until the body that entrusted it to his keeping demanded it, he would pre-

serve it for them.' It is preserved by his descendants, together with the speaker's chair, at Antrim Castle. Foster was one of the few anti-unionists who obtained seats in the united parliament. He appears to have taken part in the debates of the house for the first time on 16 March 1802 (*Parl. Hist.* xxxvi. 362–3). On 7 May following he supported Nicholls's motion for an address, thanking the king for the removal of Pitt, and broadly asserted that the union had been carried by corrupt means (*ib.* p. 652). Foster, however, subsequently became reconciled to Pitt, and in July 1804 was appointed chancellor of the Irish exchequer in the place of Isaac Corry. Though not officially appointed, Foster had brought in the Irish budget in the preceding month, and had acted on several other occasions in the house as if he had been formally installed in office. A debate was raised by Francis upon the informality of these proceedings (*Parl. Debates*, ii. 1001–10), and Foster, having subsequently vacated his seat for the county of Louth on his appointment, was duly re-elected in the month of August. On 14 May 1805 he made a vigorous speech against Fox's motion for a committee on the Roman catholic petition (*ib.* iv. 999–1006). In consequence of some differences of opinion which had arisen among the ministry during this session on his Irish financial measures, Foster proffered his resignation, but Pitt refused to accept it. Upon the formation of the ministry of All the Talents in 1806, Foster was succeeded by Sir John Newport, but on 30 April 1807 he was reappointed to his old office, which he continued thenceforth to hold until 1811, when he was succeeded by William Wellesley Pole, afterwards Lord Maryborough. It is asserted by the author of Grattan's 'Life' (v. 422) that in the debate on the Irish Tobacco Duties Bill in May 1811, Foster, roused by an assertion of Bankes that Ireland was becoming a burden to England, exclaimed with great indignation, 'Take back your union! take back your union!' The debate is, however, differently reported in 'Hansard' (*Parl. Debates*, xx. 311). After his retirement from office Foster rarely spoke in the House of Commons, and on 17 July 1821 he was created a peer of the United Kingdom by the title of Baron Oriel of Ferrard in the county of Louth. He does not seem to have taken any part in the debates in the House of Lords. He died at his seat at Collon in the county of Louth on 23 Aug. 1828, in his eighty-eighth year.

Foster married, on 14 Dec. 1764, Margaret, the eldest daughter of Thomas Burgh of Bert in the county of Kildare. She was created Baroness Oriel of Collon, county Louth, in the peerage of Ireland, on 3 June 1790, and Viscountess Ferrard, in the same peerage, on 7 Nov. 1797, with remainder to her male issue, and died on 20 Jan. 1824. Their younger son, Thomas Henry Foster, who succeeded to the two Irish titles on the death of his mother and to the English barony of Oriel on the death of his father, assumed, by royal license, dated 8 Jan. 1817, the surname and arms of Skeffington only, having previously married Lady Harriet Skeffington, in her own right Viscountess Massereene and Baroness Loughneagh. The present Viscount Massereene and Ferrard is the great-grandson of the last speaker of the Irish House of Commons. Though not an eloquent speaker Foster had a clear and forcible delivery. His four speeches in the Irish House of Commons previously referred to were all published, and had a wide circulation. 'Memory' Woodfall described him as 'one of the readiest and most clear-headed men of business' he had ever met with (*Correspondence of William, Lord Auckland*, 1861, i. 80), while his unimpeachable character and wide financial knowledge were everywhere recognised. Foster was admitted a student of the Middle Temple, but was never called to the English bar. He was elected a bencher of the King's Inns, Dublin, on 22 May 1784, and twice served as a lord justice in the absence of the lord-lieutenant, viz. in 1787 and 1789. A mezzotint engraving, by C. H. Hodges, of a portrait of Foster, by C. G. Stuart, was published in 1792.

[Plowden's Historical Review of the State of Ireland, 1803; Plowden's History of Ireland, 1801–10 (1811); Memoirs of Henry Grattan, 1839–46, vols. iii. iv. v.; Lecky's History of England, vi. 353–8, 360, 373–4, 444; Gent. Mag. 1828, vol. xcviii. pt. ii. pp. 271–2, 290; Ann. Reg. 1828, App. to Chron. pp. 255–7; Biog. Dict. of Living Authors, 1816, p. 119; Foster's Peerage, 1883, pp. 474–5; Haydn's Book of Dignities, 1851, pp. 135–6, 444, 451–2; Notes and Queries, 6th ser. v. 86, 132, 7th ser. iv. 169, 278, 356, 455; Official Return of Lists of Members of Parliament, pt. ii. pp. 214, 228, 240, 256, 271, 283, 298, 666, 670, 671, 675, 680, 684, 689; Brit. Mus. Cat.] G. F. R. B.

FOSTER, JOHN (1770–1843), essayist, eldest son of John Foster, a small farmer and weaver, living at Wadsworth Lane in the parish of Halifax, Yorkshire, who found time for a good deal of theological reading and took a leading part in the baptist congregation in his neighbourhood, was born 17 Sept. 1770, and at a very early age displayed what he afterwards called 'an awkward but entire individuality.' At twelve he had the sedate-

ness of an old man. Nervous, gloomy, and sensitive, his intensest pleasures were reading and the study of nature. He received but little schooling, being set, when a mere child, to assist his parents in spinning and weaving wool. He had far greater delight in shutting himself up alone in the barn with 'Young's Night Thoughts.' At seventeen he became a member of the baptist congregation at Hebden Bridge, and soon after was 'set apart' as minister by a special religious service, and went to reside at Brearley Hall with John Fawcett, D.D. [q. v.], who at that time directed the studies of a few baptist students. After three years here he entered the Baptist College, Bristol, in September 1791, remaining there till May 1792, and then entering on the regular work of a preacher. He first took charge of a small baptist society at Newcastle-on-Tyne for three months in 1792. In the beginning of 1793 he went to Dublin to minister at a meeting-house in Swift's Alley. 'The congregation,' he tells us, 'was very small when I commenced, and almost nothing when I voluntarily closed.' This was the usual history, to the end of his life, of all congregations of which he had the care. After living little more than a year in Ireland, he went home, but returned to Dublin in 1795 to take charge of a classical and mathematical school, which after eight or nine months he gave up as a failure. His intimacy with some of the violent Dublin democrats exposed him to the imminent danger of imprisonment. In February 1796 he returned once more to Wadsworth Lane, and remained there until early in 1797 he became minister of a general baptist congregation at Chichester. About midsummer 1799 he removed to the house of an early friend, the Rev. Joseph Hughes, at Battersea, where he spent several months in preaching, and teaching twenty black boys whom Zachary Macaulay was training for mission work. In 1800 he took charge of a small congregation at Downend, near Bristol, and in February 1804 of one at Sheppard's Barton, Frome. During his residence here his 'Essays' were published in 1805. They originated in conversations with Miss Maria Snooke, whom he had first met at Battersea, and who afterwards became his wife, and were addressed to her. An introductory letter, dated 'Near Bristol, 30 Aug. 1804,' mentions, among his reasons for writing them, the relief of 'the coldness and languor incident to solitary speculations,' and the desire to save his mind from aimless wandering. The book contained four essays, viz. 'On a Man's Writing Memoirs of Himself,' 'On Decision of Character,' 'On the Application of the Epithet Romantic,' and 'On Some of the Causes by which Evangelical Religion has been rendered less acceptable to Persons of Cultivated Taste.' In about four months a second edition was called for, and a third was published in 1806. In the summer of that year he resigned the charge of the Sheppard's Barton congregation, an affection of the thyroid gland rendering preaching painful, and gave himself up entirely to literature. He now became a regular contributor to the 'Eclectic Review,' his first article, a review of Carr's 'Stranger in Ireland,' appearing in November 1806, and he continued to write for it till 1839, his last paper being published in July of that year. Altogether he contributed to it 184 articles, a number of which have been republished in his 'Contributions, Biographical, Literary, and Philosophical, to the "Eclectic Review"' (2 vols. 8vo, London, 1844). In May 1808 he married Miss Snooke, and went to reside at Bourton, a village in Gloucestershire. He has left a vivid description of 'the long garret' in his house here, 'crowded and loaded with papers and books,' with a gangway between them in which he walked while composing. About a year after his marriage his throat so far recovered as to allow him to resume occasional preaching, and towards the end of 1817 he again took charge of the congregation at Downend. In 1821 he gave it up and went to live at Stapleton, Gloucestershire. In 1818, while at Downend, he had published his 'Discourse on Missions.' In 1822 he began to lecture fortnightly in Broadmead Chapel, Bristol, 'to a congregation quite miscellaneous, and, in the most perfect sense of the word, voluntary' (letter, 3 July 1822). At the end of two years bad health forced him to make the lectures monthly, and in 1825, on Robert Hall's commencing his ministry in Bristol, he felt himself eclipsed, and ceased them altogether. Two volumes of these lectures were published. Meanwhile, in 1820, he had published his essay 'On the Evils of Popular Ignorance,' the germ of which was a sermon preached on behalf of the British and Foreign School Society in 1818. It speedily went into a second edition, being revised with merciless particularity. In 1825 he completed his introductory essay to Doddridge's 'Rise and Progress of Religion' for the series of 'Select Christian Authors' published by William Collins of Glasgow.

His only son died, after a lingering illness, in 1826. His wife fell into consumption, and after years of declining health died in 1832. Then he became involved in a controversy between the Serampore missionaries, Carey, Marshman, and Ward, and the committee of the Baptist Missionary Society,

strongly siding with the missionaries. In consequence of these distractions he gave nothing to the press for about nine years, with the exception of 'Introductory Observations to Dr. Marshman's Statement' (London, 1828), a ninth edition of the 'Essays,' a paper entitled 'Observations on Mr. Hall as a Preacher,' prefixed to an edition of Hall's 'Works' (London, 1832), two letters on 'The Church and the Voluntary Principle,' which appeared in the 'Morning Chronicle' in 1834, and five letters on 'The Ballot,' which were published in the same journal in 1835. A number of letters to friends and half a dozen more articles for the 'Eclectic' sum up all that he wrote from this time till his death. In 1836 his usually fine health began to give way. For fifty years he had not lain a day in bed. Now his lungs became diseased. On 24 Sept. 1843 he took to his room, and on Sunday morning, 15 Oct., he was found dead in bed. He was buried in the burial-ground attached to the Downend baptist chapel.

Foster held not a few peculiar opinions. He believed that 'churches are useless and mischievous institutions, and the sooner they are dissolved the better,' his wish being that 'religion might be set free as a grand spiritual and moral element, no longer clogged, perverted, and prostituted by corporation forms and principles' (letter, 10 Sept. 1828). Ordination he regarded as a lingering superstition. Though a baptist minister, he never once administered baptism, and was believed to entertain doubts regarding its perpetuity. Politically, he was a republican in early life, but though he 'never ceased to regard royalty and all its gaudy paraphernalia as a sad satire on human nature' (letter, 22 Feb. 1842), his attachment to republicanism became less ardent in his later years.

[Foster's Life and Correspondence, edited by J. E. Ryland, 1846, London, 2 vols. 8vo.]

T. H.

FOSTER, JOHN (1787 ?–1846), architect, son of a builder and surveyor to the corporation of Liverpool, was born at Liverpool about 1787. He received his early professional training in the office of his father, which was followed by some years' study in the office of the eminent London architect, Wyatt. He assisted Charles Robert Cockerell [q. v.] in his investigations into the remains of ancient architecture in Greece, and while in that country discovered the sculptures of the pediment of the temple of Athene at Ægina. In 1814 he returned to Liverpool, and for a short time carried on along with his brother their father's private practice in that city. He was soon, however, called to his father's post of architect and surveyor to the corporation, which he held until the passing of the Municipal Reform Act in 1832, when he retired into private life, and died on 21 Aug. 1846. He was the designer of many of the handsomest public buildings of his native city, particularly the custom house, which has been extolled, perhaps extravagantly, by the German traveller Kohl as 'unquestionably one of the most magnificent pieces of architecture of our age;' the school for the blind, the railway station in Lime Street, the St. John's market, and the churches of St. Michael and St. Luke.

[Imperial Dict. of Biography.] G. W. B.

FOSTER, JOHN LESLIE (*d.* 1842), Irish judge, was the eldest son of William Foster, bishop of Clogher, who died in 1797, by Catherine, daughter of Henry Leslie, D.D., and grandson of Anthony Foster, lord chief baron of Ireland. He was admitted to Trinity College, Dublin, 1 March 1797, and graduated B.A. in 1800, LL.B. in 1805, and LL.D. in 1810 (*Cat. of Graduates in Univ. of Dublin*, 1591–1868, p. 205). He was called to the bar in Ireland in Michaelmas term 1803, but was for some time a member of Lincoln's Inn. In 1804 he published an 'Essay on the Principles of Commercial Exchanges, particularly between England and Ireland,' 8vo, London. He was afterwards appointed a commissioner for improving the bogs of Ireland. In 1806 he unsuccessfully contested Dublin University as a tory against the Hon. George Knox, LL.D., also a tory, but was returned the following year, and retained his seat until the general election of 1812. In March 1816 he again entered parliament as member for Yarmouth, Isle of Wight, was chosen advocate-general in Ireland in June of that year, and counsel to the commissioners of revenue in Ireland in April 1818. At the general election of 1818 he was returned for both Armagh and Lisburn, when he elected to serve for Armagh, and continued member until 1820. He was returned for the county of Louth at a by-election on 21 Feb. 1824, and again at the general election in 1826 (*Lists of Members of Parliament, Official Return*, pt. ii. 255, 264, 282, 298, 314). His two speeches in the House of Commons of 24 April 1812 and 9 May 1817, on Grattan's motion respecting the penal laws against the Roman catholics of Ireland, were published separately. On 4 Feb. 1819 he was elected F.R.S., being then member of the Royal Irish Academy and vice-president of the Dublin Society for the Improvement of Useful Arts. He was also king's counsel, and commissioner of the board of education in Ireland, and of the Irish fisheries. In 1825 he gave evidence

before the select committee of the House of Lords appointed to inquire into the state of Ireland. He was appointed a baron of the court of exchequer in Ireland by patent dated 13 July 1830 (*Gent. Mag.* vol. c. pt. ii. p. 76), and was transferred to the court of common pleas a few months before his death, which took place at Cavan 10 July 1842, when on circuit (*ib.* new ser. xviii. 424). He married, 19 Aug. 1814, Letitia, youngest daughter of the Right Hon. James Fitzgerald [q. v.] (*ib.* vol. lxxxiv. pt. ii. p. 288), and by that lady, who survived him, he left issue.

[Biog. Dict. of Living Authors, 1816, pp. 119–20; Smith's Parliaments of England, iii. 186, 187, 211; Hansard's Parliamentary Debates, xxii. col. 910, xxxvi. col. 304; Smyth's Chronicle of Law Officers of Ireland; Lists of Royal Society.] G. G.

FOSTER, Sir MICHAEL (1689–1763), judge, son of Michael Foster, an attorney, was born at Marlborough, Wiltshire, on 16 Dec. 1689, and, after attending the free school of his native town, matriculated at Exeter College, Oxford, 7 May 1705. He does not appear to have taken any degree. He was admitted a student of the Middle Temple on 23 May 1707, and was called to the bar in May 1713. Meeting with little success in London, he retired to Marlborough, whence he afterwards removed to Bristol, where as a local counsel he gained a great reputation. In August 1735 he was chosen recorder of Bristol, and in Easter term 1736 became a serjeant-at-law. He held the post of recorder for many years, and upon his resignation in 1764 was succeeded by Daines Barrington [q. v.] During Foster's tenure of office several important cases came before him. In the case of Captain Samuel Goodere [q. v.] who was tried for the murder of his brother, Sir John Dinely Goodere, in 1741 (Howell, *State Trials*, 1813, xvii. 1003–80), the right of the city of Bristol to try capital offences committed within its jurisdiction was fully established. When Alexander Broadfoot was indicted for the murder of Cornelius Calahan, a sailor in the king's service, who boarded the merchantman to which Broadfoot belonged, and was killed in an attempt to press the prisoner for the navy (*ib.* xviii. 1323–62), Foster delivered an elaborate judgment in support of the legality of impressment, being convinced that 'the right of impressing mariners for the publick service is a prerogative inherent in the crown, grounded upon common law, and recognised by many acts of parliament' (*Life*, pp. 10–12). He, however, directed the jury to find Broadfoot guilty of manslaughter only, as Calahan had acted without legal warrant. Upon the recommendation of Lord-chancellor Hardwicke, Foster was appointed a puisne judge of the king's bench in succession to Sir William Chapple. He was knighted on 21 April, and took his seat in court for the first time on 1 May 1745 (1 Barrow's *Reports*, 1812, i. 1). During the eighteen years he sat in the king's bench he maintained a high character for his learning as well as for his integrity and independence of judgment. Lord-chief-justice De Grey, in Brass Crosby's case, declared that Foster might 'be truly called the Magna Charta of liberty of persons as well as fortunes' (Howell, *State Trials*, xix. 1152), while Sir William Blackstone pronounced him to be 'a very great master of the crown law' (*Commentaries*, 1770, bk. iv. ch. i.) Thurlow, in a letter dated 11 April 1758, alluded in high terms to Foster's independent conduct in the trial of an indictment for a nuisance in obstructing a common footway through Richmond Park, of which Princess Amelia was then the ranger (*Life*, pp. 85–8), and Churchill in the 'Rosciad' (9th edit. p. 13) sums up his character in one word—

> Each judge was true and steady to his trust,
> As Mansfield wise, and as old Foster just.

Foster died on 7 Nov. 1763, in the seventy-fourth year of his age, and was buried in the parish church of Stanton Drew in Somersetshire, where a monument was erected to his memory. In 1725 he married Martha, the eldest daughter of James Lyde of Stantonwick, Somersetshire. She died on 15 May 1758. There were no children of the marriage. An engraving by James Basire, from an original picture of Foster, then in the possession of Mrs. Dodson, forms the frontispiece to his 'Life.'

He was the author of the following works: 1. 'A Letter of Advice to Protestant Dissenters,' 1720. 2. 'An Examination of the Scheme of Church Power laid down in the Codex Juris Ecclesiastici Anglicani,' &c., anon., London, 1735, 8vo; the second edition, corrected, London, 1735, 8vo; the third edition, corrected, London, 1736, 8vo; the fifth edition, corrected, Dublin, 1763, 8vo. A reprint of the third edition was published in No. vii. of 'Tracts for the People, designed to vindicate Religious and Christian Liberty,' London, 1840, 8vo. 3. 'The Case of the King against Alexander Broadfoot . . . 30th of August, 1743,' Oxford, 1758, 4to. 4. 'A Report of some Proceedings on the Commission of Oyer and Terminer and Gaol Delivery for the Trial of the Rebels in the year 1746 in the County of Surry, and of other Crown Cases. To which are added Discourses upon a few Branches of the Crown Law,' Oxford,

1762, fol.; a pirated edition, Dublin, 1767, 8vo; the second edition, corrected, with additional notes and references by his nephew, Michael Dodson, esq., of the Middle Temple, London, 1776, 8vo; the third edition, with an appendix, containing new cases, with additional notes and references by his nephew, Michael Dodson, esq., barrister-at-law, London, 1792, 8vo.

[Dodson's Life of Sir Michael Foster, 1811; Foss's Judges of England, 1864, viii. 285–7; Chalmers's Biog. Dict. xiv. 508–10; The Georgian Era, 1833, ii. 535; Townsend's Catalogue of Knights, 1833, p. 28; Barrett's Bristol, p. 116; Watt's Bibl. Brit.; British Museum Catalogue.] G. F. R. B.

FOSTER, PETER LE NEVE (1809–1879), secretary to the Society of Arts, born 17 Aug. 1809, was the son of Peter le Neve Foster of Lenwade, Norfolk. He was educated under Dr. Valpy at Norwich grammar school, whence he went to Trinity Hall, Cambridge, graduating in the mathematical tripos in 1830. He was elected to a fellowship at his college as thirty-eighth wrangler. In 1836 he was called to the bar, and for fifteen or sixteen years he practised as a conveyancer. In 1853 an association of some years with the Society of Arts led to his being appointed secretary to the society on the retirement of George Grove, and this post he held till his death. In association with Sir Henry Cole [q. v.], Sir Charles Wentworth Dilke [q. v.], and others, he had much to do with the organisation of the first Great Exhibition of 1851 and its successor in 1862, though his share of the work was not recognised by any of the honours or rewards which fell to the lot of many of his companions. He was also connected in various capacities with several of the earlier foreign exhibitions. He was one of the first to practise, as a scientific amateur, the art of photography, and was one of the founders of the Photographic Society. He served for thirteen years as secretary of the mechanical science section of the British Association, and was for a still longer time a regular attendant at its meetings. He was a constant contributor to several of the scientific and technical journals. In the journal of his own society he wrote a good deal, generally anonymously. He read two papers before the Society of Arts, one on 'Aluminium' (in 1859), and the other on the 'Electric Loom' (in 1860). As secretary to the Society of Arts, he took part in many public movements originated by the society, but being a man of simple tastes, and singularly devoid of personal ambition, he was never anxious to obtain recognition for his labours or to dispute with others the credit which was often justly his due. He died at Wandsworth, Surrey, 21 Feb. 1879.

[Personal knowledge; fuller notices (by the present writer) will be found in Journ. Soc. Arts, 1879, xxvii. 316; and Nature, xix. 385. Also see Athenæum, 1879, i. 282; Engineering, xxix. 178; Engineer, xlvii. 160, &c.] H. T. W.

FOSTER, SIR ROBERT (1589–1663), lord chief justice, youngest son of Sir Thomas Foster, a judge of the common pleas in the time of James I, was born in 1589, admitted a member of the Inner Temple 1604, and called to the bar in January 1610. He was reader in the autumn of 1631, and with ten others received the degree of serjeant on 30 May 1636. On 27 Jan. 1640 he succeeded Sir George Vernon as a justice of the common pleas and was knighted. He was an ardent royalist, is supposed to have defended shipmoney and billeting of troops, and joined the king at Oxford on his retreat thither, but he was one of those judges for whose continuance in office the House of Commons petitioned in 1643 (CLARENDON, *Rebellion*, ed. 1826, iii. 407). At Oxford he attempted without success to hold a court of common pleas. On 31 Jan. 1643 he received the degree of D.C.L. He was one of the judges who tried and condemned Captain Turpin in 1644, and although the House of Commons ordered Serjeant Glanville, his colleague in that case, to be impeached for high treason, Foster was only removed, and with the four other judges of the common pleas disabled from his office 'as if dead,' for adherence to the king. He compounded for his estates by paying a large fine. After the king's death he lived in retirement, and, being a deep black-letter lawyer, practised in the Temple as a chamber counsel and conveyancer. He had received on 14 Oct. 1656 a license from the Protector and council to come to London on private business and stay there, notwithstanding the late proclamation. At the Restoration he was at once restored to the bench, 31 May 1660, and, having shown zeal on the trials of the regicides, was presently (21 Oct. 1660) appointed to the chief-justiceship of the king's bench, which had remained vacant for want of a suitable person to fill it. He dealt sternly with political prisoners. Many Fifth-monarchy men and the quakers, Crook, Grey, Bolton, and Tonge, accused of a plot against the king's life, were tried by him, and in the case of Sir Harry Vane he not only browbeat the prisoner on the trial, but induced the king to sanction the execution against his inclination and word and the petition of both houses of parliament. On 1 July 1663 he tried Sir Charles Sedley

for indecent behaviour, and 'rebuked him severely.' He died on circuit, 4 Oct. 1663, and was buried under a tomb bearing a bust of him in robes, at Egham, Surrey. He left a son Thomas, afterwards a knight, to whom his house, Great Foster House, Egham, descended.

[Foss's Judges of England; Campbell's Chief Justices of England; Wood's Athenæ, ii. 44; Rymer, xx. 20, 380; Whitelocke's Memorials, pp. 96, 181; Pepys's Diary; 1 Siderfin's Reports, p. 153; State Trials, ii. 119–274; Wotton's Baronetage, ii. 310; Green's Domestic Calendar, 1649–63; Echard, p. 812 *a*; Peck's Desiderata Curiosa, ii. 543; Manning and Bray's Surrey, p. 245.] J. A. H.

FOSTER, SAMUEL (*d.* 1652), mathematician, a native of Northamptonshire, was admitted a sizar at Emmanuel College, Cambridge, 23 April 1616, as a member of which he proceeded B.A. in 1619, and M.A. in 1623. Upon the death of Henry Gellibrand, professor of astronomy at Gresham College, he was elected to the post 2 March 1636, but resigned on the following 25 Nov., being succeeded by Mungo Murray. In 1641, Murray having vacated the professorship by his marriage, Foster was re-elected on 26 May. During the civil war and Commonwealth he was one of the society of gentlemen who met in London for cultivating the 'new philosophy,' from which eventually arose the Royal Society. In 1646 Wallis received from Foster a theorem 'De triangulo sphærico,' which he afterwards published in his 'Mechanica,' fol. edit. cap. v. prop. 24, p. 869. Foster died at Gresham College in May (not in July, as Ward has it) 1652, and was buried in the church of St. Peter the Poor in Broad Street. From his will (P. C. C. 111, Bowyer), dated 7, and proved 18, May 1652, he seems to have been a zealous nonconformist. Dr. John Twysden gives him the character of 'a learned, industrious, and most skilful mathematician' (Preface to Foster's *Miscellanies*), 'the truth of which,' adds John Ward, 'he has abundantly shewn by his works. Nor did he only excell in his own faculty, but was likewise well versed in the antient languages; as appears by his revising and correcting the "Lemmata" of Archimedes, which had been translated into Latin from an Arabic manuscript, but not published, by Mr. John Greaves' (Smith, *Vita J. Gravii*, p. 28). He made several curious observations of eclipses, both of the sun and moon, as well at Gresham College as in other distant places (*Miscellanies*). And he was particularly famous for inventing and improving many planetary instruments (Sherburn, *Appendix to Manilius*, p. 97). He published little himself, but many treatises written by him were printed after his death (Ward, *Lives of Gresham Professors*, i. 86), though John Twysden and Edmund Wingate, his editors, state his long infirmities caused them to be left very imperfect (Preface to Foster's *Four Treatises of Dialling*), and Twysden complains that some people had taken advantage of his liberality by publishing his works as their own (Preface to Foster's *Miscellanies*). In the following list of his works the first two only were published by himself: 1. 'The Use of the Quadrant,' 4to, London, 1624. An octavo edition was published soon after the author's death in 1652 by A. Thompson, who says in his preface that the additional lines were invented, and the uses written, for an 'appendix' to Gunter's 'Quadrant;' only some few copies were printed alone for the satisfaction of Foster's friends. Other editions appear among Gunter's 'Works,' 4to, 1653, 1662, and 1673. 2. 'The Art of Dialling; by a new, easie, and most speedy way,' 4to, London, 1638. An edition published in 1675, 4to, has several additions and variations taken from the author's own manuscript; as also a 'Supplement' by the editor, William Leybourn. John Collins also published in 1659 'Geometricall Dyalling, being a full explication of divers difficulties in the works of learned Mr. Samuel Foster,' 4to. 3. 'Posthuma Forsteri, the description of a ruler, upon which is inscribed divers scales and the uses thereof. Invented and written by Mr. Samuel Forster' [edited by Edmund Wingate], 4to, London, 1652. 4. 'Elliptical or Azimuthal Horologiography, comprehending severall wayes of describing dials upon all kindes of superficies, either plain or curved; and unto upright stiles in whatsoever position they shall be placed. Invented and demonstrated by Samuel Foster' [edited by John Twysden and Edmund Wingate], 4 pts. 4to, London, 1654. 5. 'Miscellanea: siue lucubrationes mathematicæ. Miscellanies: or Mathematical lucubrations of Mr. Samuel Foster, published, and many of them translated into English, by . . . John Twysden. . . . Whereunto he hath annexed some things of his own. (Epitome Aristarchi Samii de magnitudinibus et distantiis . . . solis, lunæ, et terræ. Lemmata Archimedis . . . e . . . codice MS. Arabico a Johanne Gravio traducta. A short treatise of fortifications, by J. T. [i.e. J. Twysden?]. Extract of a letter [on dialling] by Im. Halton. Æquations arising from a quantity divided into two unequal parts: and the second book of Euclides Elements, demonstrated by species by John Leeke).' Latin and English, 19 pts. fol. London, 1659. 6. 'The

Sector altered, and other scales added, with the description and use thereof,' an improvement of Gunter's sector, and printed in the fourth and fifth editions of his 'Works,' 4to, 1662 and 1673, by William Leybourn, who in the latter edition corrected some mistakes which had appeared in the former from Foster's own manuscript. 7. 'The Description and Use of the Nocturnal: with the Addition of a Ruler, shewing the Measures of Inches and other Parts of most Countries, compared with our English ones,' 4to [London? 1685?]. Foster left numerous manuscript treatises in addition to those printed by his friends. Of these two were in the possession of William Jones, F.R.S., in the middle of the last century: 1. 'The Uses of a General Quadrant,' fol. 2. 'Select Uses of the Quadrant,' 8vo, dated 1649.

[Ward's Lives of the Gresham Professors, with manuscript notes by the author, in Brit. Mus. i. 85–7; Brit. Mus. Cat., under 'Forster' and 'Foster;' Wood's Athenæ Oxon. (Bliss), ii. 405–406, iii. 327.] G. G.

FOSTER, THOMAS (1798–1826), painter, a native of Ireland, came to England at the age of fifteen or sixteen, and in 1818 became a student of the Royal Academy at Somerset House. He was patronised by the Right Hon. John Wilson Croker [q. v.], and painted numerous portraits of his family. In 1819 he exhibited at the Royal Academy 'Portraits of Miss and Master Croker and a favourite dog.' In 1820 he exhibited a portrait of the French general Dumouriez in his eighty-second year. Foster was a frequent visitor at the studio of J. Nollekens, R.A. [q. v.], the sculptor, where he used to model from antique heads, and was also on intimate terms with Sir Thomas Lawrence, several of whose portraits he copied for Croker. He painted portraits of H. R. Bishop [q. v.], the musician, which was engraved, and of Colonel Phillips (who was with Captain Cook at the time of his death), and showed rapid advancement in the art. In 1822 he exhibited 'Mazeppa,' a picture which showed considerable genius; in 1823, 'Domestic Quarrels;' and in 1825 'Paul and Virginia previous to their separation,' all of which, besides portraits, he exhibited at the Royal Academy. Foster was considered by his friends to be a rising painter; he was good-looking, well connected, and popular in society, which occupied a good deal of his time. Croker gave him a commission to paint the scene at Carlton House when Louis XVIII received the order of the Garter, and for this ambitious subject he made numerous studies. In March 1826 he died by his own hand at an hotel in Piccadilly, leaving a letter stating that his friends had deserted him, and that he was tired of life. It is uncertain whether this act was prompted by the want of interest he felt in the subject of his picture, or by a hopeless attachment to a young lady whose portrait he was painting. He was in his twenty-ninth year. Foster painted numerous portraits of himself, and sat to Northcote for one of the murderers in his 'Burial of the Princes in the Tower.' According to Northcote, Foster was good-looking, good-natured, and a wit, all qualities which would have prevented him from becoming a great artist.

[Redgrave's Dict. of Artists; Arnold's Library of the Fine Arts, ii. 207; Hazlitt's Conversations of James Northcote; Royal Academy Catalogues.] L. C.

FOSTER, THOMAS CAMPBELL (1813–1882), legal writer, son of John Foster of Leeds, born in 1813, was called to the bar at the Middle Temple in 1846, and went the northern and afterwards the north-eastern circuit. He stood as a liberal-conservative for Sheffield in 1867, but was unsuccessful. In 1868 he was appointed revising barrister for the West Riding boroughs. He resigned this appointment in 1875, upon being made queen's counsel and bencher of his inn. He was made recorder of Warwick in 1874. He was leading counsel for the crown at the trial of the murderer Charles Peace at Leeds. Foster was in bad health for a considerable time before his death, which took place at Orsett Terrace, Hyde Park, 1 July 1882. Foster wrote: 1. 'Plain Instructions for the Attainment of an Improved, Complete, and Practical System of Shorthand,' 1838. 2. 'Letters on the Condition of the People of Ireland. Reprinted, with additions, from the "Times,"' 1846. 3. 'A Review of the Law relating to Marriages within the Prohibited Degrees of Affinity, and of the Canons and Social Considerations by which that Law is supposed to be Justified,' 1847. 4. 'A Treatise on the Writ of Scire Facias,' 1851. 5. 'Reports of Cases decided at Nisi Prius and at the Crown Side on Circuit, and Select Decisions at Chambers' (with N. F. Finlason), 1858–1867.

[Times, 3 July 1882, p. 6; Brit. Mus. Cat.] F. W–r.

FOSTER, WALTER (*fl.* 1652), mathematician, elder brother of Samuel Foster [q. v.], was educated at Emmanuel College, Cambridge, of which he became a fellow. He took the two degrees in arts, B.A. in 1617, M.A. in 1621, and commenced B.D. in 1628. Dr. Samuel Ward, in a letter

to Archbishop Ussher, dated from Sidney Sussex College, Cambridge, 25 May 1630, says that Foster had taken some pains upon the Latin copy of Ignatius's 'Epistles' in Caius College Library, and adds that as he was 'shortly to depart from the colledg by his time there allotted, finding in himself some impediment in his utterance, he could wish to be employed by your lordship in such like business. He is a good scholar, and an honest man' (Ussher, *Letters*, p. 437). Despite the impediment in his speech he was afterwards rector of Allerton in Somersetshire. Twysden commends him for his skill in mathematics, and says that he communicated to him his brother's papers, which are published in his 'Miscellanies' (Preface to the same). There is a tetrastich of his writing among the 'Epigrammata in Radulphi Wintertoni Metaphrasin' published at the end of 'Hippocratis Aphorismi soluti et metrici,' 8vo, Cambridge, 1633. In 1652 he was living at Sherborne, Dorsetshire, and in the May of that year his brother bequeathed him 'fourescore pounds and his library in Gresham Colledge.'

[Ward's Lives of the Gresham Professors, i. 87–8.] G. G.

FOSTER, WILLIAM (1591–1643), divine, son of William Foster of London, barber-surgeon, was born in November 1591 (*School Register*). He entered Merchant Taylors' School in July 1607 (*ib.*), and two years later (8 Dec. 1609) was admitted of St. John's College, Oxford, whence he graduated. Having taken holy orders he became chaplain (1628) to the Earl of Carnarvon, and soon afterwards rector of Hedgerley, Buckinghamshire. In 1629 he published a little treatise against the use of weapon-salve. The book is entitled 'Hoplo-Crisma Spongus, or a Sponge to wipe away the Weapon-Salve, wherein is proved that the Cure taken up among us by applying the Salve to the Weapon is magical and unlawful,' 4to, 1629 and 1641. It attracted some attention through the answer made to it on behalf of the Rosicrucians by Dr. Robert Fludd [q. v.] in 1631. Francis Osborne also attacked it in an essay 'On such as condemn all they understand not a reason for' (1659). Wood says that Foster was helped in his work (which displays considerable learning) by Dr. John Roberts, a jesuit, who, 'because some Protestants practised this and characterical cures (which, notwithstanding, are more frequent among Roman Catholics), he therefore called them Magi, Calvinists, Characterists, &c.' Sir Kenelm Digby [q. v.] claimed to be the first to introduce the 'weapon-salve' into England. Foster was killed in 1643 (Lipscomb), but under what circumstances we know not.

[Robinson's Reg. of Merchant Taylors' School; Wood's Athenæ Oxon. (Bliss), ii. 573; Lipscomb's Buckinghamshire, iv. 508.] C. J. R.

FOTHERBY, MARTIN (1549?–1619), bishop of Salisbury, son of Maurice Fotherby, a resident at Grimsby, Lincolnshire, was born about 1549. He entered at Cambridge, and eventually became a fellow of Trinity. He became prebendary and archdeacon of Canterbury in 1596, and in 1615 was presented to the deanery. He had married some years before his first promotion; for on 9 Sept. 1609 Lady Cooke wrote to Lord Salisbury asking him to promote the marriage of her eldest daughter with the archdeacon's eldest son, to which Fotherby objected, and in the following year, after the marriage had taken place, begged for a knighthood at the creation of the Prince of Wales for her son-in-law, because her daughter's worth and birth had been much disgraced by the match. Three years afterwards, being chaplain to James I, he was appointed to the bishopric of Salisbury. He was consecrated by Abbot, assisted by the bishops of London, Coventry, and Lincoln, 19 April 1618, and protested at his consecration that he had given nothing for his promotion. He died 29 March 1619, aged 70, and was buried in Allhallows Church, Lombard Street. In the epitaph on his tomb he is described in very high-flown terms of praise. He left an imperfect work against atheism, which was published after his death in 1622 in folio, under the title 'Atheomastix: clearing foure Truthes against Atheists and Infidels.' Four sermons were published together in 1608 in quarto, having been written in 1604. Copies of both these works are in the British Museum.

[Wood's Athenæ (Bliss), ii. 859; Godwin, De Præsulibus; Le Neve's Fasti; Stubbs's Registrum; Domestic State Papers.] N. P.

FOTHERGILL, ANTHONY (1685?–1761), theological writer, was the youngest son of Thomas Fothergill of Brownber, Ravenstonedale, Westmoreland. Like his forefathers and descendants for many generations he owned Brownber, and lived and died there. Though he is said to have had no 'liberal education,' he published several theological works, the largest of which is entitled 'Wicked Christians Practical Atheists; or Free Thoughts of a Plain Man on the Doctrines and Duties of Religion in general, and of Christianity in particular; compared and contrasted with the Faith and Practice of Protestants of every Denomination so far as either have come under the observation or

to the knowledge of the Author: By Anthony Fothergill, a husbandman in the county of Westmoreland,' 8vo, 1754. The description 'husbandman' is no doubt an attempt at a translation of the Lake country 'statesman.' This work was followed by two pamphlets: 'A Modest Inquiry how far the Thirty-nine Articles of the Church of England and the Creed ascribed to St. Athanasius are consistent with and supported by one another; and how far they are also consistent with the Declarations of Jesus Christ and the Doctrines of His Apostles,' 1755; and 'The Fall of Man: an Enquiry into the Nature of that Event and how far the Posterity of Adam are involved in the guilt of his Transgression, addressed to all, but particularly preachers who embrace the doctrine of original sin,' 1756. It is stated that he also wrote some things in verse, and contributed to the 'Monthly Review.' He seems to have acted as the parish lawyer. The parishioners put up in Ravenstonedale church a brass plate to his memory, bearing an inscription, which concludes: 'his integrity of heart, social disposition, and uncommon abilities gained him general esteem. He departed this (his chequered) life, June 13, 1761, aged 75.'

[Newspaper cutting signed 'J. W. F.' in the possession of Miss Carter Squire; Gent. Mag. vol. lxxii. pt. ii. p. 1186; Nicolson and Burn's Hist. and Antiq. of Cumberland and Westmoreland, i. 518, 528; Monthly Review, xiii. 57 (July 1755), xiv. 8 (January 1756), xv. 677, 678 (App. to 1756); Brit. Mus. Cat. of Printed Books.] E. C–N.

FOTHERGILL, ANTHONY (1732?–1813), physician, was born in 1732, or, according to other accounts, 1735, at Sedbergh, Yorkshire. He studied medicine at the university of Edinburgh, where he graduated M.D. October 1763 with a dissertation 'De Febre Intermittente,' and afterwards continued his studies at Leyden and Paris. By the advice of the eminent Dr. John Fothergill [q.v.] (who was an intimate friend, but not a relative of Anthony), he settled as a physician at Northampton, where, after some preliminary difficulties, he was successful in practice, and was in 1774 appointed physician to the Northampton Infirmary. He was admitted licentiate of the College of Physicians 30 Sept. 1779, and F.R.S. in 1778. On the death of John Fothergill, in 1780, Anthony removed to London, and established himself in the house in Harpur Street, Red Lion Square, formerly occupied by his namesake, in the hope of succeeding to his professional business. But in this he was disappointed, and not prospering in London he removed in 1784 to Bath, where he acquired a large and lucrative practice. In 1803 he retired from active life, and went to Philadelphia, where he lived for some years, and where he apparently intended to pass the rest of his days, but was recalled to England by the prospect of war in 1812, and died in London 11 May 1813. By his will he left a considerable part of his large fortune to charitable institutions in London, Bath, and Philadelphia, and appropriated 1,000*l.* to publishing his works. The editing and selection he desired to be undertaken by his friend Dr. Lettsom, to whom he bequeathed other legacies. But Dr. Lettsom died two years afterwards, having, it is said, through legal delays, not benefited by the legacies left to him. In consequence, no selection from the manuscripts, which were contained in twelve thick folio volumes, was ever made for publication.

Fothergill seems to have been a skilful doctor, who succeeded in obtaining the confidence of the public. He was also possessed of scientific attainments, especially in chemistry, which he made use of in analysing mineral waters. But he was best known for his researches and publications on the methods of restoring persons apparently dead from drowning or similar casualties. For his essay on this subject he received, in 1794, a gold medal from the Royal Humane Society, an institution which he actively supported. His other medical books have mostly some reference to health or diet, and he published a number of memoirs in medical transactions, chiefly records of remarkable cases. Though all were sound and creditable, none of his publications can be said to rise above mediocrity. He was highly respected for his integrity and his philanthropic efforts. He wrote (all in 8vo): 1. 'Hints for Restoring Animation, and for Preserving Mankind against Noxious Vapours,' Lond. 1783 (Munk), 3rd edit. 2. 'Experimental Enquiry into Nature of the Cheltenham Water,' Bath, 1785, 1788, &c. 3. 'Cautions to the Heads of Families concerning the Poison of Lead and Copper,' Lond. and Bath, 1790. 4. 'A New Enquiry into the Suspension of Vital Action in Cases of Drowning and Suffocation,' Lond. 1795, Bath, 1795, &c. (prize essay). 5. 'Essay on the Abuse of Spirituous Liquors,' Bath, 1796. 6. 'A Preservative Plan, or Hints for Preservation of Persons Exposed to Accidents which Suspend Vital Action,' Lond. 1798. 7. 'On the Nature of the Disease produced by Bite of a Mad Dog,' Bath, 1799. 8. 'On Preservation of Shipwrecked Mariners,' in answer to prize questions of Royal Humane Society, Lond. 1799. Some of these books are virtually repetitions of earlier

ones; 4 and 6 were translated into German. In 'Philosophical Transactions' he wrote 'On a Cure of St. Vitus's Dance by Electricity' (vol. lxix.), and one other paper. He contributed seven papers to 'Memoirs of Medical Society of London,' of which may be mentioned 'On the Epidemic Catarrh, or Influenza, at Northampton in 1775' (vol. iii.); 'On Arteriotomy in Epilepsy' (vol. v.), &c. Also memoirs in 'Medical Observations and Enquiries' (vol. iii. 1767), and in 'Medical Commentaries' (vol. ii.) In 'Gentleman's Magazine' (vol. lxxxi. pt. i. p. 367) he published a poem on the 'Triumvirate of Worthies, Howard, Hawes, and Berchtold.'

[Nichols's Lit. Anecd. ix. 213, from materials furnished by Dr. J. C. Lettsom (the original authority); Munk's Coll. of Phys. 1878, ii. 322; Watt's Bibl. Brit.; Brit. Mus. Cat.; Georgian Era, ii. App.] J. F. P.

FOTHERGILL, GEORGE, D.D. (1705–1760), principal of St. Edmund Hall, Oxford, eldest son of Henry Fothergill of Lockholme in Ravenstonedale, Westmoreland, and Elizabeth, daughter of Richard Fawcett of Rottenmoor, Warcop, was born at Lockholme on 20 Dec. 1705. After attending the free school in Ravenstonedale, which had been founded in 1668 by Thomas Fothergill, master of St. John's College, Cambridge, he was sent to Kendal school. On 16 June 1722 he entered Queen's College as batteler. He took the degree of B.A. in 1726, M.A. in 1730, B.D. in 1744, and D.D. in 1749. He became chaplain of Queen's in 1730, and was elected to the fellowship which should next fall vacant in 1734. In 1751 the fellows of Queen's appointed him principal of St. Edmund Hall and vicar of Bramley. When Dr. Joseph Smith, provost of Queen's, died on 23 Nov. 1756, the fourteen votes of the fellows were equally divided between Fothergill and Dr. Joseph Browne. As the votes remained equal for ten days, it was put to the question whether either candidate had a majority of seniors on his side, and as the number of seniors had apparently never been authoritatively determined, 'the electors unanimously agreed upon six as the properest number of seniors, and it appearing that this number was equally divided between the two candidates, and Dr. Browne being the senior candidate, he was (as the statute directs) declared duly elected provost, to which the electors unanimously agreed.' Fothergill died 5 Oct. 1760, and was buried in St. Edmund Hall.

He published at Oxford during his lifetime the following sermons, some of which reached second and third editions: 1. 'Importance of Religion to Civil Societies' (preached at the assizes), 1735. 2. 'Danger of Excesses in the Pursuit of Liberty' (before the university, 31 Jan.), 1737. 3. 'Unsuccessfulness of Repeated Fasts' (before the university), 1745. 4. 'Duty of giving thanks for National Deliverances,' 1747. 5. 'Reasons and Necessity of Public Worship' (at the assizes), 1753. 6. 'Proper Improvement of Divine Judgments' (after the Lisbon earthquake), 1756. 7. 'Condition of Man's Life a constant Call to Industry' (before the university), 1757. 8. 'Violence of Man subservient to the Goodness of God' (before the university on occasion of the war against France), 1758. 9. 'Duty, Objects, and Offices of the Love of our Country' (before the House of Commons on Restoration-day), 1758. After his death his brother, Thomas Fothergill, provost of Queen's from 1767 to 1796, published a volume entitled 'Sermons on several Subjects and Occasions by George Fothergill, D.D.,' Oxford, 1761. In 1765 this volume reappeared, with the same title, as 'vol. ii. 2nd ed.,' the nine sermons mentioned above being collected together and printed as vol. i.

[A New and Gen. Biog. Dict. 1784; Queen's College MS. Entrance Book and Registers; manuscripts in the possession of Miss Carter Squire; Oxford Cat. of Grad.; Oxford Honours Register; Bodleian Library Cat. of Printed Books.]

E. C–N.

FOTHERGILL, JOHN, M.D. (1712–1780), physician, born on 8 March 1712 at Carr End, Wensleydale, Yorkshire, was the second son of John Fothergill, a quaker. His school education was chiefly at the Sedbergh grammar school, and in his sixteenth year he was apprenticed to Benjamin Bartlett, an apothecary at Bradford, Yorkshire. Subsequently he became a medical student in the university of Edinburgh, where his abilities attracted the special notice of Alexander Monro, primus, the eminent professor of anatomy, who afterwards employed Fothergill in revising his work on osteology. After graduating on 14 Aug. 1736, with a dissertation 'De Emeticorum usu,' he came to London, and attended for two years the medical practice of St. Thomas's Hospital under Sir Edward Willmott. After a short tour on the continent he commenced practice as a physician in the city of London in 1740, and was admitted licentiate of the College of Physicians on 1 Oct. 1744, being the first graduate of Edinburgh thus admitted. He was elected fellow of the college in Edinburgh on 6 Aug. 1754, in 1763 F.R.S., and in 1776 fellow of the Royal Society of Medicine at Paris.

Fothergill's success in his profession was rapid and assured, especially after the publication of his 'Account of the Sore Throat,' which greatly advanced his reputation, and before many years he had one of the largest and most lucrative practices in the city. But outside professional pursuits he took a keen and persistent interest in science and philanthropy, and holding no public appointments was able to give to these objects all his spare time. His chief scientific interest was in botany, especially in the collection and cultivation of rare plants. For this purpose he acquired an estate at Upton, near Stratford, where he laid out and kept up a magnificent botanical garden. In the words of an unquestionable authority, Sir Joseph Banks, 'at an expense seldom undertaken by an individual, Dr. Fothergill procured from all parts of the world a great number of the rarest plants, and protected them in the amplest buildings which this or any other country has seen.' He liberally paid those who brought plants which might be ornamental or useful to this country or her colonies. In richness his collection was, in Banks's opinion, equalled only by that in the royal gardens at Kew, while no other garden in Europe, even royal, had nearly so many scarce and valuable plants. To preserve a permanent record of these rarities, Fothergill kept several artists at work making figures of the new species. A list of the plants growing under glass was afterwards published by Dr. Lettsom, with the title 'Hortus Uptonensis' (*Works*, vol. iii.) But Fothergill's zeal was not merely the acquisitiveness of the collector. He was among the first to see the advantage of exchanging the vegetable products of different countries, and spent much energy and money in attempting to naturalise such plants as coffee, tea, and bamboo in America. His collections of shells and insects were also large and valuable; they mostly passed into the museum of Dr. William Hunter. A series of twelve hundred natural history drawings, done by the best artists, was bought after his death for a large sum by the empress of Russia.

Fothergill's philanthropic efforts were partly connected with the public benevolence of the Society of Friends. He took an active part in the foundation of the school for quaker children at Ackworth, to which he liberally contributed; he was interested in the funds raised for the relief of Spanish prisoners, and in numerous plans for improving the health, cleanliness, and prosperity of the working classes. But his private benevolence was also unceasing, and in some instances, such as that of Dr. Knight, librarian to the British Museum, whom he cleared from some embarrassments by a present of a thousand guineas, it was munificent. He assisted the production of important scientific works, such as those of Drury and Edwards, and he incurred the whole expense of printing a new translation of the Bible by Anthony Purver, a quaker. Fothergill took no part in current politics; but when troubles began to arise between England and the North American colonies, he made patriotic efforts to produce a better state of feeling. Having family connections with America and numerous correspondents there, he was better able than most persons to foresee the disastrous consequences of a mistaken policy, and in 1765 he wrote a pamphlet entitled 'Considerations relative to the North American Colonies,' in which he advocated the repeal of the Stamp Act. Even as late as 1774 he co-operated with Benjamin Franklin in drawing up a scheme of reconciliation, designed to be submitted to important persons on both sides, but perhaps never seriously considered by those in power.

The only weakness which was recognised in Fothergill's character, a certain obstinacy, may be credited with having led to his painful quarrel with Dr. Leeds. Fothergill was thought to have spoken ill of Leeds, who was also a quaker, and the matter being referred to arbitration, heavy damages were awarded to the latter. Fothergill refused to pay, and appealed to the court of king's bench. The court supported him, and the decision of a meeting of the Society of Friends was given in his favour (*An Appeal to the People called Quakers on the Difference between S. Fothergill and S. Leeds*, London, 1773). Fothergill's abstemious and regular habits assured him many years of good health. But in 1778 he began to suffer from a urinary disorder, which terminated his life on 26 Dec. 1780, and he was buried in the Friends' cemetery at Winchmore Hill 5 Dec. 1781. He was not married. His portrait by Hogarth is at the College of Physicians, and a head by R. Livesey, engraved by Bartolozzi, appears in the 'Works.' A bust and a medallion modelled by Flaxman were reproduced in Wedgwood ware. A life-sized bust was also taken of him in earlier life.

Fothergill's writings consisted chiefly of memoirs in the transactions of societies and a few separate tracts. They were all collected and reprinted in his 'Works,' edited by J. C. Lettsom, three vols. 4to and 8vo, 1783–4; also translated into German (Altenburg, 1785, two vols.) The most important is the 'Account of the Sore Throat attended with Ulcers' (first edit. 1748, sixth edit. 1777), which was translated into several European languages. It describes an epidemic of malignant sore throat or diphtheria which

occurred in London, 1747–8, and gives an historical account of the same disease in other countries. It was the first clear recognition of the disease in this country, and is a model of clinical description, though the writer did not, and perhaps could not, distinguish the disease from malignant cases of scarlatina. By advocating a supporting instead of a depletory treatment, he achieved great success and increase of reputation. The 'Philosophical Transactions' contain six papers by Fothergill, of which one in 1744, 'On the Origin of Amber,' was the first. He also contributed to the 'Medical Observations and Inquiries by a Society of Physicians in London' twenty-two papers, and four more were printed after his death. The most notable is that 'Of a Painful Affection of the Face,' 1773, in which he describes the affection now known as facial neuralgia, or 'tic-douloureux.' The paper 'On the Sick Headache' (vol. vi.) should also be mentioned, and that in the same volume 'On the Epidemic Disease of 1775' (influenza), which is enriched by the reports of numerous correspondents. Fothergill also wrote 'Essays on the Weather and Diseases of London' in the 'Gentleman's Magazine,' 1751–4. In observations of this kind he was following the precedent of Sydenham, to whom, for his powers of observation and practical sagacity, Fothergill may well be compared. A spurious compilation, 'Rules for the Preservation of Health,' was to Fothergill's great annoyance published during his lifetime, with his name generally misspelt on the title-page, and reached a fourteenth edition. His works procured him a widespread reputation on the continent and in America, as well as at home, and he will always remain an important representative of the naturalistic and anti-scholastic tendencies of English medicine in the latter half of the eighteenth century. His character might be summed up in Franklin's words, 'I can hardly conceive that a better man has ever existed.'

[J. C. Lettsom's Memoirs of John Fothergill, M.D., 4th edit., London, 1786, 8vo; also in the Works; William Hird's An Affectionate Tribute to the Memory of Dr. Fothergill, 4to, 1781; G. Thompson's Memoirs of the late Dr. John Fothergill, 8vo, 1782; Munk's Coll. of Phys. 1878, ii. 154; Hist. of Coll. Phys. Edinb., 1882; Lives of Brit. Phys., 1830; Sketch of Life by Dr. J. Hack Tuke, 1879.] J. F. P.

FOTHERGILL, JOHN MILNER, M.D. (1841–1888), medical writer, son of a surgeon, was born at Morland, Westmoreland, on 11 April 1841, studied at the university of Edinburgh, and there graduated M.D. 1865. He afterwards studied at Vienna and Berlin, and began professional work as a general practitioner at Morland, whence he soon after moved to Leeds, and in 1872 came to London, was admitted a member of the College of Physicians, and endeavoured to get into practice as a physician. He obtained appointments at two small hospitals, the City of London Hospital for Diseases of the Chest and the West London Hospital; but when asked some years later how he throve, replied, 'The private patient seems to me to be an extinct animal.' He worked, however, with untiring energy, and wrote 'The Heart and its Diseases,' 'The Practitioner's Handbook of Treatment,' 'The Physical Factor in Diagnosis,' 'Vaso renal Change *versus* Bright's Disease.' In his writings his expressions about those with whom he did not agree are violent, and he often makes positive general assertions without sufficient grounds for them; but he sometimes admitted his errors, and struggled hard with numerous difficulties in life. He was a man of enormous weight, with a large head and very thick neck, and so continued till he died of diabetes, from which and from gout he had long suffered. He resided in Henrietta Street, Cavendish Square, London, and there died on 28 June 1888. A distinguished lecturer on materia medica has expressed the opinion that the most valuable of Fothergill's writings are 'An Essay on the Action of Digitalis,' written in his early life, and 'The Antagonism of Therapeutic Agents, and what it teaches,' published in 1878.

[Lancet, 14 July 1888; Works; information from Dr. Lauder Brunton.] N. M.

FOTHERGILL, SAMUEL (1715–1772), quaker, second son of John and Margaret Fothergill, well-to-do quakers of considerable means at Carr End, Wensleydale, Yorkshire, was born in November 1715. When three years old his mother died. He was educated at a school at Briggflats, near Sedbergh, and afterwards at a school at Sutton in Cheshire, kept by his uncle, Thomas Hough. When seventeen he was apprenticed to a quaker shopkeeper at Stockport. He was clever, bright, and popular. For some time he led a dissipated life, but became steady before he was of age. As soon as his apprenticeship was over he went to live at Sutton with his uncle, and united himself with the Society of Friends. For some years he seems to have passed through much mental trouble, and it was not till 1736 that he was accepted as a quaker minister. No certificate to travel appears to have been issued to him till 1739. Some seven months previously he married Susanna Croudson of Warrington, also a

quaker minister. In this year he pastorally visited the Friends in Wales and the west of England, and in the following year those in Yorkshire and Durham. Early in 1744 he visited Ireland. His letters to his wife show that quakerism there was declining, and that he made great efforts to revive it. In 1745 his ministerial journeys were much interrupted by the rebellion, and from that time till 1750, when he was present at the yearly meeting of the Irish quakers, he chiefly laboured near his residence. In 1754 he obtained a certificate enabling him to pursue his work abroad, and immediately visited North America, where he remained till 1756, visiting nearly all the quakers' meetings in the northern and many in the southern colonies. He rode 180 miles to visit one isolated family, and, from poverty, had occasionally to go without food himself to provide for his horse. He laboured to reconcile the colonists and the Indians. On his return to England he organised a subscription for the relief of the poverty occasioned by the scarcity of employment round Warrington during the winter of 1756, and resumed his ministerial work until his incessant labours caused a severe illness. He never completely recovered, and was afterwards mainly occupied in attending to his business as a tea merchant and American merchant, and in some literary work which he never completed. In 1760 he was appointed one of a committee to visit all the quarterly and other meetings in the kingdom, and in 1762 he visited most of the quaker meetings in Ireland. A similar service in Scotland two years later led largely to the revival of quakerism in that country. From this time till his death he was unable to take any active part in the affairs of the Society of Friends, and his later years were passed in great suffering. He died at Warrington in June 1772, and was buried in the Friends' burial-ground at Penketh, Lancashire.

Fothergill was well read in books, and a keen student of men and manners; he is described as having been dignified, courteous, grave, and yet affable. His writings were chiefly tracts or brief addresses, but the number of times they have been reprinted proves them to have been highly valued by the quakers.

[Jepson's Just Character of the late S. Fothergill, 1774; Letchworth's Brief Account of the late Samuel Fothergill, 1774; Crosfield's Memoirs of the Life, &c., of S. Fothergill, 1843.]

A. C. B.

FOULIS, ANDREW (1712–1775). [See under FOULIS, ROBERT.]

FOULIS, SIR DAVID (*d.* 1642), politician, was third son of James Foulis, by Agnes Heriot of Lumphoy, and great-grandson of Sir James Foulis of Colinton (*d.* 1549) [q. v.] From 1594 onwards he was actively engaged in politics, and many of his letters are calendared in Thorpe's 'Scottish State Papers.' He came to England with James I in 1603; was knighted 13 May of that year; was created honorary M.A. at Oxford 30 Aug. 1605 (*Oxf. Univ. Reg.* vol. ii. pt. i. p. 237, Oxf. Hist. Soc.); was naturalised by act of parliament in April 1606; obtained with Lord Sheffield and others in 1607 a patent for making alum in Yorkshire (CARTWRIGHT, *Chapters in Yorkshire History*, p. 195); purchased the manor of Ingleby, Yorkshire, from Ralph, lord Eure, in 1609; and was made a baronet of England 6 Feb. 1619–20. He acted as cofferer to both Prince Henry and Prince Charles. Sir David, high in the favour of James I, was the recipient in 1614 of the famous letter of advice to the king sent from Italy by Sir Robert Dudley, titular duke of Northumberland [q. v.] In 1629 Foulis gave evidence respecting the document after it had been discovered in the library of Sir Robert Bruce Cotton [q. v.] As member of the council of the north he chafed against Wentworth's despotic exercise of the president's authority, and in July 1632 not only denied that the council existed by parliamentary authority, but charged Wentworth with malversation of the public funds. Wentworth indignantly repudiated the accusation, and Foulis appealed in vain to Charles I for protection from Wentworth's vengeance while offering to bring the gentry of Yorkshire to a better temper. He was dismissed from the council, was summoned before the Star-chamber, was ordered to pay 5,000*l.* to the crown and 3,000*l.* to Wentworth, and was sent to the Fleet in default (1633). There he remained till the Long parliament released him, 16 March 1640–1 (*Lords' Journals*, iv. 155*a*; GARDINER, *History*, vii. 139–40, 232–7). Foulis appeared as a witness against Strafford at the trial in 1641 (RUSHWORTH, *Trial*, pp. 149–54). He died at Ingleby in 1642. By his wife Cordelia, daughter of William Fleetwood of Great Missenden, Buckinghamshire—she died in August 1631 and was buried at Ingleby—he was father of five sons and two daughters. Foulis was the author of 'A Declaration of the Diet and Particular Fare of King Charles I when Duke of York,' printed in 1802 by Mr. Edmund Turnor in 'Archæologia,' xv. 1–12 (NICHOLS, *Illustrations*, vi. 596).

The eldest son and second baronet, Sir Henry, was fined 500*l.* by the Star-chamber when his father was punished in 1633; was

lieutenant-general of horse under Sir Thomas Fairfax in 1643; married Mary, eldest daughter of Sir T. Layton, knight, of Sexhowe, and was father of Henry Foulis [q. v.] A second son, Robert, was a colonel in the parliamentary army. The baronetcy became extinct on the death of the eighth baronet, the Rev. Sir Henry Foulis, on 7 Oct. 1876.

[Ord's Hist. of Cleveland, pp. 432–3; Thorpe's Cal. Scottish State Papers, vol. ii. passim; Commons' Journals, i. 298–301; Lords' Journals, ii. 399 *a* et seq., iv. 129 *b*, 148 *b*, 155 *a*, 186 *a*, 257 *a*, 272 *a*; Nichols's Progresses of James I; Foster's Baronetage; Rushworth's Collections, iii. App. p. 65; Cal. State Papers, Dom. 1631–3, p. xxiv; Strafford Papers, i. 56, 145.] S. L. L.

FOULIS, HENRY (1638–1669), author, was second son of Sir Henry Foulis, second baronet, of Ingleby, Yorkshire, and was grandson of Sir David Foulis [q. v.] Born at Ingleby in 1638, he was educated by a presbyterian master at York, became a commoner of Queen's College, Oxford, 6 June 1654, proceeded B.A. 3 Feb. 1656, and M.A. on 25 June 1659, was incorporated B.A. of Cambridge in 1658, and on 31 Jan. 1659–60 was elected fellow of Lincoln College. He studied divinity; took the degree of B.D. on 7 Nov. 1667, and became sub-rector of his college. He was warmly attached to the church of England, and attacked with equal venom the presbyterians and papists. His death, 'occasioned,' says Wood, 'by a generous and good-natured intemperance,' took place on 24 Dec. 1669, and he was buried in the chancel of St. Michael's Church, Oxford. His works are: 1. 'The History of the Wicked Plots and Conspiracies of our pretended Saints, the Presbyterians,' fol. London, 1662; Oxford, 1674. 2. 'The History of the Romish Treasons and Usurpations, with an Account of many gross Corruptions and Impostures of the Church of Rome,' fol. London, 1671, 1681. The former work, dedicated to his elder brother, Sir David (1633–1694), and his brother's wife, Catherine (*d.* 1717), proved so acceptable to the royalists, with many of whose views Foulis had little sympathy, that it was 'chained to desks in public places and in some churches to be read by the vulgar.' The delay in the publication of the second book, which appeared after the author's death, was caused by 'a knavish bookseller.' Notes for other works were burnt by Foulis on his deathbed. An account, drawn up by Foulis, of all the sermons preached before parliament between 1640 and 1648 is among the Ashmolean MSS. in the Bodleian Library. Anthony à Wood was an intimate friend, and made a catalogue of Foulis's library.

[Wood's Athenæ Oxon. (Bliss), iii. 881–2; Wood's Fasti, ii. 192, 219, 299; Ord's Hist. of Cleveland, p. 432; Wood's Autobiography, ed. Bliss, pp. 140, 168.] S. L. L.

FOULIS, Sir JAMES (*d.* 1549), judge, was son and heir of James de Foulis, skinner, of Edinburgh, by his wife Margaret, daughter of Sir James Henderson of Fordell, Fifeshire, advocate to James IV. In 1519 he acquired from the Master of Glencairn the lands of Colinton, from which his family afterwards took its description. He was chosen a lord of session 12 Nov. 1526, being then member of parliament for Edinburgh, and when the College of Senators was instituted was admitted a member of it 27 May 1532, having since 1527 been king's advocate conjointly with but subordinate to Sir Adam Otterburn. In 1529 he had been private secretary to James V. From the first he was clerk register of the college, and as such was present in parliament in most years from 1535 to 1546. As such officer he was charged by license of parliament to cause the acts of the parliament to be printed by any person he should choose. From 1532 to 1546 he was a commissioner for holding parliament, and was a member of the secret council in 1542. In 1543 he was a commissioner to negotiate a marriage between Mary and Prince Edward. He was knighted in 1539, was succeeded by Thomas Marjoribanks of Ratho, 8 Feb. 1548, and died before 4 Feb. 1549. By his wife, Catherine Brown, he was father of Henry Foulis, depute-marishal, whose son James was grandfather of Sir James Foulis, lord Colinton [q. v.]

[Acts Scots Parl.; Acts of Sederunt; Brunton and Haig's Senators; Omond's Lord Advocates, i. 12; Nisbet's Heraldry, Append. 28; Douglas's Baronage; Nichols's Lit. Illustr. iv. 238; Burke's Baronetage.] J. A. H.

FOULIS, Sir JAMES, Lord Colinton (*d.* 1688), judge, was only son of Alexander Foulis, by Elizabeth, daughter of Robert Hepburn, esq., of Ford, and widow of Sir John Stuart, sheriff of Bute. His father was created a baronet of Nova Scotia 7 June 1634. James was knighted by Charles I 14 Nov. 1641, and represented Edinburgh in parliament in 1645–8 and in 1651. He was a commissioner to enforce the acts against runaways and deficients in 1644, and a member of the committee of estates in 1646–7. He warmly adopted the royalist cause, was taken prisoner at Alyth by a detachment of Monck's force, then besieging Dundee, 28 Sept. 1651, and long imprisoned for his royalist opinions. After the Restoration he became an ordinary lord of session (14 Feb.), and a

commissioner of excise in 1661. He was commissioner to parliament for Edinburghshire from 1661 to 1681, and a lord of the articles in each parliament from the Restoration. When the court of justiciary was constituted in February 1671 he became a lord commissioner, and took his seat in parliament and the oaths in 1672, having the title of Lord Colinton. He was sworn of the privy council in 1674, and was a commissioner for the plantation of kirks in 1678. On 12 Dec. 1681, upon the trial of Argyll, he voted, old cavalier though he was, against the relevancy of the indictment, and it was only carried by Lord Nairn's casting vote. On 22 Feb. 1684 he was appointed lord justice clerk in succession to Sir Richard Maitland, and died at Edinburgh 19 Jan. 1688. He was twice married, secondly to Margaret, daughter of Sir George Erskine of Innertail, and had a son James (1645?–1711) [q. v.], who succeeded to the title, and was a member of parliament, and a daughter, who married James Livingstone.

[Acts Scots Parl.; Douglas's Peerage of Scotland; Brunton and Haig's Senators; Burke's Baronetage.] J. A. H.

FOULIS, JAMES, Lord Reidfurd (1645?–1711), Scotch judge, eldest son of Sir James Foulis, lord Colinton [q. v.], whom he succeeded as third baronet in 1688, was born about 1645. His father 'bestowed liberally' upon his education. He studied at Leyden (Peacock, *Index to Leyden Students*, p. 37), and was admitted advocate 8 June 1669. He was appointed lord of session November 1674, when he took the courtesy title of Lord Reidfurd. His father then sat on the bench as Lord Colinton. Foulis was elected commissioner for Edinburghshire on 20 Jan. 1685, was a supporter of the extreme measures of the government, but continued to sit after the revolution, 'until his seat was declared vacant, 25 April 1693, because he had not taken the oath of allegiance and signed the assurance' (Foster, *Parliamentary Returns*). After the death of William III he was made colonel of the Midlothian militia, and sworn of the privy council (1703). He opposed the union. Foulis married Margaret, daughter of John Boyd, dean of guild, Edinburgh, by whom he had several children. On his death, in 1711, he was succeeded in the baronetcy by his eldest son James, with whom he is sometimes confounded—e.g. by Anderson. Foulis was engaged in a somewhat complicated lawsuit with Dame Margaret Erskine, Lady Castlehaven, his stepmother, as to her interest in his father's estates. The chief papers were published, with notes by him, or compiled under his direction, and exhibit some details as to Scotch aristocratic life and customs of the period ('An Exact and Faithful relation of the Process pursued by Dame Margaret Areskine, Lady Castlehaven, against Sir James Foulis, now of Collingtoun,' Edinburgh, 1690). Among the Lauderdale MSS. are various official reports and addresses to Charles II and the Duke of Lauderdale, to which the signature of Foulis is appended.

[Brunton and Haig's Senators of the College of Justice, p. 404; Anderson's Scottish Nation, ii. 256; Foster's Collectanea Genealogica—Members of Parliament, Scotland, p. 143; Add. MSS. 23137 f. 97, 23138 ff. 5, 7, 43, 23244 ff. 37, 39.] F. W–r.

FOULIS, Sir JAMES (1714–1791), fifth baronet of Colinton, eldest son of Henry Foulis, third son of the third baronet, was born in 1714. He succeeded his uncle, the fourth baronet, in July 1742. In his youth he was an officer in the army, but he retired from the service early, and devoted himself to the pursuits of a country gentleman and to literature. He dedicated much of his leisure to recondite researches, and in 1781 contributed to the 'Transactions of the Antiquarian Society of Scotland' a dissertation on the origin of the Scots, in which his proofs and conjectures were founded upon an intimate acquaintance with the ancient Celtic language. He also left among his papers for posthumous publication memoranda of a series of investigations into the origin of the ancient names of places in Scotland. Foulis died at Colinton, near Edinburgh, 3 Jan. 1791.

[Anderson's Scottish Nation; Gent. Mag. 1791.] G. B. S.

FOULIS, Sir JAMES (1770–1842), of Woodhall, seventh baronet of Colinton, born 9 Sept. 1770, was the great-grandson of William Foulis of Woodhall, second son of Sir John Foulis, first baronet of Ravelston, by Margaret, daughter of Sir Archibald Primrose of Carrington. Foulis had a fine taste for the arts, and was both a painter and a sculptor. In the council-room of Gillespie's Hospital, Edinburgh, is a striking portrait of the founder by Sir James. He married in 1810 Agnes, daughter of John Grier of Edinburgh, by whom he had two sons and two daughters. Foulis died in April 1842, and was succeeded by his elder son, Sir William Liston Foulis, who became eighth baronet, and the representative of the three houses of Colinton, Woodhall, and Ravelston. He married first a daughter of Captain Ramage Liston, R.N., and grandniece and heiress of the Right Hon. Sir Robert Liston, G.C.B., ambassador to Turkey. By this lady

he had two sons and one daughter. He married, secondly, the eldest daughter of Robert Cadell. The eighth baronet died in 1858, and was succeeded by his elder son, Sir James, born in 1847.

[Anderson's Scottish Nation; Gent. Mag. 1842.]
G. B. S.

FOULIS, ROBERT (1707–1776), printer, the eldest son of Andrew Faulls, maltman, of Glasgow, and of Marion Patterson, was born in Glasgow, 20 April 1707. Besides Andrew the elder [see end of this article], there were two younger sons, James, a clergyman, and John, a barber, who all owed their early education to their mother. Robert changed his name from Faulls to Foulis (pronounced Fowls), the surname of an old and distinguished county family. Robert was first apprenticed to a barber, and while practising on his own account attended the lectures of Francis Hutcheson [q. v.], who urged him to become a printer and bookseller. In 1738 he and his brother Andrew visited Oxford, and returned to Glasgow after a few months' absence in England and on the continent. They went to France in 1739, and were introduced through the Chevalier Ramsay into the public libraries. They collected specimens of the best editions of the classics and rare books, for which they found a ready sale in London. In 1741 Robert began bookselling in Glasgow. For a short time Robert Urie printed books for him. He then set up a press, and in the same year produced two editions of 'The Temper, Character, and Duty of a Minister of the Gospel,' of Dr. William Leechman, a Cicero, a Phædrus, and a couple of other works.

Foulis was appointed printer to the university of Glasgow 31 March 1743, and in that year produced the first Greek book printed in the city, 'Demetrius Phalerus de Elocutione, Gr. et Lat.,' sm. 8vo. Special type after a Stephens model was cast for him. His press-correctors were George Ross, professor of humanity in the university, and James Moor, whose sister he married, professor of Greek. Dr. Alexander Wilson, who had established a typefoundry at Camlachie, near Glasgow, was of great help to him. He made another journey to France in order to show his examples of typography, and to collect manuscripts and good editions of the classics. In 1744 the well-known 'immaculate' Horace, sm. 8vo (with six errors), appeared. The proof-sheets of this book were hung up in college and a reward offered for each inaccuracy discovered. Three editions of Horace of no value subsequently came from the Foulis press. About this time was issued 'A Catalogue of Books, lately imported from France, containing the scarcest and most elegant editions of the Greek and Roman Classics.' By 1746 there had been produced twenty-three classical editions, and in 1747 the fine Greek 'Iliad,' 2 vols. 4to, 'very beautiful . . . and more correct than the small one in 12mo printed at the same place after Dr. Clarke's edition' (Harwood, *View of the Editions of the Classics*, 1782, p. 4). Among the publications of 1748 were 'The Philosophical Principles,' 2 vols. 4to, of the Chevalier Ramsay, an edition of 'Hardyknute,' and specimens of Scottish verse, many of which subsequently came from the Foulis press. The following year was marked by the Cicero, 20 vols. sm. 8vo, after Olivet's text, in a type preferred by Renouard to that of the Elzevir edition (*Catalogue de la Bibliothèque d'un Amateur*, 1819, ii. 75), and a Lucretius in sm. 8vo, which is still sought after. Foulis also circulated proposals for printing by subscription the works of Plato in Greek, which produced a promise from John Wilkes to obtain a hundred subscribers to the undertaking (see an interesting letter, ap. Duncan, *Notices and Documents*, pp. 54–5). In 1750 upwards of thirty works, many in polite literature, were printed, the largest number the Glasgow press had yet given forth in a single year. In an undated letter (*ib.* p. 18) Foulis states that in 1751 he made a fourth journey, lasting near two years, abroad with a brother. During his absence the printing office under the direction of his partner Andrew issued twenty-nine works in 1752 and eighteen in 1753. In 1752 was commenced the publication of the series of single plays of Shakespeare.

Having sent home his brother (not Andrew) with a painter, an engraver, and a copperplate printer, Foulis returned to Scotland in 1753, and soon afterwards instituted his academy for painting, engraving, moulding, modelling, and drawing. The idea had been suggested on the first visit to Paris (1738) by observations of the 'influence of invention in drawing and modelling on many manufactures.' The use of several rooms for the students and of a large apartment (afterwards the Faculty Hall) for an exhibition was granted by the university. He received practical help from three Glasgow merchants, Mr. Campbell of Clathic, Mr. Glasford of Dougalston, and Mr. Archibald Ingram, who afterwards became partners in the undertaking; while Charles Townshend, the Earl of Northumberland, and others threw cold water upon it.

A literary society, to which Adam Smith, Dr. Robert Simson, Dr. Reid, Dr. Black, and

others belonged, was founded in Glasgow College 10 Jan. 1752, and Foulis was admitted the next year. It was the duty of each member in turn to read a paper, and he delivered fifteen discourses, chiefly on philosophical subjects (see list in DUNCAN, op. cit. pp. 134–135). He is said to have anticipated some of Beccaria's views.

In 1755 the Select Society of Edinburgh offered a silver medal for the best printed and most correct book of at least ten sheets (*Scots Mag.* 1755, pp. 126–30), which was awarded the following year to the Foulises for their sm. folio Callimachus, 1755 (*ib.* 1756, p. 195). This is one of their masterpieces, and is much sought after; it contains some rather commonplace plates, designed by pupils of the academy. The Horace (3rd edition, 1756) also received a medal. An edition of the 'Nubes' of Aristophanes in Greek (1755) and a translation of Hierocles (1756) are prized by collectors. The 'Anacreon,' 8vo (1757), and Virgil, 8vo (1758), are commended by Harwood for their beauty and correctness. Medals were bestowed by the Select Society for the 'Iliad' (1756) and for the 'Odyssey' (1758), the famous Greek Homer in four stately folio volumes, which for accuracy and splendour is the finest monument of the Foulis press. Flaxman's designs were executed for this book. 'As the eye is the organ of fancy,' says Gibbon, 'I read Homer with more pleasure in the Glasgow folio; through that fine medium the poet's sense appears more beautiful and transparent' (*Miscellaneous Works*, 1814, v. 583). In Harwood's opinion a Thucydides of 1759 is 'by far the most correct of all the Greek classics published at Glasgow' (*View*, p. 29).

During this time Foulis had struggled with great difficulty in his academy. Proper teachers were scarce, and the public seemed unwilling to patronise native artists. Some promising students were sent abroad to study at the expense of the academy. One of these was William Cochrane, another was Archibald Maclauchlane, who married a daughter of Foulis. It should not be forgotten that David Allan and James Tassie were also pupils. Foulis advertised proposals (*Scots Mag.* 1759, p. 47) for gentlemen to subscribe to the academy with the right of choosing prints, designs, paintings, models, or casts to the value of their subscriptions. The objects were shown at Edinburgh in the shop of Robert Fleming, as well as at the gallery in Glasgow. An Herodotus (1761, 9 vols. sm. 8vo) 'is beautifully printed and reflects distinguished honour on the university of Glasgow,' says Harwood (*View*, p. 23). On the occasion of the coronation of George III the inner court of the college was decorated with paintings from the academy, shown in a print after a picture by D. Allan (reproduced in MACGEORGE's 'Old Glasgow,' 1880, pp. 134–5). The academy pictures were exhibited on the king's birthday in subsequent years down to about 1775. In January 1763 Foulis states that 'the academy is now coming into a state of tolerable maturity. . . . Modelling, engraving, original history-painting, and portrait-painting' were 'all in a reputable degree of perfection' (Letter ap. DUNCAN, p. 86). About this time there was printed 'for the use of subscribers' a folio priced list showing the great variety of the productions, 'Catalogue of Pictures, Drawings, Prints, Statues, and Busts in Plaister of Paris, done at the Academy,' including 'a Collection of Prints, the plates of which are the property of R. and A. Foulis.' It is reprinted by Duncan (op. cit. pp. 91–115).

Towards the end of 1767 Foulis obtained permission from Gray, through Dr. Beattie, to publish an edition of his poems, which were then being issued in London by James Dodsley. In a letter to Beattie (1 Feb. 1768) Gray says: 'I rejoice to be in the hands of Mr. Foulis, who has the laudable ambition of surpassing his predecessors, the Etiennes and the Elzevirs, as well in literature as in the proper art of his profession' (*Works*, 1836, iv. 102). The book accordingly appeared in the middle of 1768, a handsome quarto, whose special features are explained by Beattie in a letter to Arbuthnot (*Letters*, 1820, i. 47–49). Beattie also had a share in the literary direction of the folio 'Paradise Lost' (1770), which he calls 'wonderfully fine' (Letter to Foulis, 20 June 1770, ap. DUNCAN, pp. 35–36).

Archibald Ingram, one of the partners in the academy, died 23 July 1770. The academy was dissolved. Never pecuniarily successful, it was now eclipsed by the new Royal Academy in London. The printing office was continued, but with lessened activity. A series of plates after the cartoons of Raphael, issued in 1773, may be considered to belong rather to the work of the academy than to the press. They printed down to the death of Andrew in 1775. This blow quite crushed Robert, for the two brothers were deeply attached. The increased commercial responsibility was too much for him, and he decided to send the pictures, which had been used as models in the academy, to London, where he arrived in April 1776 with Robert Dewar from the printing office, who married his daughter. The season was late, and the sale proceeded against the advice of Christie, the auctioneer. The collection is described in 'A Catalogue

of Pictures, composed and painted chiefly by the most admired masters, in which many of the most capital are illustrated by descriptions and critical remarks by Robert Foulis,' London, 1776, 3 vols. 12mo. The net result of the three nights' sale was very disappointing, for which some cause may be discovered in the absence of any evidence of genuineness in the printed descriptions. Foulis was deeply mortified, and on his way home died suddenly at Edinburgh 2 June 1776, aged 69.

'A Catalogue of Books, being the entire stock in quires of the late Messrs. R. and A. Foulis,' announces the sale by auction at Glasgow 1 Oct. 1777. Their affairs were finally wound up in 1781 by Robert Chapman, printer, and James Duncan, bookseller. The debts amounted to over 6,500*l.*; nearly the whole of the stock was purchased by James Spottiswood of Edinburgh. The printing house in Shuttle Street was advertised for sale 31 Oct. 1782.

In the course of thirty-six years Robert and Andrew Foulis produced over 554 works, the number (known to be incomplete) in the list given by Duncan (*Notices and Documents*, pp. 49–78, 147–9); 461, being one of the most extensive collections extant, are in the Mitchell Library, Glasgow. Most of the books are reprints of standard authors; few are original. When published their chief merits were careful editing, convenient size, good paper, artistic appearance, and cheapness. They are now much sought after as admirable specimens of typography, and are noticeable for their severely plain elegance. 'Nothing has ever been done [in Glasgow] to rival the results attained by the Foulis press,' says Professor Ferguson. 'The works produced by it are quite entitled to rank with the Aldines, Elzevirs, Bodonis, Baskervilles, which are all justly renowned for the varied excellencies they possess, but no provincial, and certainly no metropolitan, press in this country has ever surpassed that of the two brothers' (*The Library*, March 1889, p. 95).

There is a medallion portrait of Foulis by Tassie, of which an engraving is given by Duncan (op. cit.) and by Dibdin (*Bibl. Tour*, ii. 765). A print of an engraving of the academy in the fore-hall, Glasgow College, after a drawing by D. Allan, is in MacGeorge's 'Old Glasgow' (p. 302).

Robert was of short stature, robust, well-proportioned, amiable, and sociable. During the winter the brothers sold books by auction. Andrew usually acted as auctioneer, for Robert was not a businesslike salesman. On one occasion he refused to sell 'Tom Jones,' as 'improper for the perusal of young persons.' He was twice married: first, in September 1742, to Elizabeth, daughter of James Moor; she died in 1750, having had five daughters. His second wife was a daughter of William Boutcher, seedsman, of Edinburgh; she also died before her husband, who survived several of his daughters. His son, Andrew the younger, carried on the printing in the same style, and many of his books are not inferior to those of the older firm, whose name he used. A Virgil, 2 vols. folio (1778), a 'Cicero de Officiis,' 12mo (1784), and a Virgil, 12mo (1784), deserve mention. He died in 1829 in great poverty. Alexander Tilloch entered into partnership with Foulis in 1782, in order to carry on his reinvention of stereotyping.

Andrew Foulis the elder (1712–1775), born at Glasgow 23 Nov. 1712, was originally intended for the church, and received a more regular education than his elder brother Robert. For some time he taught Greek, Latin, French, and philosophy in Glasgow. From 1738 to his last moments the life of Andrew cannot be dissociated from that of his partner Robert. Of the two brothers Andrew was more strictly the man of business; after the foundation of the academy the responsibility of the printing, bookselling, and binding departments fell mainly on him. Between 1764 and 1770 he read eleven papers (see list in Duncan, p. 135) before the Literary Society of Glasgow, to which he was elected in 1756. He died suddenly of apoplexy 18 Sept. 1775, at the age of sixty-three (*Scots Mag.* 1775, p. 526).

[Information obligingly contributed by Dr. David Murray from his forthcoming work, An Account of the Foulis Academy and of the Progress of Literature, Art, and Science in Glasgow. Many facts are given in Notices and Documents illustrative of the Literary History of Glasgow (by William James Duncan), Maitland Club, 1831, 4to, reprinted with additions, Glasgow, 1886; see also an interesting article by Professor John Ferguson on the Brothers Foulis and early Glasgow Printers in The Library, March 1889; T. Mason's Public and Private Libraries of Glasgow, 1885; T. B. Reed's Old English Letter Foundries, 1887; J. Strang's Glasgow and its Clubs, 2nd ed. 1857; Dibdin's Bibl. Tour in Northern Counties and Scotland, 1838, vol. ii.; Nichols's Lit. Anecd. iii. 217, 691, viii. 475, 569, and Illustrations, ii. 167.] H. R. T.

FOULKES, PETER, D.D. (1676–1747), scholar and divine, was the third son of Robert Foulkes of Llechryd, Denbighshire, deputy baron of the court of exchequer of Chester, by Jane Ameredith of Landulph, Cornwall. He was admitted king's scholar at Westminster in 1690, and was elected thence to a Westminster studentship at Christ

Church in 1694. While an undergraduate he published, in conjunction with John Freind and under Aldrich's auspices, an edition of 'Æschines against Ctesiphon and Demosthenes on the Crown,' with a Latin translation (Oxford, 1696). He took the degrees of B.A. in 1698, M.A. in 1701. He was chosen censor at Christ Church in 1703, in preference to Edmund Smith, the poet, and was junior proctor for 1705. His cousin, Dr. William Jane, regius professor of divinity, who died in 1707, left him residuary legatee and devisee of his property, which included land in Liskeard and Bodmin, and was supposed to be worth ten or twelve thousand pounds; consequently he was a grand compounder for the degrees of B.D. and D.D. in 1710. He was appointed canon of Exeter in 1704, and became sub-dean in 1723, chancellor in May 1724, and precentor in 1731. Of Christ Church he was made canon in November 1724, and was subdean from 1725 to 1733. He was instituted rector of Cheriton Bishop, Devonshire, in 1714, and vicar of Thorverton in 1716. Andrew Davy of Medland, Cheriton Bishop, who died in 1722, left him the manor of Medland and other lands in trust for his second son, William Foulkes. He married first in 1707 Elizabeth Bidgood of Rockbeare, Devonshire, who died in 1737; and secondly, on 26 Dec. 1738, Anne, widow of William Holwell, and daughter of Offspring Blackall, bishop of Exeter. He died 30 April 1747, and was buried in Exeter Cathedral.

Besides the work already mentioned he published a Latin poem in 'Pietas Universitatis Oxoniensis in obitum augustissimæ et desideratissimæ Reginæ Mariæ,' Oxford, 1695; another on the east window in Christ Church in 'Musarum Anglicanarum Analecta,' Oxford, 1699, ii. 180; another (No. 15) in 'Pietas Universitatis Oxoniensis in obitum serenissimi Regis Georgii I et gratulatio in augustissimi Regis Georgii II inaugurationem,' Oxford, 1727; 'A Sermon preached in the Cathedral Church of Exeter, Jan. 30, 1723, being the day of the martyrdom of King Charles I,' Exeter, 1723.

[Manuscript records and genealogical table in the possession of Mrs. Peter Davy Foulkes; Chester Recog. Roll, 16 Car. ii. No. 326; Register of St. Mary's, Chester; List of Queen's Scholars of Westminster; Polwhele's Devonshire, vol. ii. Dioc. of Exeter, p. 41 and p. 62; Hearne's Collections, ed. Doble, i. 68, 334, 338, 339; Wood's Hist. and Antiq. iii. 515; Gent. Mag. ix. 46; Dr. Jane's will; Johnson's Lives of the Poets, 'Edmund Smith;' Cat. of Oxford Grad.; Oxford Honours Register; Le Neve's Fasti Eccl. Angl. (Hardy); Christ Church MS. Registers; Diocesan Reg. Exon.; Provincial Register of Canterbury; Bodl. Libr. Cat. of Printed Books.] E. C–N.

FOULKES, ROBERT (*d.* 1679), murderer, 'became,' says Wood, 'a servitor of Christ Church College, Oxford, in Michaelmas term 1651, where he continued more than four years, under the tuition and government of presbyterians and independents. Afterwards entering into the sacred function he became a preacher, and at length vicar of Stanton Lacy in his own county of Shropshire, and took to him a wife' (*Athenæ Oxon.* ed. Bliss, iii. 1195). He seduced a young lady who resided with him, took a lodging for her in York Buildings in the Strand, and there made away with the child that was born. The next morning he went down into Shropshire. His companion eventually made a full confession. Foulkes was tried and convicted at the Old Bailey sessions, 16 Jan. 1678–9. After receiving sentence he manifested great penitence, and was visited by several eminent divines, among whom was Burnet. William Lloyd, dean of Bangor, who came to him the very evening after his condemnation, managed to obtain for him, through Compton, bishop of London, a few days' reprieve, which he employed in writing forty pages of cant, entitled 'An Alarme for Sinners: containing the Confession, Prayers, Letters, and Last Words of Robert Foulkes, . . . with an Account of his Life. Published from the Original, Written with his own hand, . . . and sent by him at his Death to Doctor Lloyd,' 4to, London, 1679. He speaks of his unfortunate companion with ill-concealed malignity. On the morning of 31 Jan. 1678–9 he was executed at Tyburn, 'not with other common felons, but by himself,' and was buried by night at St. Giles-in-the-Fields.

[A True and Perfect Relation of the Tryal, &c. of Mr. Robert Foulks, 1679.] G. G.

FOUNTAINE, Sir ANDREW (1676–1753), virtuoso, born in 1676, was the eldest son of Andrew Fountaine, M.P., of Narford, Norfolk, by his wife Sarah, daughter of Sir Thomas Chicheley, master of the ordnance, and belonged to an old Norfolk family (see Burke, *Landed Gentry*, 1886, i. 673; Blomefield, *Norfolk*, vi. 233 f.) He was educated at Christ Church, Oxford, under Dr. Aldrich, proceeding B.A. 1696 and M.A. 1700, and studied Anglo-Saxon under Dr. Hickes, in whose 'Thesaurus' he published 'Numismata Anglo-Saxonica et Anglo-Danica illustrata,' Oxford, 1705, folio. Fountaine was knighted by William III at Hampton Court on 30 Dec. 1699, and succeeded to the estate at Narford on his father's death, 7 Feb. 1706. In 1701 he went with Lord Macclesfield on a mission to the elector of Hanover. He then passed

through Munich, and travelled in Italy, buying antiquities and curiosities. In 1714 he stayed for a long time in Paris, and again visited Italy, staying nearly three years at Rome and Florence. In 1725 he was made vice-chamberlain to Princess Caroline, and he held the same office when she became queen. He was also tutor to Prince William, and was installed for him (as proxy) knight of the Bath, and had on that occasion a patent granted him (14 Jan. 1725) for adding supporters to his arms. On 14 July 1727 he succeeded Sir Isaac Newton as warden of the mint (Ruding, *Annals*, i. 29), and held the office until his death, which took place on 4 Sept. 1753 at Narford, where from 1732 he had chiefly lived surrounded by his collections. He was buried at Narford.

Fountaine was not married. His sister, Elizabeth, became the wife of Colonel Edward Clent. Their grandson, Mr. Brigg Price of Narford, assumed the name of Fountaine and has descendants. There are two busts of Fountaine, by Roubiliac and Hoare of Bath, in Wilton House (Michaelis, *Ancient Marbles*, p. 46), and at least three portraits (one a miniature) are, or were, preserved at Narford. A well-known portrait at Holland House, assumed to represent Addison, has been identified as a portrait of Fountaine [see under Addison, Joseph]. There is a portrait-medal of Fountaine, made in 1744 by J. A. Dassier, in the British Museum (Hawkins, *Medallic Illustrations*, ii. 590), and a rarer portrait-medal (specimen in Brit. Mus.) made at Florence in 1715 by Antonio Selvi. On the reverse is Pallas standing amidst ruins, works of art, coins, &c. (*ib.* ii. 433; cf. p. 434).

Fountaine was distinguished as a connoisseur, and his advice was much sought by English collectors of classical antiquities. He formed collections of china, pictures, coins, books, and other objects. When laying out money on his seat at Narford he sold his coins to the Earl of Pembroke, the Duke of Devonshire, and the Venetian ambassador, Cornaro. He lost many of his miniatures, &c., in a fire at White's Chocolate-house, in St. James's Street, London, where he had hired two rooms for his collections before removing them to Narford. The remarkably fine Fountaine collection of Palissy ware, Limoges enamels, Henri Deux ware, and majolica—sold at Christie's for a large sum 16–19 June 1884—owed its origin to Fountaine. His descendant, Mr. Andrew Fountaine (*d.* 1873), had, however, added many choice specimens, especially of majolica (see the *Fountaine Sale Catalogue*; and the *Academy*, 1884, pp. 446, 464). Fountaine incurred the displeasure of Pope, who unfairly attacks him as the antiquary Annius (according to the seemingly correct identification of Warton) in the 'Dunciad' (iv. l. 347 ff.; see Elwin and Courthope, *Pope*, iv. 361; A. W. Ward, *Pope*, Globe ed. 1876, p. 415):—

> But Annius, crafty Seer, with ebon wand,
> And well-dissembled em'rald on his hand,
> False as his Gems, and cancer'd as his Coins,
> Came, cramm'd with capon, from where Pollio dines.

The 'ebon wand' is his vice-chamberlain's black rod. The 'emerald'—a genuine stone—was said some time ago to be in existence at Narford (for other references in Pope and Young to Fountaine as a virtuoso, see Elwin and Courthope, *Pope*, iii. 171–2).

Fountaine was a friend and correspondent of Leibnitz, who says in a letter that his wit and good looks made much noise at court when he was abroad. He became intimate at Florence with Cosmo III, grand duke of Tuscany, and their correspondence has been preserved. When in Ireland in 1707 with Pembroke, the lord-lieutenant, Fountaine became acquainted with Swift (cf. H. Craik, *Life of Swift*, pp. 136, 143). Swift and Fountaine were very intimate when in London from 1710 to 1712. Swift speaks, in his 'Journal to Stella,' of 'sauntering at china-shops and booksellers' with Fountaine, of playing ombre and 'punning scurvily' with him. They often visited the Vanhomrighs' house together at this time. When Fountaine was seriously ill in December 1710, Swift visited him and foretold his recovery, though the doctors had given him up. Fountaine seems to have corrected the original designs for Swift's 'Tale of a Tub.'

[Nichols's Lit. Anecd. i. 18, ii. 4, 250, 258, 581, v. 253–4 (memoir), 330, 697, viii. 511, ix. 415, 416, 419, 603; Nichols's Lit. Illustr. i. 804, 819, iv. 441, vi. 612; Sale Catalogue of the Fountaine Collection (with memoir), 1884; Joseph Addison and Sir Andrew Fountaine, London, 1858; Notes and Queries, 2nd ser. v. 389; Burke's Hist. of the Commoners, 1837, i. 225, and his Landed Gentry, editions of 1868 and 1886, s. v. 'Fountaine;' Swift's Journal to Stella for the years 1710–12; Gent. Mag. 1753, xxiii. 445; Michaelis's Ancient Marbles in Great Britain pp. 46, 57, 522; Burke's Visitations of Seats and Arms, 2nd ser. i. 194; Hawkins's Medallic Illustrations, ed. Franks and Grueber; authorities cited above.] W. W.

FOUNTAINE, JOHN (1600–1671), judge, son of Arthur Fountaine of Dalling, Norfolk, by Anne, daughter of John Stanhow, was admitted a member of Lincoln's Inn on 30 Oct. 1622, and called to the bar on 21 June

1629. Wood is certainly wrong in identifying him with the John Fountaine who graduated B.A. at Oxford in 1634, and proceeded M.A. in 1637, who is much more likely to be the John Fountaine, M.A., who was rector of Woolston in Buckinghamshire in 1649 (Blomefield, *Norfolk*, iii. 522; Wood, *Fasti Oxon.* i. 473; Lipscomb, *Buckinghamshire*, iv. 425). Fountaine distinguished himself in 1642 by refusing to pay the war tax levied by the parliament, and accordingly, pursuant to a resolution of the House of Commons, he was 'secured and disarmed,' and on 12 Oct. lodged in the Gatehouse. The death of his wife, which occurred about the same time, procured him four days' liberty. He was also on his own petition granted liberty (2 Nov.) to attend service in St. Margaret's Church, from which it is probable that he was a member of parliament. His name, however, is given neither by Browne Willis nor in the official list. He was still at the Gatehouse on 20 Dec. 1642, when his petition to be allowed bail was refused. He emerges into history again at Oxford in 1645. Here he was associated with Sir John Stawel in a scheme for uniting the freeholders of the western counties on the side of the king. The Prince of Wales was appointed general of the association, and went to Bristol to take command of the forces which the association were to raise. The scheme, however, came to nothing. Fountaine seems shortly afterwards to have perceived that the royalist cause was lost. On 11 April 1646 Colonel Rainsford, in command at Woodstock, reported to the parliament that 'Mr. Fountaine, the lawyer, was come in to him,' and was then at Aylesbury. The letter was read to the house on 25 April, and the house then resolved that Fountaine should be sent prisoner to Bristol. While at Aylesbury Fountaine had written to Dr. Samuel Turner a letter on the situation. It is a document of considerable interest, being marked by much sagacity. He begins by pointing out that the moderates were then in the ascendant while the king's cause was desperate, and advises the acceptance of 'such conditions of peace as may be had;' he then proceeds to argue at some length that episcopacy is not *jure divino*, and that the alienation of church lands by parliament is legally within the powers of parliament. The letter elicited a reply by Dr. Richard Stewart, entitled 'An Answer to a Letter written at Oxford [*sic*], and superscribed to Dr. Samuel Turner concerning the church and the revenue thereof' (for both letter and answer see *Brit. Mus. Cat.*, 'Turner, Samuel'). On 17 Jan. 1651–2 he was elected, though not without opposition, into the parliamentary committee for 'considering of the inconveniencies' of the law and how to remove them. On 17 March following he was formally pardoned his delinquency and restored to full status as a citizen (Whitelocke, *Mem.* 63, 202, 520; *Commons' Journal*, ii. 804, 832, 896, iv. 523, vii. 74, 268; Clarendon, *Rebellion*, v. 85–7, 141). He paid a composition of 480*l.* for his estates (Dring, *Catalogue*). He was placed on a commission appointed by the council of state on 29 April 1653 to investigate the condition of the prison of the upper bench, and suggest regulations for its better management, and on a similar commission of 13 June following to 'consider about the inspecting and improving of the public offices.' On 27 Nov. 1658 he was called to the degree of serjeant-at-law, and on 3 June 1659 he was made joint commissioner with Bradshaw and Tyrell of the 'broad seal' for the term of five months. On 1 Nov. following the lord president, Bradshaw, delivered the seal to Whitelocke by order of the committee of public safety. It was, however, again put in commission, Fountaine being one of the commissioners on 17 Jan. 1659–60, and so continued until the Restoration. On that event Fountaine was confirmed in his status of serjeant-at-law (27 June 1660), but he never again held judicial office (*Cal. State Papers*, Dom. 1652–3, pp. 300, 405; *ib.* 1653–4, p. 61; Noble, *Cromwell*, i. 438; Whitelocke, *Mem.* pp. 680, 686, 693; Ludlow, *Mem.* p. 282; Siderfin, *Rep.* i. 3). Fountaine survived until 1671, when he died on 14 June, after a year's illness. His chambers are said to have been at Boswell Court, Carey Street. He was buried in the parish church of Salle, Norfolk, the original seat of his family. Fountaine is called a turncoat by Anthony à Wood, and Foss follows suit; perhaps, however, it would be nearer the truth to describe him as a moderate and practical royalist. Burnet states that he was in favour of Cromwell's assuming the royal dignity on the ground that 'no government could be settled legally but by a king' (*Own Time*, fol. i. 68). After the death of his first wife Fountaine married Theodosia, daughter of Sir Edward Harrington of Ridlington, Norfolk, by whom he had issue John Fountayne of Lincoln's Inn, and Melton, Yorkshire (*d.* 1680), and Thomas Fountayne, who succeeded his brother at Melton, and died in 1709. John Fountayne, the elder son, had two daughters, of whom the second, Theodosia, married Robert Monckton, and was the mother of the first Viscount Galway. The grandson of the younger son, Thomas, was the Rev. John Fountayne, D.D. [q. v.], dean of York. The family is now represented in the direct line by Andrew Montagu of Melton Park,

Yorkshire, and Papplewick, Nottinghamshire.

[Foss's Lives of the Judges; Hunter's South Yorkshire, i. 367; Burke's Landed Gentry.]
J. M. R.

FOUNTAINHALL, Lord (1646–1722). [See Lauder, Sir John.]

FOUNTAYNE, JOHN, D.D. (1714–1802), dean of York, born in 1714, second son of John Fountayne of Melton in South Yorkshire, by Elizabeth, daughter of Francis Carew of Beddington, Surrey, was great-grandson of John Fountaine, the judge [q. v.] He graduated B.A. at St. Catharine's Hall, Cambridge, in 1735, proceeded M.A. in 1739, being installed prebendary of Salisbury on 16 April of the same year. He was appointed by patent of 3 Jan. 1740–1 to a canonry of Windsor, which he resigned in 1748, having the previous year been appointed dean of York. He took the degree of D.D. in 1751. On the death of his elder brother in 1739 he succeeded to the manor of Melton. He closed a long and uneventful life at the deanery on 14 Feb. 1802. Fountayne married first, in 1744, Ann, daughter of William Bromley, speaker of the House of Commons; secondly, Frances Maria, daughter of Thomas Whichcote of Harpswell, Lincolnshire; and thirdly, in 1754, Ann, only daughter of Charles Montagu of Papplewick, Nottinghamshire. By his first wife he had no issue; by his second, who died on 22 Aug. 1750, he had one daughter only, viz. Frances Maria, who married, on 27 Feb. 1773, William Tatton of Withenshaw, Cheshire, who took the name of Egerton; by his third wife he had two sons, both of whom died unmarried, and three daughters, of whom the eldest and youngest died unmarried, and the second married Richard Wilson, second son of Dr. Christopher Wilson, bishop of Bristol. Fountayne published: 1. A sermon on the Lisbon earthquake in 1755. 2. A fast sermon in 1756.

[Hunter's South Yorkshire, i. 367; Le Neve's Fasti Eccl. Angl. ii. 670, iii. 408; Grad. Cant.; Gent. Mag. 1802, pt. i. p. 190; Britton's York Cathedral, p. 86; Ormerod's Cheshire, ed. Helsby, iii. 610.] J. M. R.

FOURDRINIER, HENRY (1766–1854), inventor, was born on 11 Feb. 1766, in Lombard Street, London. His father was a papermaker and wholesale stationer, and was in all probability grandson of Paul Fourdrinier [see under Fourdrinier, Peter]. Henry Fourdrinier succeeded his father as a paper manufacturer. In conjunction with his brother Sealy he devoted himself for many years to the invention and improvement of paper-making machinery. Their first patent was taken out in 1801. In 1807 they perfected their machine for making continuous paper. This machine imitated with some improvements the processes used in paper by hand. Its chief advantages were that it produced paper of any size, and with greatly increased rapidity. The experiments were very costly, and much litigation was required to protect the patent. When the invention was completed they had expended 60,000*l.*, and became bankrupt. Parliament extended the Fourdriniers' letters patent for fourteen years, and the new system of paper-making was widely adopted, but the brothers were greatly hampered by the defective state of the law of patents. In 1814 the Emperor Alexander, while visiting England, was interested in Fourdriniers' machine. An agreement was made that the Fourdriniers should receive 700*l.* annually for the use of two machines for ten years. The machines were erected at Peterhoff under the superintendence of Henry Fourdrinier's son, but no portion of the stipulated yearly sum was ever paid. Henry Fourdrinier repeatedly asserted his claim, and at the age of seventy-two, attended by his daughter, made a journey to St. Petersburg, and placed his petition personally in the hands of the Emperor Nicholas. No result followed. Meanwhile the Fourdriniers had petitioned parliament for compensation for the losses sustained by them. On 25 April 1839 a motion was brought forward in the House of Commons, when the chancellor of the exchequer promised to go into the merits of the case. On 8 May 1840 7,000*l.* was voted to the Fourdriniers. Many persons thought this inadequate, and a few years later a subscription, raised by firms in the paper trade, enabled annuities to be purchased for Henry Fourdrinier, the then surviving patentee, and his two daughters, insuring a comfortable income during their respective lives. Henry Fourdrinier died on 3 Sept. 1854, in his eighty-ninth year, at Mavesyn Ridware, near Rugeley, where he spent the last years of his life in humble but cheerful retirement.

His brother, Sealy Fourdrinier, participated in the parliamentary compensation, but died in 1847 before the subscription had been applied.

[Hansard, vols. xlvii. liii., 3rd ser.; Illustrated London News, 9 Sept. 1854; British and Colonial Printer and Stationer, September 1888.]
J. B–y.

FOURDRINIER, PETER (*fl.* 1720–1750), engraver, a member of a French refugee family which fled from Caen to Hol-

land, was a pupil of Bernard Picart at Amsterdam for six years, and came to England in 1720. He was employed in engraving portraits and book illustrations; among the former were the portraits of Cardinal Wolsey and Bishop Tonstall in Fiddes's 'Life of Wolsey,' John Radcliffe, M.D., after Kneller, William Pattison, poet, after J. Saunders, William Conolly, speaker of the House of Commons in Ireland, after Jervas, Jonathan Swift, after Jervas, Dr. John Freind, after M. Dahl, and Thomas Wright, after G. Allen. He was more frequently employed on architectural works, to which his mechanical style of engraving was well suited. He engraved plates for Cashel's 'Villas of the Ancients,' Ware's 'Views and Elevations of Houghton House, Norfolk,' Sir W. Chambers's 'Civil Architecture,' Wood's 'Ruins of Palmyra,' and others from the designs of Inigo Jones, W. Kent, and other architects. He also engraved 'The Four Ages of Man,' after Lancret, one of Lemprière's views of Belem, near Lisbon, before the earthquake, and the illustrations to Spenser's 'Calendarium Pastorale' (London, 1732, 8vo). He is perhaps identical with Pierre Fourdrinier, who married at Amsterdam in 1689 Marthe Theroude, and came to England. Other authorities mention a Paul Fourdrinier as engraver of some of the works mentioned, and he has been identified with Paul Fourdrinier who was of the parish of St. Martin's-in-the-Fields, and died in January or February 1758, leaving by his wife Susanna Grolleau a son Henry, whose daughter Jemima was the mother of Cardinal John Henry Newman. The engravings are in all cases signed 'P. Fourdrinier,' but the title-page of Chambers's 'Civil Architecture' says that the plates were engraved by 'Old Rooker, Old Fourdrinier, and others,' which points to there having probably been two engravers of the name.

[Redgrave's Dict. of Artists; Vertue's MSS. (Addit. MS. Brit. Mus. 23079); Dodd's manuscript History of English Engravers; Bromley's Engraved British Portraits; Lowndes's Bibl. Man.; information from H. Wagner, F.S.A.]

L. C.

FOURNIER, DANIEL (*d.* 1766?), engraver and draughtsman, was probably a member of a French refugee family, and originally educated as a chaser. He also practised the varying professions of 'à-la-mode beef-seller, shoemaker, and engraver,' according to the inscription on a small portrait of him etched by himself. He likewise dealt in butter and eggs, modelled in wax, and taught drawing. In 1761, at about the age of fifty, he wrote and published 'A Treatise of the Theory and Practice of Perspective, wherein the Principles of that most Useful Art are Laid Down by Dr. Brook Taylor, are fully and clearly Explained by Means of Moveable Schemes properly Adapted for the Purpose,' &c. It is said that at the time he was writing it he used to draw the diagrams on the alehouse tables with chalk, and was known by the name of the 'Mad Geometer.' He was a good etcher, and etched a survey of the Leeward Islands. He also engraved in mezzotint a portrait of Cuthbert Mayne, a priest executed for heresy in 1579. In addition to these accomplishments he is said to have made a fiddle, and taught himself to play upon it. He died in Wild Court, Wild Street, about 1766.

[Redgrave's Dict. of Artists; Dodd's manuscript History of English Engravers; Grose's Olio; Chaloner Smith's British Mezzotinto Portraits.]

L. C.

FOWKE, FRANCIS (1823–1865), captain royal engineers, architect and engineer of the Science and Art Department, South Kensington, was born at Belfast in July 1823; was educated at Dungannon College, and at a military tutor's at Woolwich; entered the Royal Military Academy, Woolwich, in 1839, and passed out sixth in a batch of sixteen in 1841. His proficiency in drawing secured his appointment to the royal engineers, in which he was commissioned as second lieutenant 18 June 1842. He married, 22 May 1845, Charlotte Louisa, daughter of the Rev. R. Rede Rede of Ashmans, Suffolk (*Gent. Mag.* new ser. xxiii. 538). He became first lieutenant 1 April 1846, and second captain 17 Feb. 1854. After serving some years at Bermuda, Fowke was employed at Devonport, where he prepared the working drawings for the new Raglan barracks, and is credited with originating the many sanitary improvements introduced there. About the period of the Russian war he brought under notice of the government numerous suggestions regarding the use of elongated projectiles for rifled ordnance, and later, a design for a collapsing canvas pontoon described in 'Professional Papers, Corps of Royal Engineers,' new ser. vii. 81, and 'Journal United Service Institution,' iv. (1860), none of which led to any results. In 1854 he was sent to Paris in charge of the machinery for the Paris Exhibition, and when the late Colonel H. Cunliffe Owen, royal engineers, was ordered to the Crimea, he was appointed secretary to the British commission in that officer's place. He carried out a series of valuable experiments on the strength of colonial woods, the results of which were published in the 'Parliamentary Reports of the Paris Exhibi-

tion,' and afterwards as a separate pamphlet, and are said, in Jamaica alone, to have raised the annual exports of lancewood spars fourfold, and of mahogany over eightfold (*Proc. Inst. Civil Engineers*, xxx. 469). He prepared the reports on 'Construction' and 'Naval Construction' in the exhibition reports. He was made a chevalier of the Legion of Honour, but was debarred by the rules of the British service from wearing the decoration, it not having been given for service in the field. A paper by him on 'Coast Defence Batteries' appeared in the 'Papers, Corps of Royal Engineers,' vol. v. (1856).

Fowke remained in Paris until 1857, and on his return was made an inspector of the Science and Art Department. On the removal of the department from Marlborough House to South Kensington, he was entrusted with the adaptation of the iron buildings originally erected by Sir William Cubitt, and popularly known as the 'Brompton Boilers,' and a nest of old residences adjoining, work which he executed with economy and despatch. In the midst of it he was called upon to build a picture-gallery for the Sheepshanks gift of pictures, one of the conditions of the bequest being that a suitable apartment should be provided by the nation within twelve months. In this work Fowke was associated with Mr. Redgrave, R.A., who had discovered a formula for a top-light gallery. The object sought—that the pictures should be seen without glare or reflection—was in most respects satisfactorily accomplished, and Fowke further devised arrangements for lighting them by gas, together with an ingenious contrivance, now in use, for lighting many hundred gas-burners at once. Before the work was finished the Vernon and Turner galleries were required, which Fowke erected with fireproof floors at very small cost, not exceeding, it is said, fourpence per cubic foot. In 1858 Fowke was again sent to Paris. The international technical commission on the improvement of the Danube navigation which was then sitting there had come to a deadlock; the whole of the papers had been submitted by the British officers present to Sir John Fox Burgoyne [q. v.], then inspector-general of fortifications, and Fowke was sent to Paris as the exponent of Burgoyne's views (see Wrottesley, *Life of Field-Marshal Sir John Fox Burgoyne*, ii. 366–9). From Sir Henry Cole's account it would seem that Fowke made an independent report to Lord Cowley, the British ambassador, which was privately printed (memoir in *Professional Papers Royal Engineers*).

As architect and engineer of the Science and Art Department, Fowke designed the new Museum of Science and Art, Edinburgh, and the improvements and enlargement of the Dublin National Gallery. He designed and erected the Officers' Library, Aldershot, which was executed at the private cost of the prince consort, and erected the drill shed for the 1st Middlesex volunteer engineers (the first engineer volunteer corps formed), which Sir Joseph Paxton pronounced to be the cheapest structure he had ever seen. He planned the buildings for the International Exhibition of 1862, in which the main feature was originally a noble hall, which was omitted altogether owing to want of funds. The lighting, ventilation, and general arrangement of the buildings were allowed to be a success; for their artistic shortcomings Fowke was not responsible. Two years later, in an open competition of designs for permanent buildings to be erected on the site of the 1862 exhibition, the judges, Lord Elcho (now Earl Wemyss), Messrs. Tite, M.P., Pennethorne, and D. Roberts, R.A., unanimously awarded him the first prize. He was engaged in the erection of the present South Kensington Museum at the time of his death. Fowke, who had been in delicate health, died from rupture of a blood-vessel at his official residence, South Kensington, 4 Dec. 1865, and was buried at Brompton cemetery. A bust of him, by Woolner, has been placed in the South Kensington Museum.

Besides the reports and papers above named, Fowke was author of 'A Description of the Buildings at South Kensington for the Reception of the Sheepshanks Pictures,' London, 1858, 8vo, and 'Some Account of the Buildings designed for the International Exhibition of 1862,' London, 1861, 8vo. He likewise contributed to the 'Cornhill Magazine' a paper entitled the 'National Gallery Difficulty Solved,' which appeared in March 1860, and another on 'London, the Stronghold of England,' which appeared in July 1860, both of which, especially the latter, attracted much attention at the time. Fowke was the inventor of a military fire-engine, made to limber up like a field gun, which is now in use in the service, and an improved photographic camera, which he patented, together with one or two other minor inventions. He was a man of pliant and original mind, quick at viewing things in novel and unconventional lights, and it is claimed for him, by his friend Sir Henry Cole [q. v.], that he was on the point of solving the problem of the decorative use of iron for structural purposes.

[Memoir by Sir H. Cole in Papers on Professional Subjects, Corps of Royal Engineers,

xv. 9; Proceedings Inst. Civil Engineers (London), xxx. 468–70; Athenæum, 1865, ii. 808.]

H. M. C.

FOWKE, JOHN (*d.* 1662), lord mayor, third son of William Fowke of Tewkesbury, Gloucestershire, by his wife, Alice Carr of Newcastle-under-Lyme, Staffordshire (*Visitation of London*, 1633–5, Harl. Soc. i. 288; Stow, *Survey*, ed. Strype, bk. v. p. 145), came to London, and eventually rose to be one of its leading merchants. He was a member of the Haberdashers' Company, and an alderman (Orridge, *Citizens of London and their Rulers*, p. 236). In 1627 Fowke, in obedience to the vote and declaration of the commons against paying tonnage and poundage, persistently refused to pay, although 'a man of great trading at that time.' Accordingly he had 'currans, muscadels, grograms, mohairs, raw-silk, and other goods, seized to his prejudice of 5,827*l.*' In August 1627 and January 1628, for attempting to obtain legal redress, he was imprisoned and lost more merchandise. In the following February he was prosecuted by the Star-chamber for 'pretended riot and seditious words' used by him to the officers sent to execute the replevin. About the same time Charles openly expressed his displeasure against him at the council table, and shortly afterwards named him in a declaration printed and published in March 1628. In October 1629, on Fowke again refusing to pay the impost, an information was laid against him at the council, and 'great endeavours used to take away his life and estate upon false pretences of clipping of money and piracies.' After witnesses had been examined he was committed to the Fleet, 'without any cause expressed,' and his ship and cargo, with a prize of sugar, seized. All his endeavours to regain his liberty proved ineffectual, and, after spending a large sum on law costs, he was forced 'to give 40,000*l.* bail in the admiralty about the said prize.' In June 1641 he petitioned the commons for relief, as he had previously done in 1628, setting forth that he had then lost 20,000*l.* The house, by an order of 30 June 1645, nominated a committee to consider how he might have reparation out of delinquent's estates (*Commons' Journals*, vols. iv. vi. vii.) Fowke served the office of sheriff in 1643. He had naturally become a bitter opponent of the court party. Charles, in his answer to the city petition of 4 Jan. 1642–3, speaks of Fowke as one of the leaders of the parliamentary party in the city, and a person 'notoriously guilty of schism and high treason' (cf. also the King's Letter and Declaration to the City, 17 Jan. 1642–3, and the Speech of Pym, 13 Jan. 1642–3, in reply to Charles's Answer to the City Petition). In the ordinance of 29 March 1642–3 for assessing such as had not contributed according to the propositions of the parliament for raising money, Fowke was one of the persons empowered to nominate collectors in each ward. Having afterwards been appointed a commissioner of the customs, and refusing to deliver up an account upon oath of what money he had received, he was fined for this contempt 100*l.* by the committee of accompts, 18 April 1645, and in the end sent to the Fleet. Thereupon a deputation from the common council, headed by his friend William Gibbs, goldsmith, then sheriff, petitioned the commons on 23 July for his release on bail, praying besides that the house would appoint a committee to hear his cause; 'he being committed not upon the matter of his accompt, but upon the manner of his accompting.' After a 'serious and long' debate on 4 Aug. it was resolved that Fowke ought to 'accompt jointly with the rest of the late commissioners and collectors of the customs;' it was further ordered that he 'do accompt for the three hundred pounds and such other monies and goods for which he is accomptable' (*Commons' Journals*, vol. iv.) Despite these irregularities he appears to have retained his commissionership, for so late as July 1658 he was reported to have in his keeping 1,500*l.* of public money, which he refused to deliver up (cf. *Cal. State Papers*, Dom. 1658–9, pp. 58, 102). He was in fact treated by all factions, until the Restoration, with the greatest deference. By virtue of two decrees made by Lord-keeper Coventry, on 21 Nov. 1631 and 9 June 1635, the East India Company had detained Fowke's 'adventures in their hands, by him alleged to be sixteen hundred pounds in their second joint stock, and twenty-one hundred pounds more in three of their voyages.' Fowke therefore petitioned the lords, 8 July 1646, to have these decrees reversed. On 6 May 1647 judgment was given in his favour. He obtained full restitution, with interest, and 100*l.* costs (*Lords' Journals*, vols. viii. ix.) At a meeting of the common council for nominating a new committee for the militia of London, 27 April 1647, Fowke's name was ordered to be omitted from the list to be presented to parliament. However, on the following 12 June, upon a rumour of the army's near approach to London, he was asked to head a deputation to parliament to desire its approbation of the city's answer to Fairfax, and early next morning he set out along with his fellow-commissioners to carry it to the general at St. Albans. He was restored to the militia committee by an ordinance of

both houses dated 23 July and 2 Sept. 1647. On 12 July 1648 Fowke presented to both houses a 'petition for peace in the name of divers well-affected magistrates, ministers, and other inhabitants in the city of London, and parts adjacent,' and delivered himself of a short speech. The petition, which with the speech was published, expressed a hope that the parliament might take a course to secure peace. When, a few weeks later, the army returned to London, 'some false brothers in the city,' says Lord Holles, 'as Alderman Foulks and Alderman Gibbs, bewitcht the city and lull'd it into a security' (*Memoirs*, 1699, pp. 110, 160). At the sale of bishops' lands Fowke acquired, 28 Sept. 1648, the Gloucestershire manors of Maysmore, Preston, Longford, and Ashleworth, the property of the sees of Gloucester and Bristol, for 3,819*l.* 14*s.* (*Collectanea Topographica et Genealogica*, i. 124). He was named one of the king's judges, but refused to attend. On 27 Feb. 1651 a parliamentary committee reported that compensation to the extent of 27,615*l.* ought to be awarded him (*Commons' Journals*, vii. 99–100). The matter was referred to a committee of the council of state, 9 Sept. 1652 (*ib.* vii. 177), who suggested, 25 Oct., that state lands in Waltham Forest, Essex, worth 500*l.* a year should be settled on him and his heirs for ever, 'according to his own propositions given in to council' (*Cal. State Papers*, Dom. 1651–2, p. 455). This proposal, although backed up by innumerable petitions from Fowke, did not receive the assent of the council until 9 May 1654 (*ib.* 1654, p. 162). Elated by his success, Fowke now besought them to take his 'sufferings' into consideration. Finally, it was enacted, 4 Aug. 1654, that 5,000*l.* be assigned him from the fines set by the Act of Grace for Scotland, 'and if any part remained unpaid, it should be provided for some other way' (*ib.* 1654, p. 287). During 1652–3 Fowke served the office of lord mayor. In January 1653 he was acting as a commissioner for the sale of the king's goods (*Cal. of Clarendon State Papers*, ii. 171). Along with four other commissioners he was appointed, 10 March 1653–4, to consider 'how the business of the forests might be best improved for the benefit of the state,' and to draw up a report thereon (*Cal. State Papers*, Dom. 1654, pp. 19, 97). He was one of the committee chosen by the city to confer with Fleetwood, 9 Dec. 1659 (*Mercurius Politicus*, 8–15 Dec. 1659, p. 945). Three weeks later he laid before the court of common council a report which was printed on the 'imminent and extraordinary danger of the City.' When the city corporation agreed to send their thanks to Monck for his services, Fowke was one of the three commissioners appointed for that purpose, 19 Jan. 1659–60 (*ib.* 19–26 Jan. 1660, p. 1043). On 30 Jan. he reported to the lord mayor, in the name of the other commissioners, the effect of their journey (*ib.* 26 Jan. to 2 Feb. 1650, p. 1068). In March he appears as a commissioner for the City of London militia (*ib.* 8–15 March 1660, p. 1170). When the Restoration seemed inevitable, Fowke hastened to clear himself of all complicity in the king's death by issuing an advertisement (*ib.* 22–9 March 1660, p. 1199), denying that he was 'one of those persons that did actually sit as judges upon the tryal,' to which he appended a certificate to the like effect from Henry Scobell, clerk of the parliament, dated 28 March 1660. For a while he appears to have lived in retirement at his country seat at Clayberry, situated in the north-east side of Barking, near Woodford Bridge, Essex. He was, however, elected M.P. for the city of London on 19 March 1660–1, when he headed the poll (*Lists of Members of Parliament, Official Return*, pt. i. p. 525), and was chosen in the same year president of Christ's Hospital (Trollope, *Hist. of Christ's Hospital*, p. 310), to which and to Bethlehem Hospital he proved a liberal benefactor. He bequeathed to the former institution certain estates in Essex for the maintenance of eight boys, of whom two were to be of the parish of Barking and two of Woodford (Lysons, *Environs*, iv. 104, 286; Trollope, p. 117, note). Under this bequest Clayberry was sold by his trustees in 1693 (Lysons, iv. 85). Fowke's portrait, dated 1691, is at Christ's Hospital (Trollope, p. 344). He died of apoplexy on 22 April 1662 (Smyth, *Obituary*, Camden Soc., p. 55). By his wife Catherine, daughter of Richard Briggs of London, he had two sons, John and Bartholomew, and a daughter, Elizabeth.

[Wood's Athenæ Oxon. (Bliss), iii. 683; Noble's Lives of the English Regicides, i. 237–242; Rushworth's Historical Collections, pt. iv. vol. i. pp. 472, 558, 634, pt. iv. vol. ii. p. 797.]

G. G.

FOWKE, PHINEAS, M.D. (1638–1710), physician, son of Walter Fowke, M.D., was born at Bishop Burton, Yorkshire, and there baptised on 7 Jan. 1639. His mother was sister of Sir John Micklethwaite [q. v.], physician to Charles II and to St. Bartholomew's Hospital. He was admitted at Queens' College, Cambridge, 21 April 1654, and graduated B.A. 1658, and on 26 March in the same year was admitted a fellow of the college. His family connections directed him to the profession of medicine, and he graduated M.D. at Cambridge 1668. He prac-

tised in London, residing in Little Britain, and was admitted a fellow of the College of Physicians 12 Nov. 1680. In 1684 he married Sarah, daughter of Sir Vincent Corbet, bart., at Shrewsbury. She died 6 Dec. 1686. He retired to his paternal estate in Shropshire, and there died at Little Worley Hall 21 Jan. 1710. He was buried in the neighbouring church of Brewood, and his death is recorded on his wife's monument in St. Chad's Church, Shrewsbury. He was learned in theology as well as in medicine, and was an admirer of Dr. Seth Ward, bishop of Sarum, whose views on passive obedience he warmly supported. In some manuscript notes on a sermon of Ward's, on the text 'And they that resist shall receive to themselves damnation,' Fowke expresses his contempt of the conduct of the university of Oxford in 1688, saying, 'These great pretenders to loyalty invited ye Prince of Orange. They had no patience when King James bore upon their priviledges in Oxford, but exclamed bitterly against ye king and joyned with the wiggs and dissenters to bring in ye Prince of Orange.' Among the Sloane manuscripts in the British Museum there is a private letter of Fowkes.

[Munk's Coll. of Phys. i. 417; Original Lists Coll. of Phys. of London; Seven Sermons, by Seth Ward, Bishop of Sarum, 1674, annotated in manuscript by Ph. Fowke, M.D., C.R.C.S.]

N. M.

FOWLER, ABRAHAM (*fl.* 1577), poet, was a queen's scholar at Westminster, whence he was elected to Christ Church, Oxford, in 1568. His name does not appear on the university register. He contributed a poem in alternate rhymes to 'A Philosophicall discussion entituled The Anatomie of the Minde newlie made and set forth by T[homas] R[ogers],' London, 1576. Rogers [q. v.] was a student of Christ Church. Fowler's verse is followed by a poem by Camden.

[Welch's Alumni Westmonast. p. 47; Wood's Athenæ Oxon. (Bliss), ii. 163; Brydges's Censura Literaria, vi. 33.]

S. L. L.

FOWLER, CHRISTOPHER (1610?–1678), ejected minister, son of John Fowler, was born at Marlborough, Wiltshire, about 1610. He entered Magdalen College, Oxford, as a servitor in 1627, and graduated B.A. on 9 Feb. 1632. Removing to St. Edmund Hall, he graduated M.A. on 29 Oct. 1634. To John Prideaux, regius professor of divinity, he owed his strong attachment to the Calvinistic theology. He took holy orders, and was a puritan preacher in and about Oxford till he obtained a settlement at West Woodhay, Berkshire, before 1641. On the surrender of Reading (26 April 1643), Thomas Bunbury, vicar of St. Mary's, joined the king at Oxford; his living was sequestered and given to Fowler. He took the covenant (1643), and distinguished himself by his zeal for the presbyterian cause. Thinking himself unsafe in the neighbourhood of the royalist troops at the manor-house of Donnington, Berkshire, garrisoned for the king at the time of the second battle of Newbury (27 Oct. 1644), Fowler went up to London. Here his fanatical preaching attracted a crowd of hearers. Wood suggests that he was at this time preacher at St. Margaret's, Lothbury; it seems, however, that he obtained an appointment at Albourn, Sussex (*Funeral Sermon*); the engagement at St. Margaret's belongs to a later date; his name first occurs in the registers in 1652. In 1649 Fowler refused to take the 'engagement' to be faithful to the Commonwealth without king or House of Lords. Notwithstanding this disqualification, he was subsequently made fellow of Eton College.

Fowler was an assistant to the commissioners for Berkshire, appointed under the ordinance of 28 Aug. 1654, for ejecting scandalous ministers. In this capacity he was mixed up with the proceedings against a noted mystic and astrologer, John Pordage [q. v.], formerly of St. Lawrence's, Reading, whom the commissioners ejected (by order 8 Dec. 1654, to take effect 2 Feb. 1655) from the rectory of Bradfield, Berkshire. Fowler wrote an account and defence of this business, in which he and John Tickel, presbyterian minister at Abingdon, Berkshire, had taken a leading part. Somewhat later he entered the lists against the quakers. In conjunction with Simon Ford [q. v.], vicar of St. Lawrence's, Reading, he published (1656) an answer to the 'quaking doctrines' of Thomas Speed of Bristol, and he engaged in a controversy (1659) with Edward Burrough [q. v.]

On the restoration of the monarchy Fowler lost his fellowship at Eton, but retained the Reading vicarage till he was ejected by the Uniformity Act of 1662. He then moved to London, had his abode successively at Kennington and Southwark, and exercised his ministry in private. He had a turn for the explication of prophecy, wherein he displayed 'a singular gift in chronology.' According to Wood, he was 'esteemed a little better than crazed or distracted for some time before his death.' It is possible that his powers failed, but of his general ability a high estimate is given by William Cooper [q. v.], no mean judge. A warrant was out for his apprehension as a conventicle preacher at the time of his death. He died in Southwark on [15?] January 1678, and was buried within the

precincts of St. John the Baptist, Dowgate Hill. Cooper preached his funeral sermon.

He published: 1. 'Dæmonium Meridianum,' &c., 1655, 4to (an account of the proceedings against Pordage, who had already published his own account, 1654, 4to; with appendix in reply to Pordage's 'Innocency Appearing,' 1655, fol.) 2. 'Dæmonium Meridianum. The Second Part,' &c., 1656, 4to (in reply to Pordage's 'Truth Appearing,' 1655, 4to, and a tract entitled 'The Case of Reading,' 1656, 4to; appendices on infant baptism in answer to John Pendarves, and on the Reading case addressed to the municipal authorities). 3. 'A Sober Answer to an angry Epistle . . . by Thomas Speed,' &c., 1656, 4to (by Fowler and Ford; Speed replied to these and another adversary in 'The Guilty-Covered Clergyman,' &c., 1657, 4to). 4. 'A True Charge in Ten Particulars against the people called Quakers' [1659] (does not seem to have been separately printed; it is handled in 'A Discovery,' &c., 1659, 4to, by Edward Burrough, and is reprinted in Burrough's 'Works,' 1672, fol. 5. 'Sermon on John xix. 42,' 1666, 4to (this is mentioned by Wood, but not seen by him; the date seems to show that Fowler was one of those nonconformists who resumed their ministry after the great fire in defiance of the law, and it may give some colour to the conjecture that he founded the presbyterian congregation which met in a wooden structure at Unicorn Yard, Tooley Street). Also a sermon in the 'Morning Exercise at Cripplegate,' 1674–6, 4to, and another in the 'Morning Exercise against Popery preached in Southwark,' 1675, 4to.

[Funeral Sermon by Cooper, 1677 (i.e. 1678); Wood's Athenæ Oxon. 1691 i. 870, 1692 ii. 449 sq., 728; Calamy's Account, 1713, p. 97 sq.; Palmer's Nonconf. Memorial, 1802, i. 294 sq. (misprints the date of death, 1676, an error which has been followed by later writers); Chalmers's Gen. Biog. Dict. 1814, xv. 14 sq.; Wilson's Diss. Churches, 1814, iv. 228; Smith's Biblioth. Anti-Quak., 1873, p. 189 sq.; Fowler's Dæmonium] A. G.

FOWLER, EDWARD, D.D. (1632–1714), bishop of Gloucester, was born in 1632 at Westerleigh, Gloucestershire. His father, Richard Fowler, whom Calamy describes as a man of great ability, was ejected as a nonconformist in 1662 from the perpetual curacy of Westerleigh. At the same time the bishop's elder brother, Stephen Fowler, B.A., was ejected from a fellowship at St. John's, Cambridge, and from the rectory of Crick, Northamptonshire. He became presbyterian minister at Newbury, Berkshire, in 1684, and died soon after. Edward Fowler was educated at the college school in Gloucester under William Russell, who had married his sister. At the beginning of 1650 he was admitted a clerk of Corpus Christi College, Oxford, and became a chaplain on 14 Dec. 1653, having a gift of extemporary prayer. He graduated B.A. on 23 Dec. 1653. After this he became a member of Trinity College, Cambridge, and graduated M.A. about 1655. Returning to Oxford, he was incorporated M.A. on 5 July 1656.

Fowler's first post on leaving the university was that of presbyterian chaplain to Amabella, dowager countess of Kent. Through the influence of his patroness he obtained in 1656 the rectory of Norhill, Bedfordshire, a donative in the gift of the Grocers' Company. On the passing of the Uniformity Act (1662), he was inclined to cast in his lot with his father and brother; he appears to have been non-resident till after 1664, though this was contrary to the terms of the donative; subsequently he conformed, and retained his rectory. He did not forfeit the respect of nonconformists; Calamy speaks of him as 'a very worthy man.' His theology was of the Baxterian type, a mean between Calvinism and Arminianism. He accepted the articles in Ussher's sense, as 'instruments of peace,' and deplored the combative zeal alike of the high churchman and the puritan. In 1670 he presented his views, without giving his name, in a 'Free Discourse,' an animated, if somewhat rambling dialogue between Philalethes and Theophilus. This piece is avowedly a defence of the latitudinarian divines, though Fowler never belonged to the inner circle of the Cambridge men of that school. It was followed next year by his 'Design of Christianity,' dedicated to Sheldon, in which the authorship of the 'Free Discourse' is admitted, and stress is laid on the moral purpose of revelation. Baxter criticised the argument ('How far Holiness is the Design of Christianity,' 1671, 4to); while Bunyan vehemently assailed the author from Bedford gaol ('Defence of the Doctrine of Justification by Faith,' 1672, 4to). An undignified retort ('Dirt Wip'd Off') is with too much reason connected with Fowler, nor is the matter mended by the suggestion that for some of his vocabulary of abuse he may have been indebted to his curate. Bunyan described the 'Design' as a mixture of 'popery, socinianism, and quakerism;' on the other hand Joseph Smith includes the book in his 'Bibliotheca Anti-Quakeriana,' though he admits that the reference to Friends is 'very slight.'

Fowler's 'Discourse' and 'Design' commended him to Sheldon, who brought him to London as rector of Allhallows, Bread Street.

He was collated to the living on 25 Aug. 1673; whether he then resigned Norhill is not certain. As a London preacher he became intimate with Thomas Firmin [q.v.], who subsequently circulated among his workers large editions of a 'Scripture Catechism,' which is believed to have been drawn up by Fowler. He was installed in the fourth prebend in Gloucester Cathedral on 29 Feb. 1676. In 1680 he published his 'Libertas Evangelica,' a sequel to his 'Design.' Next year, resigning other cure of souls, he was instituted (31 March) to the vicarage of St. Giles, Cripplegate. On 10 June 1681 he accumulated the degrees of B.D. and D.D. at Oxford. Two years later he began to write against popery (already attacked with some vigour in his 'Design'), pursuing the topic with so much eagerness as to give offence in high quarters under James II. At the instance of some parishioners, who considered him 'guilty of whigism,' he was prosecuted in the court of arches for uncanonical practices, such as admitting excommunicated persons without absolution, and was suspended on 9 Dec. 1685. When the London clergy met to consider whether they should read James's declaration for liberty of conscience (11 April 1687), Fowler delivered a manly speech, described by Macaulay, which converted the whole meeting to the views of a small but resolute minority. Patrick was the first and Fowler the second to subscribe a general pledge against reading the declaration. Upon the revolution of 1688-9, Fowler thought the time come for the consolidation of the protestant interest by a comprehension of the dissenters. As a member of the royal commission of thirty divines (appointed 13 Sept. 1689) for revising the prayer-book, Fowler proposed that the use of the Athanasian Creed be left optional. The whole scheme was dropped lest any change should strengthen the cause of the nonjuring schism. After the execution (28 Jan. 1691) of John Ashton [q. v.], the Jacobite conspirator, a 'Paper' which he had produced at the gallows was published, and made a great impression. Fowler immediately prepared and printed (though without his name) an 'Answer' to its political argument. His reward was his elevation to the bishopric of Gloucester. On 1 Feb. 1691 Robert Frampton [q. v.] was deprived as a nonjuror; Fowler was nominated on 23 April, elected 2 July, and consecrated 5 July 1691. He still held *in commendam* his London vicarage, and continued to preach at St. Giles's till age incapacitated him. It seems that for twenty-five years, from 1683, he provided a lecturer at his own cost, and in consideration of this the vestry in 1701 repaired the chancel. In 1708, when he 'could no longer preach in a morning,' the vestry at his request, he 'having a large family and but small profits from the vicarage,' undertook to provide a lecturer. His episcopate was a quiet one; the non-jurors in his diocese were few, and Frampton did nothing to encourage a schism. Fowler took little part as a bishop in public affairs. After the attack on nonconformist academies as political seminaries (made in the dedications to the second and third volumes of Clarendon's 'History,' 1703–4), he and Williams, bishop of Chichester, endeavoured to get the dissenters to put forth a declaration disclaiming antimonarchical principles. On the advice of Lord Somers the suggestion was not entertained.

Fowler's speculations on the Trinity belong to the later period of his life, and may be traced to his desire to satisfy the objections of Firmin. In his 'Twenty-eight Propositions' he to some extent anticipated Clarke, attempting, with the aid of patristic authority, to strike a line between the errors of Arianism and the later developments of dogmatic orthodoxy. His patristic learning was not deep; and the Socinians, who felt themselves challenged, admitted his reasonableness, but thought his argument halted. He attended Firmin on his deathbed, receiving from him a confession of faith which he accepted as adequate. Fowler had little tincture of the platonism characteristic of the Cambridge men whom he admired. He kept up a correspondence with Henry More, supplying him between 1678 and 1681 with ghost stories, as the empirical basis of a spiritual philosophy. From More he borrowed a doctrine of the pre-existence of our Lord's human soul, urging it with some vehemence in a special 'Discourse' (1706). The opinion was 'examined' by William Sherlock, 'vindicated' by Thomas Emlyn [q. v.], and espoused at a later date by Watts and Doddridge.

Fowler survived Frampton over six years, dying at Chelsea on 26 Aug. 1714. He was buried in the churchyard of Hendon, Middlesex; in 1717 his remains were removed to a vault in the same churchyard; a monument to his memory is erected in the chancel of the church. He married, first, Ann (*d.* 19 Dec. 1696), daughter of Arthur Barnardiston, master in chancery; and secondly, Elizabeth (*d.* 2 April 1732), daughter of Ralph Trevor, a London merchant, and widow of Hezekiah Burton, D.D. [q. v.] By his first wife he had three sons and five daughters, of whom Edward and Richard and three daughters survived him.

He published: 1. 'The Principles and

Practices of certain Moderate Divines . . . called Latitudinarians . . . in a Free Discourse,' &c., 1670, 8vo (anon.); 1671, 8vo; 1679, 8vo. 2. 'The Design of Christianity,' &c., 1671, 8vo; 1676, 8vo; 1699, 8vo; 1760, 8vo (reprinted in vol. vi. of Bishop Watson's 'Collection of Theological Tracts,' Cambr. 1785, 8vo). 3. 'Dirt Wip'd Off: or, a Manifest Discovery of the . . . Wicked Spirit of one John Bunyan,' &c., 1672, 4to. 4. 'Libertas Evangelica . . . a further pursuance of The Design of Christianity,' &c., 1680, 8vo. 5. 'The Resolution of this Case of Conscience, whether the Church of England, symbolising . . . with . . . Rome, makes it lawful to hold Communion with the Church of England,' &c., 1683, 4to. 6. 'A Defence of the Resolution . . . in answer to A Modest Examination,' &c., 1684, 4to. 7. 'The Great Wickedness . . . of Slandering,' &c., 1685, 4to (sermon at St. Giles's, 15 Nov., with vindicatory preface and appendix). 8. 'An Examination of Cardinal Bellarmine's Fourth Note of the Church,' &c., 1687, 4to. 9. 'The Texts which Papists cite . . . for the proof of . . . the obscurity of the Holy Scriptures,' &c., 1687, 4to; 1688, 4to (Nos. 8 and 9 are reprinted in Bishop Gibson's 'Preservative against Popery,' 1689, 3 vols. fol., several times reprinted, the latest edition being 1848–1849, 18 vols. 8vo). 10. 'An Answer to the Paper delivered by Mr. Ashton at his Execution,' 1690 [i.e. 1691], 4to (anon.) 11. 'Twenty-eight Propositions, by which the Doctrine of the Trinity is endeavoured to be explained,' 1693, 4to (anon.) (Wallace). 12. 'Certain Propositions, by which the Doctrin of the H. Trinity is so explain'd,' &c., 1694, 4to (anon.; a reissue of No. 11, with a 'Defence' against 'Considerations,' 1694, 4to, probably by Stephen Nye); 1719, 8vo. 13. 'A Second Defence of the Propositions . . . with a Third Defence,' &c., 1695, 4to (the 'Second Defence' is in reply to 'a Socinian MS.,' which seems to have been submitted to Fowler by Firmin; the 'Third Defence' is in reply to 'A Letter to the Reverend the Clergy,' 1694, 4to; [see Frankland, Richard]). 14. 'A Discourse of the Descent of the Man, Christ Jesus, from Heaven,' &c., 1706, 8vo. 15. 'Reflections upon the late Examination of the Discourse of the Descent,' &c., 1706, 8vo. Also fourteen separate sermons (1681–1707) and a charge (1710).

[Calamy's Account, 1713, pp. 90, 95, 330, 494; Continuation, 1727, pp. 128, 506, 639; Own Life, 1830, i. 63, ii. 305; Wood's Athenæ Oxon. 1692, ii. 780, 790, 888; Wood's Athenæ Oxon. (Tanner), 1721, ii. 1029; Biog. Brit. 1750, iii. 2012 (article by C., i.e. Philip Morant); Glanvil's Saducismus Triumphatus, 1681, ii. 230 sq.; Barrington's Letter of Advice to Protestant Dissenters, 1720, p. 18; Emlyn's Works, 1746, i. 361 sq.; Birch's Life of Tillotson, 1753, p. 294; Watt's Bibliotheca Britannica, 1824; Chalmers's Gen. Biog. Dict. 1814, xv. 16 sq.; Cardwell's Hist. of Conferences, 1841, p. 411 sq.; Lathbury's Hist. of Nonjurors, 1845, p. 78 sq.; Macaulay's Hist. of Engl. 1848, ii. 349; Wallace's Antitrinitarian Biog. 1850, i. 280 sq., 323 sq.; Hunt's Rel. Thought in Engl. 1871, ii. 38, &c.; Tulloch's Rational Theol. 1872, ii. 35 sq., 437 sq.; Smith's Bibliotheca Anti-Quakeriana, 1873, p. 190; Evans's Life of Bishop Frampton, 1876, p. 219; information from the Rev. F. Pott, rector of Norhill.]

A. G.

FOWLER, HENRY (1779–1838), hymn-writer, was born at Yealmpton, Devonshire, 11 Dec. 1779. In early life he followed some trade, but occasionally preached in independent meeting-houses in Devonshire and at Bristol. At length, in October 1813, he 'received a call' to Birmingham, where he continued until the end of 1819. Ultimately he settled in London, becoming in July 1820 minister of Gower Street Chapel. He died 16 Dec. 1838, and was buried on Christmas-day morning at the New Bunhill Fields burying-ground at Islington. As 'a close, searching preacher,' Fowler had for some years an excellent congregation, and a tolerable one to the close of his life. 'His discourses were delivered chiefly in short, pithy sentences.' It has been said that his own frame of mind seemed, in general, rather gloomy; certainly his autobiography, which he called 'Travels in the Wilderness,' 8vo, London, 1839, is not cheerful reading. In addition to this and numerous religious tracts and biographies, he wrote 'Original Hymns, Doctrinal, Practical, and Experimental, with prose reflections,' 2 vols. 18mo, Birmingham, London, 1818–1824, and edited 'A Selection of Hymns, by various authors,' 18mo, London, 1836. His portrait has been engraved by R. Cooper.

[Fowler's Autobiography; John Dixon's Autobiography, pp. 9–10.]

G. G.

FOWLER, JOHN (1537–1579), catholic printer and scholar, born at Bristol in 1537, was admitted in 1551 to Winchester School, whence he proceeded to Oxford, and was a fellow of New College in that university from 4 Oct. 1553 to 1559. He was admitted B.A. 23 Feb. 1556–7, and took the degree of M.A. in 1560, though he did not complete it by standing in the comitia. Dr. George Acworth [q. v.], in his reply to Sanders, asserts that Fowler, in the first year of Elizabeth's reign, took the oath renouncing the pope's supremacy, in order that he might retain the valuable living of Wonston, Hampshire, to

which he had been instituted (*De visibili Romanarchiâ*, pp. 33, 34). However this may be, he left England in consequence of the changes of religion soon after the queen's accession and retired to Louvain, where he set up a printing press, which he afterwards removed to Antwerp, and finally to Douay. He printed and published several important works written by the exiled clergy, in support of the catholic cause. Henry Simpson, in his examination at York on 11 Oct. 1571, stated that Fowler printed all the English books at Louvain, written by Harding or others, and that the Duke of Alva's printer in Brussels produced all the Latin works which were written against the doings in England. He added that William Smith, a Welshman, servant to Dr. Harding, commonly brought the books to the press (*Cal. of State Papers*, Dom. Eliz. 1566–79, p. 365). Wood says 'he was well skill'd in the Greek and Latin tongues, a tolerable poet and orator, and a theologist not to be contemn'd. So learned he was also in criticisms, and other polite learning, that he might have passed for another Robert or Henry Stephens' (*Athenæ Oxon.* ed. Bliss, i. 441). Dr. (afterwards Cardinal) Allen calls him 'catholicissimus et doctissimus librorum impressor,' in a letter addressed from Rheims in 1583 to Father Alphonsus Agazzari, rector of the English seminary at Rome, asking his interest in favour of Fowler's brother Henry, then in necessitous circumstances in that city (*Records of the English Catholics*, ii. 216). Fowler married Alice, daughter of John Harris, formerly secretary to Sir Thomas More, and died at Namur on 13 Feb. 1578–9, being buried near the body of his father-in-law, in the church of St. John the Evangelist (Pits, *De Angliæ Scriptoribus*, p. 772). His widow lived afterwards at Douay, where she entertained several of the English exiles as boarders (Dodd, *Church Hist.* i. 532).

His works are: 1. 'An Oration against the unlawfull Insurrections of the Protestantes of our Time under pretence to reforme Religion,' translated from the Latin of Peter Frarinus, Antwerp, 1566, 8vo. A reply by Dr. William Fulke appeared under the title of 'An apologie of the professors of the Gospel in Fraunce against the railing declamation of Peter Frarine, a Louvanian, turned into English by John Fowler,' was afterwards printed with William Clarke's 'Treatise against the Defense of the Censure,' Cambridge, 1586, 8vo. 2. 'Ex Universa Summa . . . S. Thomæ Aquinatis desumptæ Conclusiones,' Louvain, 1570, 8vo; Venice, 1572, 8vo, dedicated to Goldwell, the exiled bishop of St. Asaph. 3. 'M. Maruli Dictorum factorumque memorabilium libri sex,' edited with numerous corrections by Fowler, Antwerp, 1577, 8vo; Paris, 1586, 8vo. 4. Additiones in Chronica Genebrandi, 1578. 5. 'A Psalter for Catholics,' a controversial work, which elicited from Thomas Sampson, dean of Christ Church, 'A Warning to take heed of Fowler's Psalter,' Lond. 1578, 8vo (Strype, *Annals*, i. 476, Append. p. 159, fol.) 6. Epigrams and other verses.

He also edited Sir Thomas More's 'Dialogue of Comfort against Tribulation,' Antwerp, 1573, 8vo. Wood ascribes to him the English version of the 'Epistle of Orosius' (Antwerp, 1565), but the title-page shows that the translation was really made by Richard Shacklock.

[Ames's Typogr. Antiq. (Herbert), iii. 1617, 1618, 1619, 1620, 1622, 1626, 1635, 1836; Tanner's Bibl. Brit. p. 294; Gillow's Bibl. Dict.; Boase's Register of the Univ. of Oxford, i. 354; Kirby's Winchester Scholars, p. 130; Lansd. MS. 96, art. 51; Fulke's Defence of the Translations of the Scriptures (Hartshorne), p. x; Fulke's Stapleton's Fortress Overthrown (Gibbings), pp. 3, 215.] T. C.

FOWLER, JOHN (1826–1864), inventor of the steam plough, was born at Melksham, Wiltshire, 11 July 1826. He was at first engaged in the corn trade, but in 1847 entered the works of Gilke, Wilson, & Co. at Middlesborough. While in Ireland in 1849 he became impressed by the necessity of draining waste lands, and conceived the idea of a mechanical system. In 1850 he conducted experiments with Albert Fry at Bristol, which resulted in the completion of the drain plough, which was first worked by horses. He then undertook a contract for the drainage of Hainault Forest, Essex, and there introduced his patent drainage plough. Finding, however, that the application of steam to the cultivation of the soil was yet a desideratum, he henceforth applied all his energies to supply that want. Some of his experimental appliances were made by Ransome & Sims at Ipswich in 1856, others by George and Robert Stephenson at Newcastle. He was afterwards introduced by his father-in-law to Jeremiah Head, and working with that gentleman, they succeeded in producing at Stephenson's works a plough which fulfilled all the conditions laid down by the Royal Agricultural Society, and received at the Chester show in 1858 the prize of 500*l.* offered 'for a steam cultivator that shall, in the most efficient manner, turn over the soil and be an economic substitute for the plough or the spade.' In this invention, discarding the idea of using a locomotive digger, a stationary engine was employed, which moved the plough

up and down the field by means of ropes attached to a drum. By its use a great saving was effected in the cost of labour, and the soil was left in a better state for all purposes of husbandry. In 1860 Fowler made further improvements by bringing out his double engine tackle, the invention of which has given a great impetus to steam cultivation not only in Great Britain but also on the continent, and in the cotton districts of Egypt. The cost of one of these machines being upwards of 2,000*l.*, their use could not become general, but by a system of lending the ploughs and charging so much a week for the loan, they at last came into greater demand. In 1860, in conjunction with Mr. Kitson and Mr. Hewitson, he established extensive manufacturing works at Hunslet, Leeds, where in 1864 nine hundred hands were employed. Between 1850 and 1864 he took out himself, and in partnership with other persons, thirty-two patents for ploughs and ploughing apparatus, reaping machines, seed drills, horse-shoes, traction engines, slide valves, laying electric telegraph cables, and making bricks and tiles. The mental strain to which Fowler had been subject had wrought his brain into a state of undue activity, and he now retired to Ackworth, Yorkshire, for repose. Being recommended active exercise, he began to hunt, and in November 1864 fractured his arm by falling from his horse; tetanus ensued, from the effect of which he died at Ackworth 4 Dec. 1864. He married, 30 July 1857, Elizabeth Lucy, ninth child of Joseph Pease, M.P. for South Durham, by whom he left five children.

[Leeds Mercury, 6, 9, and 16 July, and 7 Dec. 1864; Taylor's Biographia Leodiensis, 1865, pp. 525–8, 672; Practical Mag. 1875, v. 257–62, with portrait; Gent. Mag. January 1865, p. 123; Proceedings of the Institution of Mechanical Engineers, 1865, p. 14; Journal of Royal Agricultural Soc. 1854–63, vols. xv–xxiv.; Transactions of the Soc. of Engineers for 1863, pp. 299–318.]

G. C. B.

FOWLER, RICHARD (1765–1863), physician, was born in London 28 Nov. 1765, and, though he lived to a greater age than any other member of the College of Physicians, was of feeble health when a child. He was educated at Edinburgh and studied medicine there, but while a student visited Paris in the times before the revolution. Returning to Edinburgh in 1790 he continued his medical studies, and graduated M.D. 12 Sept. 1793 with a dissertation 'De Inflammatione.' He was also a member of the celebrated 'Speculative Society,' to which he contributed essays. He was admitted licentiate of the College of Physicians of London 21 March 1796, and settled in practice at Salisbury, where he passed the remainder of his life. He was at once elected physician to the Salisbury Infirmary, and held the office till 1847. He was elected F.R.S. in 1802, and often took part in the meetings of the British Association, to attend which and to read a paper there he made the journey from Salisbury to Aberdeen in 1859, when close upon ninety-four years of age. He was successful in practice, and occupied a leading position in Salisbury for many years. He died 13 April 1863 at Milford, near Salisbury, in his ninety-eighth year, an age reached by very few persons in the annals of medicine.

Fowler always kept up an interest in science, without producing any notable original work. When a student in Edinburgh, after his return from Paris, he was interested in the recent discoveries of Galvani on the form of electricity called by his name, and made numerous experiments on the subject, which were published in a small volume entitled 'Experiments and Observations on the Influence lately discovered by M. Galvani, and commonly called Animal Electricity,' 8vo, Edinburgh, 1793. It contains, also, observations on the action of opium on nerves and muscles. Many years after Fowler published two small books on the psychology of persons in whom the senses are defective, viz. 'Observations on the Mental State of the Blind and Deaf and Dumb,' 12mo, Salisbury, 1843; 2nd edit. 1860; and 'The Physiological Processes of Thinking, especially in Persons whose Organs of Sense are Defective,' 12mo, Salisbury, 1849; 2nd edit. 1852. These works show some reading, and contain interesting observations, but are wanting in lucidity and in philosophical method. He also wrote 'On Literary and Scientific Pursuits as conducive to Longevity,' Salisbury, 1855, 12mo. Fowler appears to have written nothing on purely medical subjects, but contributed memoirs to the 'Proceedings of the British Association,' some of which were published separately.

[Salisbury and Winchester Journal, 18 April 1863 (original memoir); Lancet, 25 April 1863; Munk's Coll. of Phys. 1878, ii. 447.] J. F. P.

FOWLER, ROBERT (1726?–1801), archbishop of Dublin and chancellor of the order of St. Patrick, third son of George Fowler of Skendleby Thorpe, Lincolnshire, by Mary, daughter and coheiress of Robert Hurst, was a king's scholar at Westminster School in 1744. Thence he went to Trinity College, Cambridge, and graduated B.A. 1747, M.A. 1751, and D.D. 1764. In 1756 he was appointed chaplain to George II, and

in January 1765 became prebendary of Westminster. He was promoted from his prebend to the bishopric of Killaloe and Kilfenora by patent dated 29 June 1771, and on 8 Jan. 1779 was translated to the archbishopric of Dublin, with a seat in the Irish privy council. While he held the bishopric of Killaloe he caused the present see-house to be erected. Philip Skelton [q. v.] has spoken of him in terms of high respect for his great regard for religion, as well as for his kindness and affability, not, however, unattended by warmth of temper—an ordinary 'concomitant of good nature;' and he has noticed as unrivalled his solemnity of manner in reading the services of the church (Burdy, *Life of Skelton*, 1792, p. 183). John Wesley makes a similar remark (*Journal*, xx. 14). In 1782, as a member of the Irish House of Lords, Fowler was one of twelve spiritual peers who protested against the bill for the relief of dissenters, as likely to promote clandestine and improvident marriages. In 1789 he concurred with fourteen other peers in protesting against the memorable address to the Prince of Wales (*Lords' Journals*, vi. 243). He also joined in protesting against the resolution condemning the answer of the lord-lieutenant refusing to transmit the address. He married, in 1766, Mildred, eldest daughter of William Dealtry of Gainsborough, Lincolnshire, and coheiress of her brother, William Dealtry of Ashby in the same county, and had an only son, Robert, who was promoted to the bishopric of Ossory in 1813, and two daughters, Mary, countess of Kilkenny, and Frances, who married the Hon. and Rev. Richard Bourke (subsequently bishop of Waterford and Lismore), and was mother of Robert, fifth earl of Mayo. Fowler died suddenly at Bassingbourne Hall, near Dunmow, Essex, where he had resided during two years for the benefit of his health, on 10 Oct. 1801.

[Graduati Cantabrigienses; Cotton's Fasti Ecclesiæ Hibernicæ, i. 471, ii. 27; Mant's Hist. of the Church of Ireland, ii. 648, 660; Cooke's Diocesan Hist. of Killaloe, &c. p. 62; D'Alton's Memoirs of the Archbishops of Dublin, p. 347; Gent. Mag. 1801, lxxi. pt. ii. 965, 1049; Annual Register, 1801, xliii. Chron. 74; Burke's Landed Gentry, 3rd edit. p. 409.] B. H. B.

FOWLER, WILLIAM (*fl.* 1603), Scottish poet, has been doubtfully described as at one time pastor of Hawick, a living formerly held by Gavin Douglas. He was in France before 1581, whence, he wrote, he was driven by the jesuits. In 1581 he published, with Robert Lekprewick, at Edinburgh, 'An Answer to the Calumnious Letter and erroneous propositiouns of an apostat named M. Jo. Hammiltoun.' The dedication, dated from Edinburgh 2 June 1581, is addressed to Francis, earl Bothwell. Fowler sets forth what he alleges to be the errors of Roman catholicism, and claims acquaintance incidentally with the Earl of Crawford, Sir James Balfour, and other distinguished Scottish statesmen. He was subsequently prominent as a burgess of Edinburgh, and about 1590 became secretary to James VI's wife, Queen Anne. He was engaged in political negotiations with England, and in 1597 wrote an epitaph on his friend, Robert Bowes [q. v.], the English agent at Berwick. In 1603 he accompanied his royal mistress to England, and was reappointed not only her secretary but her master of requests. His leisure was always devoted to poetry, and soon after his arrival in London he enclosed two sonnets addressed to Arabella Stuart in a letter to the Earl and Countess of Shrewsbury; they are printed in Nichols's 'Progresses of James I,' i. 250, 260–1. In September 1609 a grant was made him of two thousand acres in Ulster.

Fowler's sister married John Drummond, first laird of Hawthornden, and was mother of William Drummond, the poet [q. v.] Fowler seems to have left the chief part of his poetry, none of which has been published, to his nephew William. This consists of two volumes, entitled 'The Tarantula of Love' and 'The Triumphs of Petrarch.' The former is composed of seventy-two sonnets in the manner of the Italian sonneteers, and the latter is a somewhat diffuse translation from Petrarch. These manuscripts were presented by Drummond of Hawthornden to the university of Edinburgh in 1627. The esteem in which Fowler was held by his contemporaries is illustrated by the commendatory sonnets, including one by the king himself, prefixed to his poems. His style is marked by the verbal and sentimental affectation of the period, but it is not seldom scholarly and graceful.

[Masson's Life of William Drummond of Hawthornden, pp. 7–8; Register of Privy Council of Scotland, iv. 383, v. 423, vii. lxxxix, 330; Nichols's Progresses of James I, i. passim; Manuscripts of Fowler's poems in Edinburgh University Library; Scottish Descriptive Poems, edited by J. Leyden; Irving's Hist. of Scottish Poetry.]

FOWLER, WILLIAM (1761–1832), artist, was born at Winterton, Lincolnshire, 12 March 1761, not, as is wrongly stated in the parish register, 13 March 1760. He became an architect and builder at Winterton, and about 1796 made drawings of Roman pavements discovered there. These were so much admired that he took them to London to be engraved. He there studied the pro-

cess of copper-plate engraving, and in April 1799 brought out a fine coloured engraving of a Roman pavement at Roxby. From that time to 30 Jan. 1829, the date of his latest engraving, he published three volumes, containing coloured engravings of twenty-five pavements, thirty-nine subjects from painted glass, five brasses and incised slabs, four fonts, and eight miscellaneous subjects. He also executed at least twenty-nine engravings, mostly of objects of antiquity, which were never published. Many of the published plates are accompanied by printed broadsides. Most of the lettering on the plates was done by professed engravers. Those which he did himself are much more characteristic and interesting. He became acquainted with Sir Joseph Banks, Sir Walter Scott, and other celebrities, and was once at least presented to the royal family at Windsor.

Fowler, though an earnest member of the church of England, was at the same time a 'class-leader' among the methodists. Some of his neighbours used to say that they 'did not know whether he was more of a methodist or a catholic.' He died 22 Sept. 1832, and was buried at Winterton under a cruciform slab, in accordance with his own desire. Sir Joseph Banks once said: 'Others have shown us what they thought these remains ought to have been, but Fowler has shown us what they are, and that is what we want.' His works are distinguished by a strict fidelity especially remarkable at the time. Whenever it was possible he worked from tracings, rubbings, &c., reducing the scale by means of the pantograph. It is said that he was the first to introduce the lead-lines in representations of painted glass. There is a characteristic portrait of him by W. Bond, from a painting by G. F. Joseph, A.R.A., dated 4 June 1810.

[Notes on William Fowler and his Works, by H. W. Ball of Barton-on-Humber, reprinted from the North Lincolnshire Monthly Illustrated Journal, April 1869; Bibliotheca Lindesiana; Collections and Notes, No. 2; Fowler's Mosaic Pavements, &c., by Ludovic, earl of Crawford and Balcarres, London, 1883; information from the Rev. J. T. Fowler.] H. W. B.

FOWNES, GEORGE (1815–1849), chemist, born on 14 May 1815, was educated first at Enfield in Middlesex, and afterwards at Bourbourg, near Gravelines, in France. He was intended for commerce, but at an early age he resolved to adopt chemistry as a profession. When seventeen years old he attended a philosophical class at the Western Literary Institution, a London society. In January 1837 he became a pupil of Professor Thomas Everitt at Middlesex Hospital, and afterwards studied at Giessen in Germany, where he became Ph.D.

Fownes was assistant to Professor Graham in the laboratory of University College, a post which he resigned about 1840 to become lecturer on chemistry at Charing Cross Hospital. In 1842 he became professor of chemistry to the Pharmaceutical Society, and in the same year he resigned his post at Charing Cross to succeed Professor Everitt as chemical lecturer at Middlesex Hospital. In 1844 Fownes delivered an able course of lectures at the London Institution. Symptoms of pulmonary disease compelled him to resign his post at Middlesex Hospital in 1845, and at the Pharmaceutical Society in 1846. But in 1846 he accepted the professorship of practical chemistry in the Birkbeck laboratory at University College, a post which he held till his death. He visited Barbadoes in search of health in the spring of 1847, but caught cold on his return in 1848, and died at his father's house in Brompton on 31 Jan. 1849.

Fownes was an excellent public lecturer, and at the time of his death was secretary of the Chemical Society, in whose journal many of his papers appeared. He also wrote a capital general text-book of chemistry, which was published in 1844, and which, under the careful editorship of Mr. Henry Watts, has since passed through twelve editions. He won the prize offered by the Royal Agricultural Society in 1842 for an essay on the 'Food of Plants,' and the Actonian prize of one hundred guineas for an 'Essay on Chemistry, as exemplifying the Wisdom and Beneficence of God.' He published eighteen papers in various scientific periodicals. The first of these, 'On the Equivalent of Carbon,' appeared in the 'Philosophical Magazine' for 1839; and the last, 'On the Equivalent or Combining Volumes of Solid Bodies,' in the 'Pharmaceutical Journal' for 1849. Of the others we may name those on the 'Direct Formation of Cyanogen from its Elements' ('British Association Report,' 1841); 'Artificial Yeast,' 'Action of Oil of Vitriol on Ferrocyanide of Potassium,' 'Hippuric Acid,' 'Phosphoric Acid in Felspar of Jersey' (all in the 'Proceedings of the Chemical Society'). Organic chemistry was his special study. He succeeded 'for the first time in the artificial production of a vegeto-alkali or organic salt-base (furfurine), and was also the discoverer of benzoline.' For his researches on these substances (see *Philosophical Transactions*, 1845) Fownes was awarded a royal medal by the Royal Society.

[Journal of the Chemical Society for 1850, ii. 184; Royal Society's Catalogue of Scientific Papers, 1868.] W. J. H.

FOWNS, RICHARD (1560?–1625), divine, 'a minister's son and Worcestershire man born,' was elected student of Christ Church, Oxford, in 1577, at the age of seventeen, and graduated B.A. 30 Jan. 1581, M.A. 3 April 1585 (Wood, *Fasti Oxon.* ed. Bliss, i. 217, 230). He took the degrees of B.D. and D.D. by accumulation, 16 May 1605 (*ib.* i. 306, 307). He became chaplain to Prince Henry, and in 1602 was rector of Stoke Severn, Worcestershire, in the church of which he was buried 25 Nov. 1625. His monument was 'miserably defaced' during the civil war. He was the author of: 1. 'Concio [on 2 Thess. ii. 3, 4] ad Clerum celeberrimæ florentissimæq; Academiæ Oxoñ. habita Iulij decimo, Anno Domini 1606,' 4to, London, 1606, dedicated to Henry, prince of Wales. 2. 'Trisagion, or the three Holy Offices of Iesvs Christ, the Sonne of God, priestly, prophetical, and regall; how they ought of all his Church to be receiued. With a Declaration of the violence and iniuries offered vnto the same by the Spirituall and Romish Babylon,' London, 1619, a stout quarto of 782 pages, inscribed to Prince Charles.

[Wood's Athenæ Oxon. (Bliss), ii. 388–9; Nash's Worcestershire, ii. 347.] G. G.

FOX, CAROLINE (1819–1871), diarist, born at Falmouth on 24 May 1819, was second daughter of Robert Were Fox of Penjerrick. From her earliest years she displayed great intelligence and refinement of mind. In 1835 she began to keep the journal which has rendered her celebrated, not so much from its considerable literary merits, as from its association with distinguished persons. Most of these were men of science, attracted by Robert Were Fox's scientific reputation, and his especial knowledge of Cornish mineralogy; but the most remarkable were thinkers and men of letters brought to her remote nook of Cornwall by their own delicacy of constitution or that of their friends. At the beginning of 1840 John Sterling was staying at Falmouth, partly on account of his own health, partly in attendance on his sick friend, Dr. Calvert; Stuart Mill's mother, with her daughters Clara and Harriet, was nursing her youngest son Henry in a hopeless illness, and was soon joined by Mill himself. Sterling and Mill soon became exceedingly intimate with the Fox family, especially with Caroline and her brother Barclay, to whom Mill wrote several letters published in the second edition of Caroline's journal. Caroline's account of their conversations is exceedingly interesting, and adds considerably to our knowledge of both, especially of Mill, who has not elsewhere found a Boswell. The intimacy was the means of introducing her to Carlyle and other remarkable persons, few of whom are mentioned without some bright touch of appreciative portraiture. Her tendency was always to admiration and sympathy, recognising what seemed to her excellent, ignoring or minimising points of difference; it would not be possible to point out a cavil or an ill-natured expression from one end of the record to the other. The intimacy with Mill gradually diminished, while that with Sterling increased in warmth, and his death in 1844 may not have been unconnected with the depression into which Caroline fell in that year, and which left its traces on all her subsequent life. From this time her diary becomes less copious and interesting, partly from the comparative infrequency of remarkable acquaintances, partly from the interruptions occasioned by ill-health, but partly also from a loss of buoyancy and a comparative limitation and timidity of thought. Every line nevertheless indicates the gentle, spiritual, and at the same time intellectual and accomplished woman, and it will always be valued as a highly important illustration of the most characteristic thought of the Victorian era. Caroline died on 12 Jan. 1871, having never married, or quitted her home except for occasional visits to the continent. With her sister, Anna Maria Fox, she translated into Italian several English religious works, of which the latest, 'Il Mozzo Bertino,' was published at Florence in 1867.

[Memories of Old Friends, being extracts from the Journals and Letters of Caroline Fox, edited by Horace N. Pym (London, 1882); Boase and Courtney's Bibliotheca Cornubiensis, pp. 160, 1189.] R. G.

FOX, CHARLES (1749–1809), Persian scholar, was, according to one account, son of Joseph Fox, quaker and grocer at Falmouth, and was born there in 1749; but he may possibly be identified with Charles Fox, who was the eldest son of John Fox by his wife, Rebecca Steevens of High Wycombe (Foster, *Fox Family*, p. 15). He kept a bookseller's shop in his native town, and is the person mentioned in Southey's 'Espriella' (i. 6), who, when his house was on fire and he realised that nothing could be saved, 'went upon the nearest hill and made a drawing of the conflagration—an admirable instance of English phlegm.' Polwhele, who refers to this incident, adds that 'his friend Wolcot saved the horses in the stable by muffling up their heads in blankets.' After this loss, which does not seem to have involved him in pecuniary difficulties, Fox followed the bent of his inclination in landscape

and portrait painting. He accompanied his brother, the master of a merchant vessel, on a voyage to the Baltic, and then made a tour, on foot and alone, through Sweden, Norway, and part of Russia, drawing hundreds of views on the way. On his return he stopped for a short time in London, but soon fixed his abode permanently in Bristol. He was facile in acquiring languages, and made a special study of oriental literature, collecting numerous Persian manuscripts. In 1797 Joseph Cottle published for him a volume of 'Poems, containing the Plaints, Consolations, and Delights of Achmed Ardebeili, a Persian Exile, with notes historical and explanatory.' The verses are said to have evinced much vigour of thought and beauty of expression, and the notes have been lauded for their illustration of Eastern subjects; but their value in a monetary sense may be judged from the fact that Cottle, after selling his copyrights to Longmans, found that Fox's 'Achmed' and Wordsworth's 'Lyrical Ballads' had been 'reckoned as nothing.' As both authors were his personal friends, Cottle begged them back again, and, the request being readily granted, returned to the former his receipt for twenty guineas, and to Coleridge, for Wordsworth, his receipt for thirty guineas. Fox's nominal profession made slight demand upon his time, and for many years before his death it was abandoned altogether for poetry. About 1803 he had prepared for the press two volumes of poems from the Persian, but growing weakness of health hindered their publication, though he still continued versifying. He died at Villa Place, Bathwick, Bath, on 1 March 1809. From the description in Hone's 'Table Book' (i. 762), he was 'a great natural genius, which employed itself upon trivial and not generally interesting matters. He was self-taught, and had patience and perseverance for anything.' His eccentricity is acknowledged, but he is credited with 'the quickest reasoning power, and consequently the greatest coolness, of any man of his day who was able to reason.' He married, in 1792, Miss Feniers, the daughter of a Dutch merchant, who survived him. They were hospitable people, and to young persons with literary tastes their house and conversation were ever open. Southey says: 'I knew him well, and met Adam Clarke at his house. I have profiles of him, his wife, and the parrot, &c.' Claudius James Rich, author of a memoir on the ruins of Babylon and other works, was attracted to the study of the oriental languages when a boy by accidentally seeing some Arabic manuscripts in Fox's library, and by constant access to these books, and the loan of an Arabic grammar and lexicon, he soon made himself master of the language. From him William Isaac Roberts, a young Bristol poet whose poems and letters were issued in 1811, 'experienced continual kindness and encouragement in his literary pursuits.' It was during Dr. Adam Clarke's second residence in Bristol, beginning in 1798, that he obtained much aid from Fox in his study of Persian; and he is said to have repaid these services by turning his friend into a 'devout believer.' Many of Fox's manuscripts, including the illustrated narrative of his travels, passed into the doctor's hands. They are described in J. B. B. Clarke's catalogue of the 'European and Asiatic Manuscripts of the late Dr. Adam Clarke' (1835), and the particulars are copied into the 'Bibliotheca Cornubiensis,' iii. 1186. Proofs of Fox's 'humour and accurate observation of character' are found in his Cornish dialogues printed by Polwhele and other authors.

[Gent. Mag. 1809, pt. i. 385; Corresp. of Southey and Caroline Bowles, p. 281; Polwhele's Reminiscences, ii. 182; Polwhele's Biog. Sketches in Cornwall, ii. 62–9; Annual Register, 1809, pp. 658–9; Monthly Mag. April 1809, pp. 311–312; Cottle's Early Recollections, ii. 26–7; Etheridge's Adam Clarke, pp. 265, 384; Memoir of Rich in Residence in Koordistan; Boase and Courtney's Bibl. Cornub.] W. P. C.

FOX, CHARLES (1794–1849), line-engraver, born on 17 March 1794, was the son of the steward to Lord Stafford at Cossey Hall, Norfolk, where he was brought up in the gardens, spending his early years in agricultural and horticultural occupations. An accidental visit from William Camden Edwards [q. v.], the engraver, led to young Fox being placed by his father as a pupil with Edwards at Bungay in Suffolk. He had already received some instruction in drawing from Charles Hodgson at Norwich. On the completion of his engagement with Edwards, Fox came to London, and became an inmate of the studio of John Burnet [q. v.], the engraver, who was then engaged on his large plates after Sir David Wilkie's pictures, in which Fox assisted him. Fox's most important plates, of his own execution, were from pictures by Wilkie, viz. 'Village Politicians' and 'Queen Victoria's First Council.' He also engraved some illustrations by Wilkie for Cadell's edition of Sir Walter Scott's novels. He was employed on the annuals, then so much in vogue, Stark's 'Rivers of Norfolk,' and other works. Among other engravings by him were the full-length portrait of Sir George Murray, after Pickersgill, in which his best work was shown, 'A Cauchaise Girl,' after G. S. Newton, &c. He also

painted in water-colours, mostly portraits of his friends. During his whole life Fox never ceased to take interest in floriculture, and was considered one of the best judges of flowers. When Dr. John Lindley [q. v.] was appointed superintendent of the Horticultural Society, Fox was chosen as judge and arbitrator, in which capacity he gained universal esteem. He superintended the illustrations of the 'Florist.' While on a visit to a friend at Leyton in Essex, Fox died from an affection of the heart on 28 Feb. 1849. He was engaged on an engraving of Mulready's 'The Fight Interrupted,' which remained unfinished at his death. A portrait of Fox was etched from a drawing by W. Carpenter, jun. for publication in the 'Florist.'

[Redgrave's Dict. of Artists; Ottley's Dict. of Recent and Living Painters; Cunningham's Life of Sir David Wilkie; Gent. Mag. (1849), new ser. xxxi. 434; Florist, 1849; other obituary notices.]

L. C.

FOX, SIR CHARLES (1810–1874), engineer, youngest of four sons of Francis Fox, M.D., was born at Derby 11 March 1810. He was originally destined for his father's profession, but abandoned this intention as his taste for mechanics developed. He was deeply interested in the projected scheme for the Liverpool and Manchester railway, and at the age of nineteen he was articled to Captain Ericsson. With Ericsson he was engaged in designing and constructing the 'Novelty' engine, one of the three which competed at Rainhill in October 1829. He was also employed with Ericsson in experimenting with rotary engines. His mechanical talents having attracted the attention of Robert Stephenson, he was appointed by him one of the constructing engineers of the London and Birmingham railway. He designed the tunnel at Watford, and afterwards carried out the extension of the line from Camden Town to Euston Square. These works were wholly constructed within a covered way and retaining walls, thus realising for the first time the idea of a metropolitan railway. While engaged on this line Fox read a paper before the Royal Institution upon the correct principles of skew arches, which he had carried out in the works. The new mechanical departure was the development of these arches, not from the intrados or the extrados, but from a line midway between the two. Fox now entered into partnership with the contractor Bramah, and upon the retirement of the senior partner the firm assumed the title of Fox, Henderson, & Co. of London, Smethwick, and Renfrew. This firm was the first to carry out the manufacture of railway plant and stock upon a complete and systematic plan. Great improvements were effected in bridges, roofs, cranes, tanks, and railway wheels. Fox was the inventor of the system of four feet plates for tanks, combined with a very simple formula for calculating weight and contents. He also introduced the switch into railway practice, thus superseding the old sliding rail. Many improvements in iron structures were due to him, and in connection with his experiments upon links he read a paper before the Royal Society (March 1865) 'On the Size of Pins for connecting Flat Links in the Chains of Suspension Bridges.' From 1857 Fox practised in London as a civil and consulting engineer, with his two eldest sons, the firm still being known under the style of Sir Charles Fox & Sons.

During the forty-five years of his professional life Fox was engaged in works of magnitude in all parts of the world. His chief undertaking was the building in Hyde Park for the Great Exhibition of 1851, designed by Paxton. This work was begun towards the end of September 1850, and finished before the close of April 1851, Fox having been engaged exclusively upon it for eighteen hours a day during a period of seven weeks. Together with Cubitt and Paxton he received the honour of knighthood (22 Oct. 1851) in connection with the exhibition. Fox's firm afterwards removed the building from Hyde Park and re-erected it, with many alterations and improvements, at Sydenham for the Crystal Palace Company. Fox was a consistent advocate for economy in railway construction, and it was through his exertions that the 'light railway' clauses were inserted in the Railway Facilities Act. In conjunction with G. Berkley he constructed the first narrow-gauge line in India. He made a special study of the narrow-gauge system, and eventually constructed lines upon this principle in various parts of the world. While strenuously advocating the narrow-gauge system, however, Fox was strongly opposed to break of gauge, except under special circumstances. His main principle was 'to retain the gauge of the country, and to reduce the weight on the engine wheels to the same as that on the wheels of the stock, to limit the speed, and then to reduce the weight of the permanent way and other works.' He was also in favour of vertical rails and cylindrical tyres.

The works executed by Fox as a manufacturer and contractor include the bridge over the Medway at Rochester; three bridges over the Thames, at Barnes, Richmond, and Staines; the swing bridge over the Shannon; a bridge over the Saône at Lyons; and the

Great Western railway bridges. In roofs he executed those at the Paddington station, at the Waterloo station, and at the New Street station, Birmingham, and slip roofs for several of the royal dockyards. The railways upon which he was engaged included the Cork and Bandon, the Thames and Medway, the Portadown and Dungannon, the East Kent, the Lyons and Geneva (eastern section), the Mâcon and Geneva (eastern section), and the Wiesbaden and the Zealand (Denmark). He was also one of the constructors of the Berlin waterworks. Fox was engineer to the Queensland railways, the Cape Town railways, the Wynberg railway (Cape of Good Hope), the Toronto narrow-gauge railway, and (with Berkley) the Indian Tramway Company. Fox & Sons were engineers to the comprehensive scheme of high-level lines at Battersea for the London and Brighton, Chatham and Dover, and London and South-Western companies, with the approach to the Victoria station, Pimlico, including the widening of the Victoria railway bridge over the Thames. Fox was a member of the Institute of Civil Engineers, and for many years a member of the council of the Institution of Mechanical Engineers. He was an original life member of the British Association, a member of the Society of Arts, and a fellow of the Royal Asiatic and Royal Geographical Societies. Early in his career he took an active part in the affairs of the Society of Arts, and, in conjunction with his elder brother Douglas, who was well known as a medical practitioner at Derby, he elaborated the process of casting in elastic moulds, for which the society's silver medal was awarded.

Fox married in 1830 Mary, second daughter of Joseph Brookhouse, by whom he had three sons and one daughter. The two elder sons, Charles and Francis Fox, constitute the firm of Sir Charles Fox & Sons, civil and consulting engineers. Fox was of a most urbane and generous disposition. He died at Blackheath 14 June 1874.

[Engineering, 17 July 1874; Ann. Reg. 1874.] G. B. S.

FOX, CHARLES (1797–1878), scientific writer, seventh son of Robert Were Fox, by Elizabeth, daughter of Joseph Tregelles of Falmouth, and younger brother of Robert Were Fox, F.R.S. [q. v.], was born at Falmouth 22 Dec. 1797, and educated at home. He became a partner in the firm of G. C. and R. W. Fox & Co., merchants and shipping agents at Falmouth, and was also a partner in the Perran Foundry Company at Perranarworthal, Cornwall, where from 1824 to 1847 he was the manager of the foundry and the engine manufactory.

He was one of the projectors and founders of the Royal Cornwall Polytechnic Society at Falmouth in 1833, and, in conjunction with Sir Charles Lemon, led the way to a movement which resulted in the offer of a premium of 600*l.* for the introduction of a man-engine into Cornish mines, the result of which was the erection of the first man-engine at Tresavean mine in 1842. This machine was a great success, and its invention has been the means of saving much unnecessary labour to the tin and copper miners in ascending and descending the mine shafts. He was president of the Polytechnic Society for 1871 and 1872, in connection with which institution he founded in 1841 the Lander prizes for maps and essays on geographical districts. He was president of the Royal Geological Society of Cornwall from 1864 to 1867, and president of the Miners' Association of Cornwall and Devon from 1861 to 1863. He interested himself particularly in such discoveries, philological and antiquarian, as tended to throw light on Bible history, and with this object in view he visited Palestine, Egypt, and Algiers. In all branches of natural history he was deeply read, making collections and examining with the microscope the specimens illustrative of each department.

On the introduction of boring machines into mines he was one of the first to recognise their use, and as early as 1867 he wrote papers on this subject. He made many communications to the three Cornish societies, as well as to the 'Mining Journal' and 'Hardwicke's Science Gossip.' 'Extracts from the Spiritual Diary of John Rutty, M.D.,' was edited by Fox in 1840, and in 1870 he wrote a small work, 'On the Ministry of Women.' He was largely interested in Cornish mines throughout his life, and latterly was much impoverished by the failure of the greater number of these undertakings. For the last twenty-five years of his life he resided at Trebah, near Falmouth, and died there 18 April 1878, and was buried in the Friends' cemetery at Budock 23 April. He married, 20 Dec. 1825, Sarah, only daughter of William Hustler. She was born at Apple Hall, Bradford, Yorkshire, 8 Aug. 1800, and died at Trebah 19 Feb. 1882. Her writings were: 'A Metrical Version of the Book of Job,' 1852–4; 'Poems, Original and Translated,' 1863; 'Catch who can, or Hide and Seek, Original Double Acrostics,' 1869; and 'The Matterhorn Sacrifice, a Poem,' in 'Macmillan's Magazine,' 1865.

[Records from Papers and Letters respecting C. Fox, Falmouth, 1878; Journal of the Royal

Institution of Cornwall, November 1878, pp. 2–3; Boase and Courtney's Bibliotheca Cornubiensis, pp. 160, 165, 1186, 1189; Joseph Foster's Descendants of Francis Fox, 1872, p. 11; Weekly Welcome, April 1879, pp. 215–16, with portrait.]

G. C. B.

FOX, CHARLES JAMES (1749–1806), statesman, third son of Henry Fox [q. v.], afterwards Baron Holland of Foxley, and Lady Caroline Georgina, daughter of Charles Lennox, second duke of Richmond, grandson of Charles II, was born in Conduit Street on 24 Jan. 1749; Holland House, which was then rented by his father, being under repair. He was a clever, lively child, and a great favourite with his father. When his mother grieved over his passionate temper, Henry Fox said that he was a 'sensible little fellow,' and would soon cure himself; nothing was to be done 'to break his spirit' (Wraxall, *Memoirs*, ii. 2). At his own request he was in 1756 sent to a school at Wandsworth, kept by a M. Pampellone, where there were many boys of high rank, and in the autumn of 1758 he went to Eton, where Dr. Philip Francis [q. v.] was his private tutor. At Eton he was studious and popular. Unfortunately in 1763 his father, then Lord Holland, who 'brought up his children without the least regard to morality,' interrupted his school life by taking him with him to Paris and to Spa. During this excursion, which lasted for four months, Lord Holland encouraged the boy to indulge in vice, and at Spa sent him to the gaming-table well supplied with money (*Life and Times*, i. 4). Fox returned to Eton, and the tone of the school is said to have suffered from the 'extravagant, vulgar indulgence' with which his father treated him and his brother (*Early Life*, p. 52); he learnt to write creditable Latin verses, had a good acquaintance with French, took a prominent part in the school debates and recitations, and was looked upon by his schoolfellows as certain to become famous as an orator. In October 1764 he entered at Hertford College, Oxford, then much frequented by young men of family. Unlike his companions, Fox studied diligently, giving much time to mathematics, which he liked 'vastly,' and professed to consider 'entertaining' (*Memorials*, i. 19). He visited Paris in the spring of the next year, returned to Oxford in July, and spent the greater part of the long vacation in study. He left the university in the spring of 1766, having spent his time there to good purpose; for he read much of the early English dramatists, and acquired the power of enjoying Latin and Greek literature, which proved an unfailing source of pleasure to him in later life. In the autumn he joined his father and mother at Lyons, and spent the winter with them at Naples. When they returned to England in the spring, he remained in Italy with two friends of his own age. He joined Lord and Lady Holland in the autumn at Paris, and spent the winter with them at Nice, for he was a good and affectionate son. In the spring of 1768 he returned to Italy with his cousin, Lord Carlisle, and visited Bologna, Florence, and Rome. On his homeward journey he called on Voltaire at Ferney, and was received graciously. His birth and connections secured him a welcome at foreign courts, and his father's great wealth enabled him to travel magnificently, and indulge every whim, however extravagant. At the same time he did not give himself up to frivolity. He visited picture galleries with appreciation, perfected himself in French, learnt Italian, and studied Italian literature. He returned to England on 2 Aug., and soon afterwards made a short tour with his elder brother Stephen and his wife in the Austrian Netherlands and Holland.

As a young man Fox was strongly built; his frame was large, and he had a handsome face, bright eyes, high colour, and black hair. He soon became very stout, and his enemies considered that in manhood his swarthy countenance had a 'saturnine' aspect, but his smile was always pleasant (Wraxall, *Memoirs*, ii. 3). From childhood he was courted for his gaiety, originality, and genius. He was perfectly good-natured, eager, warm-hearted, and unselfish. With great natural abilities, a singular quickness of apprehension, and a retentive memory, he combined the habit of doing all things with his might. He was, as he said, a 'very painstaking man,' and even when secretary of state wrote copies for a writing-master to improve his handwriting (Rogers, *Table-talk*, p. 85). He delighted in literature and art, his critical faculty was acute, and his taste cultivated. Poetry was to him 'the best thing after all,' and he declared that he loved 'all the poets.' He had already acquired a considerable store of learning, and the works of his favourite authors, Greek, Latin, English, French, Italian, and in his later years Spanish, never failed to afford him refreshment and, when he needed it, consolation. He was fond of exercise, and even after he had become very fat retained his activity; he played cricket and tennis well, loved hunting, racing, and shooting, and was a good walker and swimmer. During his long tour he constantly referred in his letters to acting plays; he took pains to excel as an amateur actor, and retained his love for this amusement for some few years. Unfortunately his father's

teaching was not thrown away, and he early acquired extravagant and dissolute habits. In his younger days he was an outrageous fop, and led the fashion among the 'macaronis.' After his visit to Italy he and his cousin posted from Paris to Lyons simply in order to choose patterns for their waistcoats (*ib.* p. 74); he appeared in London in red-heeled shoes and blue hair-powder, and up to the age of twenty-five, sometimes at least, wore a hat and feather in the House of Commons. In later life he became careless both as to dress and cleanliness. He drank, though perhaps not so hard as many men in his position, and was much addicted to gambling. When a mere boy he became a member of Almack's [see ALMACK, WILLIAM] gaming club, which was the scene of the most reckless play, and night after night lost sums that soon reached a ruinous amount.

In March 1768, when Fox was in his twentieth year, he was returned for the borough of Midhurst in Sussex, which his father and uncle, Lord Ilchester, had bought for their sons. He took his seat in the following November, and, influenced by the wishes and resentments of his father, joined the supporters of the Duke of Grafton's administration. His first speech was probably made on 9 March 1769, on a point of order. He took an active part in promoting the candidature of Colonel Luttrell for Middlesex, in opposition to Wilkes. On 14 April he spoke with some insolence in support of the motion that Luttrell ought to have been returned, and in the debate on the Middlesex petition on 8 May answered Wedderburn and Burke in a speech which, in spite of some boyishness, delighted his friends, and was praised even by the opposition (*ib.* p. 53; CAVENDISH, *Debates*, i. 406). This speech won him a place among the foremost members of the house. On 9 Oct. he went to Paris with his father and mother, and while there lost heavily at play (*Lettres de la Marquise du Deffand*, i. 355, 356). He returned to England early in January 1770, and won great applause by two speeches on the Middlesex election. On 24 Feb., when just past twenty-one, he entered Lord North's administration as one of the lords of the admiralty. Fox delivered his speeches without previous preparation, and their power lay not in rhetorical adornments, but in the vigour of the speaker's thoughts, the extent of his knowledge, the quickness with which he grasped the significance of each point in debate, the clearness of his conceptions, and the remarkable plainness with which he laid them before his audience. Even in his longest speeches he never strayed from the matter in hand; he never rose above the level of his hearers' understanding, was never obscure, and never bored the house. Every position that he took up he defended with a large number of shrewd arguments, plainly stated and well ordered. The training in elocution that he had received at Eton and his practice as an amateur actor gave him confidence and ease, while the accuracy and readiness of his memory supplied him with a store of quotations, and rendered him never at a loss for a word. At the same time he does not appear to have been particularly fluent until he became warmed with his subject; then he spoke with a stormy eloquence which carried his hearers with him. His voice was naturally poor, and though he generally modulated it skilfully, he was apt when excited to speak with shrillness. His action was ungraceful. His attempts at pathos generally failed; he was prone to invective, and is said to have been the wittiest speaker of his time. Although some of his speeches introducing subjects to the house are magnificent, he especially excelled in reply; for great as he was as an orator, he was certainly greater in debate. During the first period of his political career, when he was generally contemptuous of popular rights, he spoke with too much flippancy; but 'in his best days,' when he was attacking North's administration during the American war, he was in Grattan's opinion the best speaker he had ever heard (*Last Journals*, i. 85, with a comparison between Fox, Burke, and Townshend; ERSKINE, *Preface to Speeches;* BROUGHAM, *Statesmen*, i. 236; *Quarterly Review*, art. by Frere, October 1810; *Early Life*, p. 331).

In June Fox was in Paris with his father; in November he was supping with Lauzun at the Clob à l'Anglaise, and he returned to England about the middle of January 1771. Much as he loved Paris, he was no favourite with Mme. du Deffand, who described him as 'hard, bold, and ready;' he did not, she complained, put his mind to hers, and cared only for play and politics (*Lettre*, 13 Jan. 1771, ii. 139. See also a somewhat similar character of him by Mme. Neckar, who in 1777 spoke of him as knowing everything, and as cold and cynical, GIBBON, *Miscell. Works*, ii. 194). Of the two she preferred Richard Fitzpatrick [q. v.], Fox's connection by marriage, and his constant companion, who at this time shared the lodgings in Piccadilly where Fox lived when his father was absent from Holland House. After joining the administration Fox took a prominent part in several unpopular measures, and especially in the attempt to restrain the press. When on 6 Dec. a committee on the press laws was moved for, he opposed the motion, and jeered the opposition for their declaration that they wished to 'satisfy the

people.' Where, he asked, was he to look for the complaints of the people? he refused to recognise the people apart from the majority of the house, their legal representatives (*Speeches*, i. 5). He took the same line on 25 March 1771, when urging the committal of Alderman Oliver for discharging the printers apprehended by the officers of the house. His action in this affair rendered him exceedingly unpopular, and on the 27th he and his brother were attacked by a mob as they drove down to the house, and he was rolled in the mud. Zealous for privilege of every kind, he gave much satisfaction to his party 'by the great talents he exerted' in opposing the *Nullum Tempus* Bill. Junius had hitherto virtually left him alone, but his opposition to the popular cause of the Duke of Portland called forth a sharp rebuke in the 'Public Advertiser' of 4 March, signed 'Ulysses.' Fox wished to challenge the writer, but was unable to identify him (*Life of Sir P. Francis*, i. 255). A letter of Junius in October provoked an answer signed 'An Old Correspondent,' which was attributed to Fox. A reply appeared signed 'Anti-Fox,' in which the writer warns 'my pretty black boy' that if provoked Junius might cease to spare Lord Holland and his family (*Letters of Junius*, ii. 384). His contempt for the wishes of the people provoked a caricature entitled 'The Death of the Foxes' in the 'Oxford Magazine' of February 1770. In this he appears with his father and brother, and his corpulence is ridiculed. Another caricature in the same magazine in December 1773 represents him as picking his father's pocket, in reference to his gambling debts (Wright).

On 6 Feb. 1772 Fox spoke against the clerical petition for relief from subscription to the articles, though he condemned the custom of requiring subscription from lads at the universities. He prepared himself for his defence of the church 'by passing twenty-two hours in the pious exercise of hazard,' losing during that time 11,000*l.* (Gibbon, *Miscellaneous Works*, ii. 74). A twelvemonth later he supported a motion for a committee on the subject of subscription, and further showed that, in spite of his zeal for privilege, he was not to be reckoned among those who were content to forward the king's wishes on all points, for he acted as teller for a bill for the relief of protestant dissenters; the king declared that 'his conduct could not be attributed to conscience, but to his aversion to all restraints' (*Speeches*, i. 17; *George III, Letters to Lord North*, i. 89; this letter, dated 1772, seems to belong to 1773; comp. *Parl. Hist.* xvii. 758). On 20 Feb. 1772 he resigned office. Although he had some private grounds of dissatisfaction with North (*Memorials*, i. 73; *Last Journals*, i. 23), the chief cause of his resignation was that he intended to oppose the Royal Marriage Bill. The circumstances of his parents' marriage rendered him jealous of all needless restrictions on marriage; he had already obtained leave to bring in a bill to amend the marriage act, and he chose to sacrifice office rather than assent to the restrictions that the king was bent on placing on the marriages of his house. North was terrified by the report of his intended resignation, and withdrew one of the most objectionable clauses of the bill. Fox joined Conway and Burke in opposing the bill, and was 'universally allowed to have seized the just point of argument throughout with amazing rapidity and clearness' (*ib.* p. 59). At least as early as 1766 he had become acquainted with Burke, and had learnt to respect his opinion (*Memorials*, i. 26), and this temporary co-operation with him can scarcely have been without some effect on his later career. Fox introduced his own marriage bill on 7 April, having that morning, after a night spent in drinking, returned from Newmarket, where he had lost heavily; he spoke with effect, but took no more trouble about the bill, which was thrown out at a later stage. In December he re-entered the administration as a junior lord of the treasury. Although Clive had been absolved by parliament, Fox took the opportunity of a debate on the affairs of India in June 1773 to attack him with unsparing vehemence. He recommenced his assaults on the press. In a debate he had raised on this subject on 16 Feb. 1774 he rebuked T. Townshend for coupling the name of Johnson with that of Shebbeare (*Speeches*, i. 25). Johnson never forgot his warm defence (Boswell, *Life*, iv. 315). Fox had lately been elected a member of the club; he was generally silent when Johnson was present (*ib.* 179). He was naturally shy, but when in the society of those with whom he felt at ease would 'talk on for ever with all the openness and simplicity of a child' (Rogers, *Table-talk*, p. 75); his conversation was always easy and full of anecdote. Office exercised no restraint upon him. He forced North against his will to persist in a proposal that the printer Woodfall should be committed to the Gatehouse for printing a letter containing charges against the speaker. The minister was defeated, and the king, who already disliked Fox for the part he had taken against the Royal Marriage Bill, and in support of the relief bill of the year before, was furious at his presumption. 'That young man,' he wrote, 'has so thoroughly cast off every principle of common honour and honesty that he must soon become as con-

temptible as he is odious' (*George III, Letters to North*, i. 170). North was reluctantly compelled to inform him on the 24th that the king had dismissed him from office. Meanwhile his money difficulties had come to a crisis. For four years he had played constantly and for high stakes, and his losses were very heavy. Although his horses were generally beaten on the turf, his bets were judicious, and in 1772 he won 16,000*l.* on a single race. Nor was he a loser in games that required skill, such as whist and picquet. He was ruined by his losses at hazard, and it seems tolerably certain that the 'immoderate, constant, and unparalleled advantages' gained over him at the gaming-table were the result of unfair play (*Memorials*, i. 91). In order to pay his gambling debts he had recourse to Jewish money-lenders, and, always light-hearted, used to call the room where these men waited for him his 'Jerusalem chamber.' Friends, and especially Lord Carlisle, paid large annuities on his behalf. In the summer of 1773 his difficulties induced him to put faith in an adventuress who promised to procure him a wife with 80,000*l.* In that year the wife of his elder brother bore a son, and the money-lenders refused to give him further credit. 'My brother Ste's son,' he said, 'is a second Messiah, born for the destruction of the Jews' (Gibbon, *Miscell. Works*, ii. 132). He thought of reading for the bar, in the hope of retrieving his fortune by professional industry. Lord Holland paid his debts in the winter of 1773–4, at a cost of 140,000*l.* He did not give up the habit of gambling (*Last Journals*, i. 7, 283; Wraxall, *Memoirs*, ii. 9; *Early Life*, pp. 478–92). In the course of 1774 Fox lost his father, mother, and elder brother. He received King's Gate, near Margate, from his father, and on his brother's death succeeded to the Irish clerkship of the pells, which was worth 2,000*l.* a year for life; he shortly afterwards sold both the house and the clerkship (Wraxall, *Memoirs*, ii. 8).

At the time of Fox's dismissal the dispute with the American colonies had reached a critical stage; the tea riot in Boston took place in December 1773, and Gage landed in May 1774 to put in force the Boston Port Bill. Fox now began to act with the Rockingham party; he carried on a constant opposition to the war, and his speeches, hitherto occasional and for the most part misdirected, were during this period the most effective expositions of the policy of the Rockingham whigs. His jealousy for the rights of parliament, hitherto exhibited in unworthy measures against the liberty of the press, now took a nobler turn, and on 24 March he declared that the quarrel with Massachusetts was with the parliament not with the crown, and that it therefore belonged to parliament to decide on the restoration of the port of Boston (*Speeches*, i. 27). On 19 April he voted for the repeal of the tea duty, declaring that the tax was a mere assertion of a right which would force the colonists 'into open rebellion' (*ib.* p. 28). It is said that in December an attempt was made to negotiate between Fox and North, but that Fox's demands were too high (*Last Journals*, i. 437). Fox upheld Burke, on 23 Jan. 1775, in complaining of the disregard shown to the merchants' petition, and pointed out that Gage's troops were in a ridiculous position. He made a violent attack on North on the 27th, and when the minister complained that Fox and Burke were threatening him, declared that he would join Burke in bringing him to answer for his conduct. In moving an amendment to a ministerial address on 2 Feb. 'he entered into the whole history and argument of the dispute, and made the greatest figure he had yet done in a speech of an hour and twenty minutes' (*ib.* p. 455); 'taking the vast compass of the question' he 'discovered power for regular debate which neither his friends hoped, nor his enemies dreaded' (Gibbon, *Miscell. Works*, ii. 132). On the 20th he exposed the hollowness of North's plan of conciliation, as, according to his ideas, 'carrying two faces on its very first appearance' (*Speeches*, i. 37). The affair at Lexington took place in April. When parliament met on 26 Oct. Fox supported the amendment to the address, censuring the ministers for increasing the discontent in America. The ministers, he said, 'have reason to triumph. Lord Chatham, the king of Prussia, nay, Alexander the Great, never gained more in one campaign than the noble lord has lost—he has lost a whole continent.' The colonists, he admitted, had gone too far, though he denied that they were aiming at independence, they were aiming at freedom, and he urged that they should be placed in the same position as in 1763 (*ib.* i. 49). On 20 Feb. 1776 he moved for a committee on the war, contending that the ministers lacked wisdom and integrity, parliament public spirit, and the commanders either military skill or liberty to carry out what they were sent to do. The motion was lost by 240 to 104. Speaking in support of the amendment to the address on 31 Oct. he denied that it was 'not for the interest of Spain and France to have America independent;' injury to the trade of this free country must be advantageous to old corrupted governments. If, however, the question lay between conquering and abandoning

America, he was for abandoning it; for our advantages from America arose from trade and from relationships with a people of the same ideas and sentiments. They would be cut off by war; while the army in America would oppress the people there, and would be dangerous to liberty at home (*ib.* p. 61). Fox was at this time the animating spirit of the Rockingham party, though he had not as yet avowedly joined it; he brought recruits to it, declared himself 'far from being dismayed by the terrible news from Long Island,' urged perseverance, and tried to dissuade the marquis from secession (*Memoirs of Rockingham*, ii. 297). The king recognised his power; for he wrote to North, saying that he heard that Fox was about to leave for Paris on 16 Nov., and that the minister would do well to press on business in his absence (*Letters to North*, ii. 40). While, however, Fox, according to Gibbon, 'in the conduct of a party' thus 'approved himself equal to the conduct of an empire' (*Miscell. Works*, i. 222), he did not abandon his gaming or rakish life, and was seldom in bed before 5 A.M., or up before 2 P.M. (*Last Journals*, ii. 4). He went to Paris with Fitzpatrick, played high there, and returned to England about the middle of January 1777 (MME. DU DEFFAND, iii. 207, 218).

When the Rockingham party seceded from parliament, Fox still continued to attend, and on 10 Feb. opposed the suspension of the Habeas Corpus Act. In the summer he made a tour in Ireland with Lord John Townshend, met Grattan at Lord Charlemont's, and formed a friendship with him, and was much fêted at Dublin (*Memorials*, i. 156). While in Ireland he received a letter from Burke, exhorting him to lay his 'foundations deep in public opinion,' and expressing the writer's wish that he would avowedly join the Rockingham party (BURKE, *Works*, ix. 148). On the meeting of parliament in November he delivered a 'bitter philippic on Lord George Germaine,' describing him as 'that inauspicious and ill-omened character, whose arrogance and presumption, whose ignorance and inability,' had damaged the country. 'Charles,' Lord North said, for in spite of political differences they were on friendly terms, 'I am glad you did not fall on me to-day, for you was in full feather' (*Memorials*, i. 159). When Germaine confirmed the news of the disaster at Saratoga, Fox renewed his attack with great vehemence, and expressed his hope of seeing Germaine 'brought to a second trial' (*Last Journals*, ii. 170). In moving for papers with reference to the surrender at Saratoga, Fox, in January 1778, compared the reign to that of James II. Luttrell said that he was talking treason, which he denied. The 'Morning Post,' the paper of the court party, taunted him with not challenging Luttrell. Its tone gave rise to a suspicion that there was a scheme to get rid of Fox by provoking a duel. Luttrell complained of the tone of the paper, said he had been misrepresented, and threatened to have the gallery cleared. Fox, so greatly had he changed his ground as regards press matters, asserted that the 'public had a right to know what passed in parliament' (*Speeches*, i. 101). On 2 Feb. he made a motion on the state of the nation, and reviewed the whole conduct of the ministers in a speech of two hours and forty minutes. His speech was not answered, and the motion was rejected by 259 to 165, which was considered a very good division for the opposition (*ib.* pp. 102–11). The treaty between France and the revolted colonies was signed 6 Feb., and on the 17th Fox, while in the main approving North's new scheme for conciliation, asked 'what punishment would be sufficient for those who adjourned parliament in order to make a proposition of concession, and then had neglected to do it until France had concluded a treaty with the independent states of America' (*ib.* p. 117). Negotiations were opened in March to induce Fox to join the administration. Fox is reported to have said 'that except with Lord G. Germaine he could act with the present ministers; but he disavowed every possibility of accepting singly and alone.' This report has been discredited (*Memorials*, i. 181, *note* by Lord Russell). He had not yet made 'engagements to any set of men,' but felt bound in honour to the Rockingham party (*ib.* p. 170). As, however, he seems on 31 May to have thought that a 'compromise ought to be made' (*Memoirs of Rockingham*, ii. 354), the report does not seem incredible. Fox evidently thought it possible that the king would sanction a change of policy, and a considerable change in the administration; while the king only contemplated reinforcing the existing administration by the admission of two or three men of ability (LEWIS, *Administrations*, p. 14; STANHOPE, *History*, vi. 222–6). Soon after this Fox definitely attached himself to the Rockingham party. He still thought a coalition possible, and on 24 Jan. 1779 urged it on Rockingham as an opportunity of restoring the whig party to power. His uncle, the Duke of Richmond, pointed out his mistake, insisted that the negotiations then afoot meant simply 'an offer of places without power,' and exhorted him to be patient and steadfast (*Memoirs of Rockingham*, ii. 371; *Memorials*, i. 213). He followed this advice. Meanwhile he had not abated the vehemence of his opposition. In

the debate on the address in November 1778 he criticised the naval arrangements, and advocated the withdrawal of troops from America and the prosecution of the war against France. 'America,' he said, 'must be conquered in France; France can never be conquered in America,' and he declared that the war of the Americans was a 'war of passion,' the war of France a 'war of interest' (*Speeches*, i. 131–8). After Christmas he attacked the admiralty, which was wretchedly mismanaged by Lord Sandwich, and on 3 March moved a vote of censure on the ground that when Keppel had been sent to prevent a junction of two French squadrons the previous June he had only twenty ships, though there were twenty-seven ships of the line in the Brest waters, and five more nearly ready for sea. The motion was lost by 204 to 170, an unusually large minority (*ib.* pp. 140–60). He warmly espoused the cause of Keppel against Palliser and Sandwich with reference to the engagement off Ushant. When the news of Keppel's acquittal reached London at 3 A.M. on 11 Feb., he and some of his friends were drinking at Almack's; they sallied out into the streets, and one of the party is said to have incited the mob to break Lord G. Germaine's windows (*Last Journals*, ii. 343).

By this time it had become abundantly evident that the king's determination to carry on the war was at the bottom of the resistance offered by North and the majority of the commons to the policy of the opposition. Accordingly, on 25 Nov., at the opening of the session, Fox referred to the unconstitutional character of the doctrine that the king might be his own minister, spoke of the punishments that befell Charles I and James II, and compared the king and his reign to Henry VI and the period of his losses in France. He also made a violent attack on Adam. This led to a duel on the 29th, in which Fox was slightly wounded [see under ADAM, WILLIAM]. He was now the 'idol of the people.' On 2 Feb. 1780 he took the chair at a great meeting in Westminster Hall, where a petition was adopted praying the commons to reform abuses in the public expenditure. At this meeting he was received as candidate for the city of Westminster at the approaching election. At another meeting of the same sort on 5 April he declared for yearly parliaments and an additional hundred knights of the shire, and when a motion was brought forward on 8 May for triennial parliaments upheld it on the ground that it would lessen the influence of the crown, to which he traced all the misfortunes of the country (*Speeches*, i. 276). He took a prominent part in the debates on economical reform [see under BURKE, EDMUND]; on 8 March combated Rigby's theory that the house was not competent to disturb the existing arrangement with the crown, declaring that if this was so there 'was an end of the constitution,' and he would never enter the house again, and insisting that the only way to narrow influence was by the reduction of the civil list (*ib.* p. 224). During the Gordon riots in the first week of June Fox joined a party of young men who kept guard over the Marquis of Rockingham's house in Grosvenor Square, and on the 20th made a fine speech of three hours in favour of relief of the Roman catholics, declaring himself a 'friend to universal toleration.' In July fresh negotiations were set on foot between North and the leaders of the opposition. Rockingham proposed that Fox should be 'considered.' The king objected to Fox on the ground that he advocated shortening the duration of parliaments, but added, 'As to Mr. Fox, if any lucrative, not ministerial, office can be pointed out for him, provided he will support the ministry, I shall have no objection. He never had any principle, and can therefore act as his interest may guide him' (*Memorials*, i. 252). The negotiations failed. While the king's opinion of Fox was harsh, some of the circumstances of his early career, his insubordination in office, and his rapid change from toryism to 'virulent and unqualified opposition to his former chief,' even though he had never defended the quarrel with the American colonies, and though American questions had not become urgent until the time of his secession, certainly gave his enemies some excuse for speaking ill of him, while his dissipated life deprived him of the weight that attaches to character (LECKY, *History*, iii. 528). This was the period of his greatest pecuniary embarrassments. In January 1779 he is said to have jestingly asked for a place on the council for India as a means of gaining a livelihood (*Life of Sir P. Francis*, ii. 172). Two years later he won 70,000*l.*, at least so it is said, in partnership with others at hazard, lost it all at Newmarket, and was 30,000*l.* 'worse than nothing' (*Auckland Correspondence*, i. 320). Although he was then lodging in St. James's Street, near the gambling club, where he spent nearly all his spare time, he was often in need of the smallest sums, and on 20 June 1781 his books were sold under a writ of execution (*Memorials*, i. 265). He bore his losses with great equanimity. Immediately after a run of ill-luck that left him penniless he was found quietly reading Herodotus; at other times he would at once fall sound asleep. By 1781 his dissipation is said to have brought

on internal pains, but he used each year to lay in a fresh store of health by spending some weeks in shooting in Norfolk (Wraxall, *Memoirs*, ii. 15, 23; Walpole, *Letters*, viii. 41; but as regards Fox's health compare *Memorials*, i. 264 *n.*) His embarrassments rendered his faithfulness to his party especially praiseworthy; his opposition to the American war was sincere, and the emoluments of office could not tempt him to be false to his principles.

In October 1780 Rodney and Fox were returned for Westminster, the ministerial candidate being defeated by a large majority. During the canvass the whig electors adopted a resolution to defend Fox's safety, as he would probably be made the 'object of such attacks as he had already experienced, and to which every unprincipled partisan of power is invited by the certainty of a reward.' Fox at this time adopted the blue frock-coat and buff waistcoat which are said to have given the whigs their party colours, still commemorated on the cover of the 'Edinburgh Review' (Wraxall, *Memoirs*, ii. 27; the connection is doubtful, and rests on Wraxall's assertion, which, however, is perhaps corroborated by the phrase 'our buff and blue chief,' *Auckland Correspondence*, ii. 369). The appointment of Palliser as governor of Greenwich Hospital provoked Fox to renew his attacks upon him, and on 1 Feb. he spoke severely of the exercise of the royal influence in driving Keppel from the borough of Windsor. This greatly annoyed the king (*Speeches*, i. 295; *Letters to North*, ii. 357). On 7 March he attacked North on finance, pointing out that the minister's proposal to raise twelve millions by annuities and 480,000*l.* by lottery showed utter disregard of the public interest, and that the profit on the loan would be 900,000*l.*, which North would have the power of distributing among his supporters, and which would thus become a means of maintaining a majority; the lottery scheme he considered as injurious to the morals of the people. When pursuing this subject on 30 May he made a violent attack on North, personating the minister at his levee as inducing members to vote for the continuance of the war by representing that he had 900,000*l.* to distribute (*Speeches*, i. 316, 364; Wraxall, *Memoirs*, i. 98). On 15 June he carried the commitment of a bill to amend the marriage act, making a speech of remarkable power, in which he compared the results of lawful and unlawful union (*Speeches*, i. 413). When parliament met on 27 Nov. news had been received of the surrender of Yorktown. Fox moved an amendment to the address, and, angered by a remark that the house had heard with impatience the narratives of the American disasters, declared that the ministers 'must by the aroused indignation and vengeance of an injured and undone people hear of them at the tribunal of justice and expiate them on the public scaffold;' he exposed the wretched condition of the navy, and appealed to the house not to go on with the war. His amendment was lost by 218 to 129 (*ib.* pp. 427, 436). During January and February 1782 he continued his attacks on the maladministration of the navy, and the majority rapidly decreased. On 8 March Adam taunted him with looking outside the house for the wishes of the people, especially as regards the duration of parliaments. In reply Fox made a sort of confession of the principles he would follow if the ministry was overthrown; he spoke of the corrupt state of the house, and declared that it ought to be made to represent the people, but that it would be of little use to shorten parliaments unless the influence of the crown was abated; he desired an administration formed on the broadest basis (*ib.* ii. 40; *Parl. Hist.* xxii. 1136; Wraxall, *Memoirs*, ii. 222). North resigned on the 20th.

On the 25th Fox took office as foreign secretary in Lord Rockingham's administration. His appointment was immensely popular (he appears in the caricature 'The Captive Prince' as the ruler of the mob). As minister he was 'indefatigable,' and for the time wholly gave up play (Walpole, *Letters*, viii. 217; *Memorials*, i. 320 *n.*) He was not satisfied with the composition of the ministry; it consisted, he said, 'of two parts, one belonging to the king, the other to the public;' the king's part was led by Shelburne, the other secretary, and it soon became evident that he and Fox regarded each other with the distrust and jealousy natural to men who are forced by circumstances to act together while they are rivals and enemies at heart, as well as with an intense personal dislike' (*ib.* pp. 314, 316; Lecky, *History*, iv. 216). On 17 May Fox brought in the bill for the repeal of the declaratory act of George I and for other concessions to Ireland. He had already, on 6 Dec. 1779, expressed in parliament his approval of the Irish association, and of 'the determination that in the *dernier ressort* flew to arms to obtain deliverance' (*Speeches*, i. 221). He now said that he 'would rather see Ireland totally separated from the crown of England than kept in obedience by mere force.' In acceding to the four demands of the Irish he was anxious 'to meet Ireland on her own terms,' and contemplated a formal treaty which should regulate the relationship between the two

kingdoms. Finally, he praised the moderation of the volunteers (*ib.* ii. 64). He supported Pitt's motion for parliamentary reform on the ground that it gave power to those who had a stake in the country (*ib.* p. 67). In his special department he desired to counterbalance the power of France by alliances with Russia and Prussia, and in order to satisfy Russia made offers to Holland on the basis of the 'armed neutrality' (Malmesbury, *Diaries*, i. 497–517; *Memorials*, iii. 300; *Life*, i. 299). The discord between the two secretaries increased (*Grafton MSS.*, quoted Lecky, *History*, iv. 224), and came to a crisis about the negotiations for peace. Fox desired that the independence of America should be acknowledged unconditionally, and not as part of the joint treaty with America and France. Shelburne preferred to receive the acknowledgment for the joint treaty, and use it as a set-off to claims for territory. The treaty with France belonged to Fox's department, negotiations with the American colonies to Shelburne's. A merchant named Oswald was employed, first informally by Shelburne, and then by the cabinet, to negotiate with Franklin at Paris. Oswald was unfit for his work, and encouraged Franklin to expect large concessions, embodied in a paper which Shelburne concealed from Fox. On 23 May the cabinet came round to Fox's ideas, and authorised Grenville, Fox's envoy to Vergennes, 'to propose the independency of America in the first instance' (*Memorials*, i. 357). Fox contended that, as America was thus recognised as independent, negotiations belonged for the future to him as foreign minister, while Shelburne claimed them as secretary for the colonies (*ib.* p. 439). The king agreed with Shelburne, for he desired that Oswald might be a 'check' on Fox (*Life of Shelburne*, iii. 184). Fox was outvoted in the cabinet, and Oswald was sent back to Paris. When Oswald returned, Grenville, who had been negotiating with Franklin, found that Franklin became reserved; he complained to Fox and told him of the private paper, for Oswald informed him of it. Fox was indignant at Shelburne's duplicity, and demanded Oswald's recall. The majority of the cabinet, however, decided to grant him full powers. On 30 June Fox desired that the independence of America should be unconditionally acknowledged, which would have put the whole negotiations into his hands. Shelburne declared that the instructions of 23 May only indicated a recognition that might be withdrawn in case other negotiations failed; he was supported by the majority of the cabinet, and Fox announced his intention of resigning (*ib.* p. 218; *Memorials*, i. 434–9; Franklin, *Works*, ix. 335; Lewis, *Administrations*, pp. 31–50; Lecky, *History*, iv. 223–35, where this intricate subject is admirably elucidated).

Fox's resignation was delayed, for Rockingham was on his deathbed, and died the next day. Fox advised the king to send for one of the Rockingham party, and wished for the appointment of the Duke of Portland. The king preferred Shelburne, and Fox, Lord John Cavendish, 'with Burke, Sheridan, and some others not in the cabinet, resigned.' Fox's resignation broke up the Rockingham party. He has been much blamed for it (*Memorials*, i. 472); but the king knew that it would be impossible for him to work with Shelburne (*Life of Shelburne*, iii. 220), Burke advised him not to try it (*Memorials*, i. 457), and Elliot thought resignation necessary to his credit (*Life of Sir G. Elliot*, i. 80). He defended his resignation on the grounds that he felt general want of confidence, that Rockingham's 'system' had been abandoned, and that, while he maintained that the acknowledgment of American independence should be unconditional, Shelburne wished to make it the price of peace (*Speeches*, ii. 73, 97). Considering the differences between him and Shelburne on this subject, and, indeed, on other matters, and the fact that if he had remained in office he would always have been in a minority in the cabinet, his resignation appears justified. His loss of office was made the subject of three famous caricatures, one by James Sayer entitled 'Paradise Lost,' the other two by J. Gillray, who represents him in one as in the envious mood of Milton's Satan, and in the other, 'Guy Vaux and Judas Iscariot,' as wrangling with Shelburne (Wright). His party could now count on ninety votes, and he held the balance between the supporters of the minority and the party of North. A design was at once formed to bring about a coalition between Fox and North (*Auckland Correspondence*, i. 9, 28). Political sympathy dictated a union between the Foxites and the ministerial party; personal dislike prevented it. In February an attempt was made to induce Fox to come to terms with the Shelburne whigs. He refused to enter any administration of which Shelburne was the head. On the 17th his coalition with North became patent, and on the 21st the two combined parties defeated the ministry on a motion concerning the peace. The coalition with North forcibly illustrates Fox's levity and indiscretion; he defended it on the plea that quarrels should be short, friendships abiding; but his differences with North were not personal, they were matters of political

principle. He declared that the cause of quarrel, the American war, had passed, and that there was therefore no reason why he should not act with North. But his late censures on North had not been confined to the minister's persistence in the war, he had attacked North's character as a statesman, had maintained that he was a bad and corrupt minister, and had threatened him with impeachment. Besides, North was, and remained, a tory, while Fox had embraced the principles of the Rockingham whigs. Fox himself declared that nothing could justify the junction but success; he hoped that it would lead to the establishment of a strong administration which would be able to resist the intrigues of the crown; the king was to be treated with respect, but was to have only the semblance of power, and there was to be no government by departments (*Memorials*, ii. 38, iv. 40, 102). The coalition ruined the whigs, disgusted the nation, and was overthrown by the king. George struggled hard against it; he hated Fox not merely for political reasons, but because he believed that he encouraged the Prince of Wales in evil courses, and in unfilial conduct (*ib.* i. 269). The prince was intimate with Fox, and upheld him as a politician, greatly to his father's annoyance. Although the king used every effort to exclude Fox from the administration (*Courts and Cabinets*, i. 169, 172, 213), he was beaten by the coalition, and on 2 April Fox took office as foreign secretary with North and under the headship of the Duke of Portland. He was re-elected for Westminster on the 7th without opposition, though amid some hissing.

The coalition was violently disapproved by the nation; it offended the democratic party equally with the court, and was held up to public ridicule both in print and in caricatures (e.g. by Sayer in the 'Medal' and the 'Mask,' in the 'Drivers of the State-coach' and 'Razor's Levee,' and by Gillray in his double picture, 'The Astonishing Coalition'). As minister Fox was respectful to the king, but he could get no more in return than bare civility, for George smarted under his defeat, and was determined to get rid of his new ministers. In foreign politics Fox tried to follow the line which has already been noticed in the account of his official work during the Rockingham administration; he describes the formation of 'a continental alliance as a balance to the house of Bourbon' as his guiding principle. He was thwarted by the indifference of the king and the unwillingness of Frederic of Prussia. In May he supported Pitt's resolutions for reform of parliament (*Speeches*, ii. 172), while North opposed them. By his persuasion the ministers pledged themselves to obtain a grant of 100,000*l.* a year for the prince. The king proposed 50,000*l.* a year to be taken from his own civil list. On 17 June it seemed likely that the matter would end in the dismissal of the ministers, but it was arranged by the prince himself. Fox acted in this affair rather as a friend to the prince than as a minister of the crown (Wraxall, *Memoirs*, iii. 111). With respect to Ireland he exhorted the lord-lieutenant, Lord Northington, 'not to be swayed in the slightest degree by the armed volunteers' associations;' he considered that the concessions of 1782 'closed the account,' and would have nothing yielded to threats (*Memorials*, ii. 163). The condition of Indian finance, the abuses of the administration, and the conduct of the court of proprietors in retaining Warren Hastings as governor-general of Bengal rendered it necessary to reform the government of India, and on 18 Nov. Fox brought in a bill for that purpose; the conception and the particulars of the bill must be ascribed to Burke, but Fox made the measure his own and recommended it with uncommon power (Nicholls, *Recollections*, i. 55). Although he was conscious that by bringing in this India bill before the ministry was firmly established he was risking his power, he did not hesitate to incur that danger 'when the happiness of so many millions was at stake' (*ib.* p. 219). He exposed the deplorable condition of the company, defended the recall of Hastings, and, as illustrations of the bad government of which he was the principal agent, dwelt on the iniquities of the transactions with Cheyt Sing and the begums of Oude and the Rohilla war. In order to remedy abuses he proposed to constitute a supreme council in England, consisting of seven commissioners, to be named by the legislature, who should hold office for four years and have complete control over government, patronage, and commerce. At the end of their period of office the right of nomination was to vest in the crown. A board of assistant-directors chosen from the largest proprietors was to manage commercial details; these assistants were to be appointed in the first instance for four years by parliament, and vacancies were to be filled up by the proprietors. Provision was made in a second bill for giving security to landowners and for certain other matters (*Speeches*, ii. 194). The first bill was carried in the commons, but the opposition raised a strong feeling against it by representing that it struck at chartered rights and at royal prerogative. All public companies were said to be endangered; the bill was declared to provide opportunities

for corruption, and, above all, the tories represented that it gave the whig majority in the commons the virtual sovereignty of India. Fox was said to be attempting to make himself 'king of Bengal,' and Sayer's fine caricature, 'Carlo Khan's Triumphal Entry into Leadenhall Street,' gave, so he declared, the severest blow to his bill in the public estimation (Wright). The king was easily induced to believe that his prerogative was attacked. As the right of nomination only belonged to the parliament for four years, and the nominees were liable to be removed by the king on address by either house of parliament, the declaration that the bill was an attempt to deprive the sovereign of his rights was certainly exaggerated and was due to party considerations. The king used his personal influence through Lord Temple to secure the rejection of the bill and the defeat of his ministers in the House of Lords on 17 Dec., and the next day Fox and his colleagues were dismissed.

Fox's large majority in the commons made it probable that the king would dissolve the house in order to gain a majority in favour of the new ministry which was formed by Pitt. Fox determined to prevent a dissolution and an appeal to the nation, and was confident that he should be able to force the king to recall the late ministry. The king could not dissolve until the Land Tax Bill had been passed, and the house deferred the third reading and presented an address against dissolution. On 12 Jan. 1784 Fox moved for a committee on the state of the nation, endeavouring to make a dissolution impossible, and declaring that 'it would render gentlemen in some degree accomplices in the guilt of a dissolution without cause, if they suffered the land bill to go out of their hands without taking measures to guard against the evils which might be expected from a dissolution' (*Speeches*, ii. 305). The motion was carried by a majority of thirty-nine. On the 23rd he spoke against, and procured the rejection of, Pitt's East India Bill. He endeavoured to force Pitt to resign by a series of votes of censure and addresses to the crown, and took his stand on the principle that a minister who persisted in retaining office against the wishes of a majority in the commons was guilty of contempt of the opinion of the house. In this long attack on the ministry he committed some grave mistakes; he attempted to restrain the crown from exercising its undoubted right, and he showed that he was unwilling to submit his cause to the judgment of the country. As a matter of tactics he foolishly gave Pitt time to gain a hold upon the constituencies, and he showed a want of political knowledge in staking his success on the stability of his majority in the house. On the 20th the section styled the 'country gentlemen' called for a coalition, and the attempt was renewed on 2 Feb. Fox, while professing that he was not averse to the idea, declared that a junction was impossible, as it could not be founded on principle (*ib.* p. 353). The king and Pitt remained firm, but Fox's majority gradually dwindled. On 20 Feb. an address to the crown was carried by twenty-one; on 1 March Fox moved another address and had a majority of twelve, this sank to nine on a motion to delay the Mutiny Bill on the 5th, and on the 8th a representation on public affairs was only carried by 191 to 190. On the 10th the Mutiny Bill was passed without a division, and on the 25th parliament was dissolved. Thus ended the struggle in which Dr. Johnson said 'Fox divided the kingdom with Cæsar; so that it was a doubt whether the nation should be ruled by the sceptre of George III or the tongue of Fox' (Boswell, *Life of Johnson*, iv. 315). Fox's defeat was caricatured by Sayer in the 'Fall of Phaeton' (Wright).

His popularity had been ruined by the coalition, the India bill, and his attempt to prevent an appeal to the country, and in the general election upwards of 160 members lost their seats, almost all of whom were 'friends of the late administration' (*Annual Register*, 1784–5, xxv. 147). Fox was opposed at Westminster by Sir Cecil Wray. The poll was opened on 1 April and closed on 17 May, when the numbers were—Lord Hood, 6,694; Fox, 6,234; Wray, 5,998. During the whole period the city was a scene of riot. By far the most efficient canvasser for Fox was Georgina, duchess of Devonshire, who was aided by other whig ladies, and was shamefully libelled in the 'Morning Post' and 'Advertiser.' He also received much help from the songs of Captain Morris. No other occasion probably has called forth such a profusion of lampoons and caricatures (Wright, *Caricature History*, p. 387; for squibs and history of the election see under authorities. The most noteworthy caricatures are on Fox's side those attributed to Rowlandson to be found in the 'History of the Election' and elsewhere, the 'Champion of the People,' the 'State Auction,' and the 'Hanoverian Horse and the British Lion,' and against him Gillray's 'Returning from Brooks's'). At the close of the poll the high bailiff granted Wray a scrutiny, and on the meeting of parliament the next day simply reported the numbers, making no return to the writ on pretence of not having finished the scrutiny (*Annual Re-*

gister, xxv. 279). Fox, however, was enabled to take his seat, as he was returned for Kirkwall. On 8 June he spoke on the subject of the scrutiny, arguing that by Grenville's act such questions should not be decided by votes of the house, and that the bailiff had acted on insufficient evidence and had no right to grant a scrutiny to be continued after the writ became returnable (*Speeches*, ii. 451). A struggle on this matter was kept up during two sessions. At last it became evident that there was no chance of unseating Fox, and on 3 March 1785 the high bailiff was ordered to make his return, and Hood and Fox were declared duly elected. All the expenses of the election were paid by Fox's political friends. He was in great difficulties; all his effects were seized, and he was forced to leave his lodgings in St. James's. Shortly before this time he had formed a connection with Elizabeth Bridget Cane, otherwise Armistead or Armstead, a woman of good manners and some education, who is said to have begun life as waiting-woman to Mrs. Abington [q. v.] (*Early Life of Samuel Rogers*, p. 264). She took him to St. Anne's Hill, a house beautifully situated, with about thirty acres of land, near Chertsey in Surrey. Mrs. Armistead, to give her the title invariably used by Fox, appears to have bought this property about 1778 (Brayley, *History of Surrey*, ii. 238). There Fox indulged his tastes for gardening and literature, and thoroughly enjoyed a country life in company with a woman to whom he was sincerely attached, and who devoted herself to promoting his happiness. For some years he stayed in London during the sessions of parliament, and actively though vainly led the opposition. When Pitt brought forward his resolutions regulating the conditions of commerce between Great Britain and Ireland, he condemned them on the grounds that they would injure the mercantile interests of England, and would place Ireland in a position of dependence by imposing uncertain restraints 'at the arbitrary demand of another state' (*Speeches*, iii. 57 sq.) As one of the champions of English commercial interests he received a warm welcome at Manchester in September; this greatly pleased him, for he loved popularity (*Memorials*, ii. 270). In the previous April he expressed his approval of the principle of Pitt's motion for parliamentary reform, but objected to the proposal for buying up the borough seats, contending that the franchise was not a property but a trust. The attack on Hastings was begun the next year, and in May appeared Gillray's caricature, 'Political banditti assaulting the Saviour of India,' in which Fox appears attacking Hastings with a dagger. On 2 June Fox made an effective reply to Grenville's defence of Hastings against the charges brought against him by Burke with reference to the Rohilla war, and on the 13th laid before the committee the Benares charge, accusing Hastings of plundering Cheyt Sing, of causing the women taken at Bidgigur to be ill-treated, and of acting tyrannically at Benares; he concluded with a motion of impeachment. Pitt unexpectedly declared that he would vote for the motion, which was carried. Early in 1787 he took part in the debate on the Oude charge. He served on the committee appointed to draw up articles of impeachment, was one of the managers, and urged that Francis should be added to the number. During the progress of the trial, in 1788, he argued on the course of proceedings, opened the first part of the Benares charge in a speech which lasted five hours, and on 23 Dec. 1789 spoke with much force against the abatement of the impeachment by reason of the dissolution of parliament (*Speeches*, iv. 126).

In February 1787 Fox assailed the commercial treaty with France, though it certainly promised to be of great advantage to England. His opposition was based on political grounds. France, he said, was 'the natural political enemy of Great Britain;' she was endeavouring to draw England into 'her scale of the balance of power,' and to prevent it from forming alliances with other states. He advocated the claims of the dissenters to be exempt from disabilities on the score of religion, as he had advocated the cause of the Roman catholics seven years before. On 28 March he supported a motion for the repeal of the Test and Corporation Acts, and when the motion was renewed, on 1 May 1789, expressed his conviction that every country ought to have an established church, and that that church ought to be the church of the majority. He did not think it probable that the church of England would lose that position, but if the majority of the people should ever be for its abolition 'in such a case the abolition ought immediately to follow.' On 2 March following he moved the repeal himself. But the French revolution, and the writings of Priestley and Price, had convinced the house that it was possible that the church might be overthrown in England as it had been overthrown in France; Burke opposed his motion, and it was lost by nearly three to one (*ib.* iii. 315, iv. 1, 55). During 1785 the Prince of Wales often visited St. Anne's Hill in order to rave to Fox and his mistress about his passion for

Mrs. Fitzherbert. In the December of that year Fox, believing that he contemplated marrying that lady, wrote him an able letter pointing out the serious dangers that would arise from such a step. The prince replied that the world would soon see that there never existed any grounds for the reports to which Fox referred, and ten days later, without Fox's knowledge, married Mrs. Fitzherbert privately. On 20 April 1787 a reference was made in a debate to the alleged marriage, and Fox took an early opportunity of denying the report in the strongest terms, adding that he did so 'from direct authority.' His truthfulness is beyond question. A few days later he found out the deceit that had been practised upon him, and for about a year avoided meeting the prince (*Parl. Hist.* xxvi. 1064, 1070; *Memoirs of the Whig Party*, ii. 120–42; *Life of Mrs. Fitzherbert*, i. 28 sq.; *Life*, ii. 177 sq.; *Memorials*, ii. 289 *n.*) In August Fox had some hope of being enabled, by his friends' help, to extricate himself from his money difficulties, and wrote to Fitzpatrick that Coutts was willing to lend him 6,000*l.* (*Memorials*, ii. 290). He was deeply impressed with the evils of the slave trade, and when Pitt brought forward a resolution on the subject in May 1788, declared that the trade should not be regulated but destroyed (*Speeches*, iii. 388). He often urged the abolition of the trade in later years.

In the summer Fox and Mrs. Armistead went abroad. Gibbon, with whom he spent two days at Lausanne in September, writes that 'his powers were blended with the softness and simplicity of a child' (*Miscell.* i. 252, 253, 282). It was rumoured in England at this time that he was about to marry Miss Pulteney, afterwards created Baroness Bath, who married Sir James Murray, and who was in Italy while Fox was there (*Auckland Correspondence*, ii. 212). Fox stayed in Italy longer than he intended, for Mrs. Armistead sprained her ankle (*Life of Sir G. Elliot*, i. 225). During his whole tour he never opened a newspaper except once to see how his bets had been decided at Newmarket, and as he had left no address had no news from England (*ib.* p. 236). In November a messenger from the Duke of Portland found him at Bologna. His party were anxious for his presence, for the king had become insane. After travelling incessantly night and day for nine days he arrived in London on the 24th, suffering in health from his hurried journey (*ib.* p. 240). It at once became evident that the prince, if constituted regent, would dismiss his father's ministers and 'form a Foxite administration' (Lewis). Whatever anger Fox may have felt at the deceit the prince had practised on him, he put it aside and entered into close relations with him, but found to his annoyance that during his absence Sheridan had become prime favourite (*Auckland Correspondence*, ii. 267, 279). Although the prince was distrusted and disliked, and the change of ministers would have been extremely unpopular, Fox, in spite of his whig theories, determined to assert his right to the regency as independent of the will of parliament, and when on 10 Dec. Pitt proposed a committee to search for precedents, on the principle that the appointment of a regent was within the right of parliament, he opposed the motion, declaring that 'the Prince of Wales had as clear, as express a right to assume the reins of government' as in the case of the king's 'natural and perfect demise' (*Speeches*, iii. 401). As Pitt listened to this speech he slapped his thigh and said to a friend: 'I'll unwhig the gentleman for the rest of his life' (*Life of Sheridan*, ii. 38). He made the most of the difference between them. Fox explained that he did not intend to annul the authority of parliament, but held that the royal authority belonged to the prince from the moment of the king's incapacity. Constitutionally, his contention was that as a limited hereditary monarchy had been established as the form of government best suited to the wants of the nation, it would be dangerous to disturb that settlement by vesting the executive in a regent elected by the two houses; and that as parliament had no legislative power apart from the sanction of the crown, it was not competent to elect a regent or impose restrictions on the exercise of the royal power (Lecky, *History*, v. 103–20), for the question really at issue was not a matter of abstract right, but concerned the imposition of restrictions (Lewis). Whatever may be thought of his reasoning, there can be no doubt as to his indiscretion. The ministerial party rejoiced greatly over his errors (*Courts and Cabinets*, ii. 49–54). On the 15th he believed that he and his party would be in power 'in about a fortnight' (*Memorials*, ii. 299). But after much debating Pitt's resolutions were agreed to. During the latter part of the discussions Fox was seriously unwell, and was forced to be at Bath to recruit his health (*Auckland Correspondence*, ii. 261, 267). On 21 Jan. 1789 he made out a list of the intended administration, placing the Duke of Portland at the head, and taking for himself the foreign department and the chairmanship of the India board (*Memorials*, iv. 284), and on 17 Feb. wrote of the regency as about to commence at once, for the bill had been car-

ried in the commons four days before. Two days later the king was pronounced convalescent.

After hearing of the taking of the Bastille, Fox wrote to Fitzpatrick on 30 July 1789: 'How much the greatest event it is that ever happened in the world! and how much the best!' and bade him tell the Duke of Orleans that, if the revolution had the consequences he expected, his dislike of French connections for this country would be at an end (*ib.* ii. 361). During the succeeding period he advocated the revolutionary cause in the same spirit of vehement partisanship that he had exhibited during the American war; indeed 'there was no end to his indiscretions' (*Auckland Correspondence*, ii. 387). When opposing the army estimates on 5 Feb. following, he praised the French army for taking part against the crown, and for showing that 'in becoming soldiers they did not cease to be citizens.' In replying to Burke on the 9th he protested that he was no friend to democracy; he upheld a mixed form of government, but he applauded the French soldiers for disobeying their leaders and joining the people in a struggle for liberty, and, while he deplored bloodshed, considered that the severe tyranny of the old régime should cause the excesses of the revolutionists to be regarded with compassion [see under BURKE, EDMUND]. He opposed the foreign policy of Pitt during the war between Russia and the Porte, arguing in March 1791 that the Turks were in fault, and were, he suspected, set on by Great Britain, that Catherine's terms were moderate, and that it was mistaken to strive to compel her to restore Oczakoff and accept conditions of the *status quo ante*; for the advance of Russia in the south could never be prejudicial to English interests. The czarina affected a romantic attachment for Fox, and sent to England for his bust, in order to place it between the busts of Demosthenes and Cicero (*Malmesbury Correspondence*, i. 325 *n.*; COLCHESTER, *Diary*, i. 18). His conduct as regards the visit of Sir Robert Adair [q. v.] to Russia was declared by Burke to have 'frustrated the king's minister' (BURKE, *Works*, vii. 227). While Burke's accusation was untrue, Fox certainly appears to have treated foreign politics at this period mainly as an instrument of party. When Oczakoff was yielded to Russia by the treaty of Jassy (January 1792), he taunted Pitt in a sarcastic and witty speech for having lowered his tone. He opposed the Quebec Government Bill, objecting to the provisions for the duration of the Canadian parliaments, the reserves for the clergy, and the institution of an hereditary nobility to sit in the council. The references he made to French politics in the course of the debates on this subject widened the breach between him and Burke, and on 6 May their old friendship and their political alliance was finally broken by public declaration in the commons [see under BURKE]. On the 20th Fox brought forward his Libel Bill, which was carried in the commons without opposition, and became law the next year. This act, which is declaratory, maintained the rights of juries, and secured to the subject a fair trial by his peers (MAY, *Const. Hist.* ii. 263). During the summer of 1792 some of the followers of Fox who disapproved of his sympathy with the revolution, and feared the total break-up of their party, engaged in a scheme with the Duke of Portland for a coalition with Pitt. Fox declared himself 'a friend to coalition,' and Pitt professed to be favourable to the idea. As, however, Fox objected to serve under Pitt, though it is possible that he might have been brought to do so, and as Pitt held that after Fox's declarations relative to the revolution it would be impossible for him to go 'at once' into the foreign department, the negotiations, which lasted about seven weeks, virtually ended by 30 July (MALMESBURY, ii. 453–72; *Life of Sir G. Elliot*, ii. 43, 53). Fox found some excuse for the revolutionary outbreak of 10 Aug., but not a shadow for the massacre of September (*Memorials*, ii. 368, 371); he was indignant at the Duke of Brunswick's proclamation and the invasion of France, and declared that no 'public event, not excepting Saratoga and Yorktown,' had so pleased him as the retreat of the Germans (*ib.* p. 372). He was now rapidly losing the confidence of a large section of his party, who took the Duke of Portland as their head. In the course of the winter Portland, Lord Fitzwilliam, Windham, Sir G. Elliot, T. Grenville, and many others separated themselves from him and gave their support to Pitt. He felt their secession deeply. Nor was he in full sympathy with Grey and others who joined the Association of the Friends of the People, for he considered it an inopportune time for pressing parliamentary reform, and was indeed never especially eager in the cause (MALMESBURY, ii. 482 sq.; *Life of Elliot*, ii. 82; *Memorials*, iii. 20, iv. 292). On 13 Dec. he moved an amendment to the address, mocking at the reason given in the king's speech for embodying the militia, which was declared to be rendered necessary by the spirit of disorder shown in acts of insurrection; instead of trying to suppress opinion it would, he said, be better to redress grievances. He was in a minority of 50 against 290; the larger number of his party had left him, and he was

a 'head forsaken and alone' (*Auckland Correspondence*, ii. 498).

On 1 Feb. 1793 Fox opposed Pitt's address to the crown, pledging the house to resist the aggrandisement of France. The position that he took with regard to the war then imminent was that it was an unjustifiable attempt to interfere with the internal affairs of another nation, that the ministers were taking advantage of the opening of the Scheldt to press on the war, that they should have asked for reparation for the decree of 19 Nov., and that their demand that the French troops should be withdrawn from the Austrian Netherlands was insolent; in short that they were seizing on excesses to begin what would be a 'war of opinion' (*Speeches*, v. 16). After war was declared, he moved on the 18th a series of resolutions condemning the policy of the ministers, and was defeated by 44 to 270. His conduct brought him much unpopularity, and he was attacked by Gillray in some bitter caricatures; in 1791 he was represented in the 'Hopes of the Party' as beheading the king; he is learning to fire in 'Patriots amusing themselves,' 1792, and is in sans-culotte dress in a drawing of 1793. To Grey's motion for reform he gave on 7 May a general support, and in the course of his speech said some things that, considering the special needs of the time, were violent and unstatesmanlike (*ib.* p. 115). Some trials and sentences for sedition deeply moved his indignation. He was in a small minority in moving an amendment to the address recommending peace in January 1794. Before the opening of parliament the more important of his former allies formally signified their intention of supporting the ministers. He wrote to his nephew, Lord Holland, on 9 March that if he could have done it with honour he should best have liked to retire from politics altogether (*Memorials*, iii. 65). Pitt's plan of subsidising Prussia to prevent its threatened defection drew forth an able and sarcastic speech from him on 30 April (*Speeches*, v. 261), and a month later he made another attack on the policy of the ministers, both as regards the grounds of the war and the mode in which it was prosecuted (*ib.* p. 307). Although separated from his former allies, unpopular with a large part of the nation, and in a hopeless minority in parliament, Fox was cheerful and unsoured. There was nothing small in his nature, and he felt no envy; he understood the delight of literary leisure, and enjoyed it thoroughly as far he could get it. During this period his letters to his nephew, whom he loved as a son, and who was then abroad, are full of the pleasure he derived from the society of Mrs. Armistead, the fine weather, and the beauties of St. Anne's Hill, of the pictures that pleased him most in Italy, and of his reading. He would have Lord Holland take note in the Pitti of Titian's 'Paul III, the finest portrait in the world.' Titian's masterpiece he holds to be his 'Peter Martyr' at Venice, and he speaks of his delight in the pictures of Guercino at Cento, and so on. Besides reading the 'Iliad' and the 'Odyssey,' as he did constantly, he was studying Spanish literature. He was at last fairly at ease about money, for in 1793 his friends subscribed 70,000*l.* to pay his debts and buy him an annuity (*Memorials*, iii. 40; *Life of P. Francis*, ii. 443). On 28 Sept. 1795 he married his mistress at Wytton, Huntingdonshire, but kept the fact of his marriage secret until 1802 (*Life*, iii. 78; Brayley, *History of Surrey*, ii. 240). He continued his opposition to the war in 1795, and, regarding the Treason and Sedition Bills brought forward in November as a deathblow to the constitution, declared in the house that if such bills were vigorously enforced, he should advise the people 'that their obedience was no longer a question of moral obligation and duty, but of precedence' (*Speeches*, vi. 31). This remark was severely reprobated. In moving an address on the conduct of the war on 10 May 1796, he maintained that Austria and Prussia would not have moved in 1792 against the will of England, and that after the treaty of Pilnitz England should have taken a neutral position and become the moderator of peace; that the war had been conducted without any fixed aim, it was neither wholly for the restoration of the French monarchy nor wholly for English interests, and that it had caused the country to leave Poland to its fate. He was in a minority of 42 to 206. In May 1797 he censured the measures adopted to put an end to the mutiny at Spithead; his censure has been pronounced just (Russell), but it is impossible to agree with this opinion; indeed the line he took on this occasion, and his attack on the government the next month with reference to the mutiny at the Nore, seem to prove that he regarded the difficulties of the country mainly as opportunities for attempting to win a party triumph. To this year belongs Isaac Cruikshank's [q. v.] caricature of Fox as the 'Watchman of the State.' On 26 May he supported Grey's motion for reform, declaring himself in favour of household suffrage in boroughs (*Speeches*, vi. 339). On the close of the session he and several of his friends, without pledging themselves to a systematic secession, ceased to attend parliament.

For more than five years Fox seldom ap-

peared in parliament. During this period he led a quiet and regular life, spending much of his time in reading. He carried on a correspondence (1796–1801) with the famous Greek scholar, Gilbert Wakefield, and his letters show that he not only loved classical literature, but took a deep interest in the niceties of scholarship. The masterpieces of the greatest Latin, Greek, French, Italian, and Spanish authors were his constant companions. The four finest compositions of the century were, he said, the 'Isacco' of Metastasio, Pope's 'Eloisa,' Voltaire's 'Zaire,' and Gray's 'Elegy.' Burnet he held to be a master of historical style; he delighted in Dryden's works, and thought of editing them; Milton's prose he could not endure, and he did not admire Wordsworth. He read Homer through every year, enjoying the 'Odyssey' more than the 'Iliad,' though admitting that it was not so fine a work. Euripides he preferred to Sophocles. 'I should never finish,' he wrote, 'if I let myself go upon Euripides.' The 'Æneid' he read over and over again, dwelling with special pleasure on the pathetic passages (*Memorials*, iii. passim; *Table-talk of S. Rogers*, pp. 89–93). He began his 'History of the Revolution of 1688' in 1797: he made very slow progress with it, writing, Sydney Smith said, 'drop by drop.' A dinner of the Whig Club was held at the Crown and Anchor tavern on 24 Jan. 1798 to celebrate his birthday. At this dinner the Duke of Norfolk gave as a toast 'Our sovereign, the people,' and was in consequence dismissed from his lord-lieutenancy. Fox repeated the toast at a dinner held early in May, and on the 9th his name was erased from the privy council (*Life of Pitt*, iii. 128; Malmesbury, iv. 303). He disliked the proposed Irish union, and thought that a scheme of federation would be preferable (19 Jan. 1799, *Memorials*, iii. 150, 295; Colchester, *Diary*, ii. 39); the ministerial proposal was, he declared, 'an attempt to establish the principles as well as the practice of despotism' (*Life of Grattan*, iv. 435), but 'nothing would induce him to attend the union debates.' In September 1799 he was severely injured in the hand by the bursting of a gun while he was out shooting. He was indignant at Lord Grenville's reply to the overtures in the First Consul's letter of 25 Dec., and in deference to the wishes of his friends attended the debate on it on 3 Feb. 1800. His speech, except at the end, is rather an indictment of the ministers for entering on the war than a condemnation of Grenville's letter (*Speeches*, vi. 420). He was indignant at the sentences passed on Lord Thanet and Wakefield; wrote bitterly of the ministers, declaring that, with them in office, invasion would mean slavery; condemned their Irish policy, disapproved of their proposal to compensate Irish borough-holders, and held that they were wrong in their pretensions as regards the right of searching neutral ships (*Memorials*, iii. 284, 292, 306, 326).

When Addington succeeded Pitt, in February 1801, Fox determined to test the feeling of the house by joining in the debate on Grey's motion on the state of the nation on 25 March. He spoke with much ability on the dispute with the northern powers, the ill-success of the war, and the rights of catholics, warmly vindicated the character of the Irish people, and made a sarcastic reference to the new chancellor of the exchequer (*Speeches*, vi. 423). The motion was rejected, and he declared that he should not attend again that session except to uphold Tooke's claim. The House of Commons, he thought, 'had ceased, and would cease, to be a place of much importance.' He approved of the peace of Amiens, and on 10 Oct., at a dinner at the Shakespeare tavern, exulted in the thought that the peace was glorious to France. 'Ought not glory,' he said, 'to be the reward of such a glorious struggle?' (*Life of Pitt*, iii. 357). On 3 Nov. he criticised the terms of the peace in parliament. He was re-elected for Westminster after a contest in July 1802, and on the 29th set out for a tour in the Netherlands, Holland, and France. While at Paris he had several interviews with Bonaparte. They did not raise his opinion of the First Consul, whom he pronounced to be a 'young man considerably intoxicated with success' (Trotter, *Memoirs*, p. 36; Las Cases, *Journal de l'Empereur*, iv. 171). Much of his time was spent in working at the archives, getting materials for his history. He paid a short visit to Lafayette, and returned to England on 17 Nov. On his return he expressed his conviction that Bonaparte wished for peace, and would do everything in his power to maintain it (*Memorials*, iii. 381, 384). Nevertheless, on 8 March 1803, he found himself forced to support a warlike address. On 24 May, after the declaration of war, he made a speech of three hours' duration in favour of an attempt to restore peace. This speech is universally praised. 'It was calm, subtle, argumentative pleasantry' (*Memoirs of Horner*, i. 221; Malmesbury, iv. 257; *Life of Sidmouth*, ii. 182). He condemned the retention of Malta, but blamed the conduct of France with respect to Switzerland and Holland. Piedmont, he declared, was a part of France; we had no right to complain of France there. In the matter of insults, as distinguished from injuries, he scorned the idea of checking the freedom of

the press, or expelling refugees to please a foreign power. While he allowed that a check should be put on the designs of Bonaparte, he condemned the war as undertaken for British interests, for the retention of Malta (*Speeches*, vi. 485). For Addington he had an unmitigated contempt. Grenville, the leader of the 'new opposition,' wished a union between himself, Fox, and Pitt to turn Addington out, and, as Pitt held aloof, proposed in January 1804 that Fox, the leader of the old opposition, should join with him 'for the purpose of removing the ministry, and forming one on the broadest possible basis' (*Memorials*, iii. 449). Fox agreed, and resumed regular attendance in parliament. After the Easter recess Pitt, without pledging himself to Fox, let him know that in case of a change of ministers he would use earnest endeavours to induce the king to receive him and Grenville (*Courts and Cabinets*, iii. 349); Pitt entered into opposition, and on 30 April Addington was forced to resign.

Pitt submitted a plan of an administration to the king which included the principal men of both the oppositions, and in which Fox was proposed as foreign secretary. The king 'positively proscribed Fox and no one else' (MALMESBURY, iv. 300), and wished it to be known that Fox was 'excluded by his express command' (*Life of Sidmouth*, ii. 288). Meanwhile Fox, who thought it not improbable that the king would take this course, informed both his own friends and the Grenvilles that he hoped that his exclusion would not prevent them from taking office. Both sections declined entering an administration from which he was shut out (MALMESBURY, iv. 321). In the summer he went to Cheltenham for the benefit of his health. He had announced his marriage before going abroad in 1802, and his wife was now received at the houses at which he visited. Mrs. Fox had grown plain and fat, but her 'manners were pleasing and gentlewomanlike.' Fox read much to her, and never wearied of her society. He was extremely anxious that every one should do her honour, and it was said that considerations of this sort weighed too much with him. He enjoyed shopping with her; and Sir Gilbert Elliot marvelled to see them setting off together to buy cheap china, and notes that they were both very economical (*Life of Elliot*, 1805, iii. 361–2; *Life of Sir P. Francis*, ii. 352). On 13 May 1805 Fox made a remarkable speech in introducing a motion founded on the Roman catholic petition, but was defeated by 336 to 124 (*Speeches*, vi. 587). In July, and again in September, Pitt endeavoured to persuade the king to allow him to offer Fox office, but was unsuccessful [see under GEORGE III]. Fox's accession would have secured the adhesion of Lord Grenville. According to his own account he hoped that the scheme would be defeated, for he declared that he would not enter a cabinet of which Pitt was the head. If he was to take office the administration must be changed (*Memorials*, iv. 90–114). When Pitt lay dying, on 21 Jan. 1806, a political meeting was held at Fox's house, but Fox refused to proceed to business. He could not do so, he said, at such a time, adding 'mentem mortalia tangunt' (*Life of Horner*, i. 328). He opposed the motion for public honours to Pitt on the ground that he had not been an 'excellent statesman,' but agreed cheerfully to the payment of his debts.

On Pitt's death the king sent for Lord Grenville, who at once said that the first person he should consult on the formation of an administration would be Fox; the king readily assented (*ib.* p. 331). By the end of the month Fox took office as foreign secretary in Grenville's administration, called 'All the Talents' or the 'Broad-bottomed,' and was caricatured by Gillray in 'Making Decent,' and as a led bear, for he was supposed to be under Grenville's influence. His union with Grenville was not like his coalition with North; there was no difference of principle, for he now recognised the necessity of checking Bonaparte's aggressions, and he had no cause to think ill of his colleague. At the same time he gave way to his old partiality for coalition by bringing into the cabinet Sidmouth, whom he despised, and who was wholly opposed to his principles (*Life of Sidmouth*, ii. 412). Nor was he justified in the part he took in involving the chief criminal judge in party politics by giving cabinet office to Lord Ellenborough, the chief justice, a course which he defended by laying down the maxim that the cabinet is not a body recognised by the constitution (*Parl. Debates*, vi. 308; this maxim was ridiculed by Canning). He agreed to submit any plan for withdrawing the army from the control of the crown, through the commander-in-chief, to the king's approval (*Life of Sidmouth*, ii. 415), and, in deference to the king's known desire, abstained from attempting to forward the claims of the catholics, for which the state of the king's health is some excuse (*ib.* p. 435). George received him graciously, and was turned from his old dislike of him by his minister's respectful and conciliatory manners. On 20 Feb. Fox informed Talleyrand of the offer of a Frenchman to assassinate Napoleon. This led to a correspondence which gave some hope of a treaty between Great Britain and France. Negotiations were

begun but failed. Fox was convinced that the French were 'playing a false game;' he 'insisted that Russia should be made a party to the treaty,' and was stedfastly resolved to do nothing that could alienate our allies (*Life*, iii. 371–7; *Memorials*, iv. 136). Towards the end of May Fox's health became much impaired, but, in spite of increasing weakness, he moved for the abolition of the slave trade on 10 June, declaring that after forty years of political life he should feel that he could retire with contentment if he carried his motion (*Speeches*, vi. 658). A few days later he was forced to give up attendance in parliament. At the end of June his friends suggested that he should accept a peerage. 'I will not,' he said, 'close my politics in that foolish way, as so many have done before me' (*Memoirs of the Whig Party*, i. 249). His disease was found to be dropsy. He was moved from London to the Duke of Devonshire's house at Chiswick, and hoped to go on to St. Anne's, but was unable to do so. During his illness he listened with pleasure to Virgil, Dryden, Johnson's 'Lives of the Poets,' and Crabbe's 'Parish Register.' He was 'no believer in religion;' to content Mrs. Fox he consented to have prayers read, but 'paid little attention to the ceremony' (Lord Holland's account of his death in *Greville Memoirs*, iv. 159, ed. 1888). He died peacefully in the evening of 13 Sept., in his fifty-eighth year, and was buried in Westminster Abbey, close by the grave of Pitt.

Although Fox's private character was deformed by indulgence in vicious pleasures, it was in the eyes of his contemporaries largely redeemed by the sweetness of his disposition, the buoyancy of his spirits, and the unselfishness of his conduct. As a politician he had liberal sentiments, and hated oppression and religious intolerance. He constantly opposed the influence of the crown, and, although he committed many mistakes, and had in George III an opponent of considerable knowledge of kingcraft and immense resources, the struggle between him and the king, as far as the two men were concerned, was after all a drawn game. While his change of politics in 1772–4, though coincident with private pique, must not, considering his age, be held as a proof of irritability, the coalition of 1783 shows that he failed to appreciate the importance of political principles and was ignorant of political science. An immediate access of numerical strength always seemed to him a sure means of attaining a strong and stable government. Although his speeches are full of common sense, he made serious mistakes on some critical occasions, such as were the struggle of 1783–4, and the dispute about the regency in 1788. The line that he took with reference to the war with France, his idea that the Treason and Sedition bills were destructive of the constitution, and his opinion in 1801 that the House of Commons would soon cease to be of any weight, are instances of his want of political insight. The violence of his language constantly stood in his way; in the earlier period of his career it gave him a character for levity; later on it made his coalition with North appear especially reprehensible, and in his latter years afforded fair cause for the bitterness of his opponents. The circumstances of his private life helped to weaken his position in public estimation. He twice brought his followers to the brink of ruin and utterly broke up the whig party. He constantly shocked the feelings of his countrymen, and 'failed signally during a long public life in winning the confidence of the nation' (Lecky, *Hist.* iii. 465 sq.) With the exception of the Libel Bill of 1792, the credit of which must be shared with others, he left comparatively little mark on the history of national progress. Great as his talents were in debate, he was deficient in statesmanship and in some of the qualities most essential to a good party leader. He occasionally wrote verses, and some lines of his are preserved in his memoirs (*Life*, iii. 191). His 'History of the Early Part of the Reign of James II, with an Introductory Chapter,' 4to, was published by Lord Holland in 1808. It ends with the death of the Duke of Monmouth. It is written in a cold, uninteresting style, and represents the chief aim of James to be the establishment of civil despotism rather than the overthrow of the church of England. The appendix contains the transcripts of Barillon's correspondence made during Fox's visit to Paris in 1802. Mrs. Fox continued to reside at St. Anne's Hill after her husband's death, and died there at the age of ninety-two on 8 July 1842 (*Annual Register*, pp. 84, 276). Fox had an illegitimate son, who was deaf and dumb, and died at the age of fifteen; he treated him with much affection (*Table-talk of S. Rogers*, p. 81).

[Earl Russell's Memorials and Correspondence of C. J. Fox, 1853–7, full of information, but awkwardly arranged, and the same writer's Life and Times of C. J. Fox, 1859–66, valuable but dull and with strong whig leanings, cited as Life; Sir G. O. Trevelyan's Early History of C. J. Fox, 1880, interesting though discursive, with some new facts about Fox's gaming, ends at 1774; Fell's Memoirs of Public Life, 1808, poor and now useless; Trotter's Memoirs of the Later Years of C. J. Fox, 1811, by Fox's private secretary, the

first-hand authority for many details of private life from 1802 to 1806, according to S. Rogers 'inaccurate though pleasing,' both epithets seem disputable; a spiteful criticism of Fox's character by Francis in Parkes and Merivale's Life of Sir P. Francis, 1867; Brougham's estimate in his Historical Sketches of Statesmen, I., Knight's Weekly, 1845, is worthy of attention; Lecky's Hist. of England in Eighteenth Cent. vols. iii–vi., 1882–7; Lewis's Administrations, 1864; May's Constitutional History, 1875; Speeches of C. J. Fox, 1815; Walpole's Memoirs of the Reign of Geo. III, 1859, Last Journals, 1859, and Letters, ed. Cunningham, 1880; Wraxall's Historical and Posthumous Memoirs, 1884; Lettres de la Marquise du Deffand, 1810; Letters of Junius, ed. Woodfall, 1878; Donne's Correspondence of Geo. III with Lord North, 1867; Boswell's Life of Johnson, 1807; Gibbon's Miscellaneous Works, ed. Lord Sheffield, 1814; Lord Albemarle's Memoirs of the Marquis of Rockingham, 1852; Duke of Buckingham's Courts and Cabinets of Geo. III, 1853; Fitzmaurice's Life of Shelburne, 1875; Franklin's Works, ed. Sparks, vol. ix. 1840; Nicholls's Recollections of the Reign of Geo. III, 1820. For the Westminster election of 1784: History of the Westminster Election, 1784; Book of the Wars of Westminster, 1784; Oriental Chronicles, 1785; Collection of Squibs in the British Museum, 1784. For caricatures of Fox: Wright's History of Caricature, 1865; and Caricature History of the Georges, 1868. Lord Holland's Memoirs of the Whig Party, 1852; Moore's Life of Sheridan, 1825; Lord Malmesbury's Diaries, 1844; Prior's Life of Burke, 1853; Grattan's Life of Grattan, 1836; Stanhope's Life of Pitt, 1862; Lord Auckland's Journal and Correspondence, 1862; Horner's Memoirs of F. Horner, 1853; Rose's Diaries, 1865; Pellew's Life of Lord Sidmouth, 1847; Lord Colchester's Diary and Correspondence, 1861; Lady Minto's Life of Sir G. Elliot, 1874; Maltby's Samuel Rogers's Table-talk, ed. Dyce, 1887; Clayden's Early Life of S. Rogers, 1887; Princess Liechtenstein's Holland House, 1874, contains, among other matters, notices of the portraits and statues of Fox.] W. H.

FOX, CHARLES RICHARD (1796–1873), numismatist, was the son of Henry Richard Vassall Fox [q. v.], third lord Holland, by Elizabeth, daughter of Richard Vassall, formerly wife of Sir Godfrey Webster, born (in 1796) before their marriage. He served in the navy from 1809 to 1813, and was present at the sieges of Cadiz (1810) and Tarragona (1813). He left the navy and entered the grenadier guards in June 1815. He became colonel in 1837 and general in 1863. He represented Calne and Tavistock in parliament, and was elected for Stroud in 1831. In November 1832 he was appointed surveyor-general of the ordnance, and was afterwards secretary to the master-general of the ordnance. He became equerry to Queen Adelaide in July 1830, and aide-de-camp to William IV in May 1832. He was elected a member of the Dilettanti Society in 1837. At the time of his death he was receiver-general of the duchy of Lancaster, having held the appointment some time.

Fox began coin-collecting early in life, and a journey to Greece and Asia Minor in 1820 stimulated his taste. He obtained many coins from the peasants, and at Priene found several specimens in dry watercourses. In 1851 he acquired one of the collections of Whittall of Smyrna. He also bought at the Pembroke, Thomas, Devonshire, and other sales. In 1840 Burnes gave him the whole of his Bactrian coins. In 1862 his collection consisted of more than ten thousand Greek coins. He published a description of part of it entitled 'Engravings of Unedited or Rare Greek Coins,' with descriptions and plates. Part I. ('Europe') London, 1856, 4to. Part II. ('Asia and Africa'), London, 1862, 4to. The collection was purchased (after his death) in 1873 by the Royal Museum at Berlin. Dr. J. Friedlaender, who published a notice of it in the 'Archäologische Zeitung' for 1873 (pp. 99–103; 'Die Fox'sche Münzsammlung'), declares that this acquisition for the first time enabled the Berlin coin-cabinet to aspire to the rank of the national collections of England and France. The Fox collection consisted of 11,500 Greek coins, among which were 330 in gold, and more than 4,000 in silver. It was remarkable for the rarity of the specimens (not a few being unique), and for the admirable state of preservation throughout (cp. Friedlaender and Von Sallet, *Das königliche Münzkabinet*, 1877, pp. 43–5). Fox died at his house in Addison Road on 13 April 1873, after a long illness. He married, first, on 19 June 1824, Lady Mary Fitzclarence, second daughter of the Duke of Clarence and Mrs. Jordan, a woman of great social ability, who was raised to the rank of a marquis's daughter in May 1831, was for many years state housekeeper of Windsor Castle, and died in 1864; and secondly, in August 1865, Katherine, second daughter of John Maberly, M.P., who survives him. There was no issue of the marriages. Fox's portrait when a midshipman was painted by Sir Martin Archer Shee, and a portrait of him in his sixty-sixth year is prefixed to part i. of his 'Engravings of Unedited Coins.' Fox had a remarkable memory and, though not a savant, much facility in acquiring knowledge. He was a man of great amiability, and a wit without cynicism. He endeavoured to make his house a literary centre, especially of some of the younger archæologists. In politics he called himself 'a movement whig.'

[Times, 16 April 1873, p. 7, col. 6; Michaelis's Ancient Marbles in Great Britain, pp. 64, 165; Fox's Engravings, &c.; information from Reginald Stuart Poole, LL.D.] W. W.

FOX, EBENEZER (*d.* 1886), journalist, was born in England, and practised his profession in the north until he had nearly attained middle age. For several years he was chief reporter on the 'Manchester Guardian.' His account of the great floods at Holmfirth in 1852 was widely quoted. Delicate health induced Fox to emigrate to Australia. In 1862 he went to Dunedin and joined the staff of the 'Otago Daily Times,' being associated with Sir Julius Vogel and B. L. Farjeon, the novelist. When Vogel established the 'Sun,' Fox assisted him. The two friends moved to Auckland, and soon after Vogel joined William Fox's ministry in 1869 as colonial treasurer, Fox became his private secretary. In 1870 he was appointed confidential clerk and secretary to the treasury, which position he held up to his death. For sixteen years he was implicitly trusted by successive ministries. In the columns of the 'New Zealand Times' Fox wrote a series of articles on the denudation of the forests, which attracted much attention. Fox, who was kindly but eccentric in character, died of muscular atrophy at Wellington in January 1886.

[New Zealand Times, 9 Jan. 1886; Phonetic Journal, 20 March 1886.] G. B. S.

FOX, EDWARD (1496?–1538), bishop of Hereford, was born at Dursley in Gloucestershire. He was educated at Eton, whence he proceeded to King's College, Cambridge, the date of his admission being 27 March 1512. According to Lloyd, he was 'wild' in his youth, but his brilliant talents afterwards made him the 'wonder of the university.' The same writer implies that Fox was partly indebted for his advancement as a scholar to his relationship to Richard Foxe [q. v.], bishop of Winchester; but these are statements with respect to which we have no confirmatory evidence. His whole career gives us the impression that he possessed not only great abilities, but also a readiness, tact, and indomitable energy which rendered him especially adapted for difficult negotiations. His early success must, however, be to a great extent attributed to the fact that he obtained the appointment of secretary to Wolsey. At what time this occurred does not appear, but his admission as prebendary of Osbaldwicke in the county of York, which took place 8 Nov. 1527, was probably one of the earliest proofs of the archbishop's favour.

In the early part of 1528 he was sent with Gardiner by Wolsey to Rome, for the purpose of overcoming Clement VII's scruples as to granting a commission and a dispensation with respect to King Henry's marriage with Catherine. They were enjoined especially to represent the dangers that would ensue from a disputed succession, and the likelihood in that event of England declining from obedience to the holy see (*Letters and Papers*, Hen. VIII, ed. Brewer, IV. ii. passim). In a letter (12 May) written to Gardiner on his return, Fox gives a detailed account of his reception at court, together with the report of their mission, which he gave to the king and council, and of the manner in which it was received (Pocock, *Records of the Reformation*, pp. 141–55). On 22 Sept. 1528, being D.D., he was elected provost of King's College, on the recommendation of the king and Wolsey. On the arrival of Campeggio in England in the same year, and his first audience with the king (22 Oct.), Fox made an 'elegant reply' to the address of Florian, the legate's spokesman. It was in the following August (1529) that, being at Waltham in attendance on the king, he held with Cranmer [see Cranmer, Thomas] their historic conversation respecting the legality of the royal marriage. It was Fox who reported Cranmer's observation to Henry, and thus became the means of introducing him to the king, and of bringing about his rapid rise in the royal favour. In October Fox was sent on an embassy to Paris, and in December he was presented to the hospital of Sherburn in the county of Durham. In the following January (1529–30) he appears as intervening at Cambridge for the purpose of putting an end to a controversy which had there arisen between Latimer and the Romanist party, his influence evidently inclining in favour of the former, mainly, it would seem, because Latimer was known to have pronounced in favour of the royal divorce. Fox, however, admits in his letter that Latimer is perhaps 'more vehement than becomes the very evangelist of Christ, and purposely speaks paradoxes to offend and slander people.' In the ensuing month he visited the university along with Stephen Gardiner, in order to wring from the academic body a formal expression of opinion in favour of the divorce. Their object was not accomplished without difficulty, and the means by which it was ultimately brought about cast a slur on the chief agents in the matter. In the following April Fox was sent on a similar errand to Oxford, along with John Longland, bishop of Lincoln, and John Bell, afterwards bishop of Worcester [q. v.] His account of their proceedings, transmitted to the king, is still extant in his own

handwriting (Pocock, *Records*, pp. 291–3). He next went with the same object to Paris; and Reginald Pole, writing to Henry (7 July) and giving some account of the circumstances under which the conclusion of the university there was arrived at, states that the adverse party had used every effort to prevent its being carried, but that Fox (who appears to have been the bearer of his letter) had 'used great prudence and diligence in withstanding them.' In May 1531 he again proceeded to France on the same business. Chapuys, in a letter to the emperor, describes him as an 'habile galant, and one of the boutefeus in this matter of the divorce.' On 26 Sept. the same writer states that Fox has again been sent to Paris, and adds that, in order 'to enable him to do it better, the lady' (Anne Boleyn) 'has given him benefices and the office of almoner.' In December Fox returned to England; and on New Year's day we find the queen presenting him with a piece of arras.

The tact and ability which he showed in these difficult and delicate negotiations led to his frequent employment in other political business. In 1532 he appears as one of the signatories to the treaty with France; and when, at the celebration of high mass, the treaty received the signature of Henry and the French ambassador, Fox, according to Chapuys, made a speech in praise of the alliance, describing it as 'inviolable and eternal' and 'the best means of resisting the Turk.' In April 1533 he was appointed on the commission to conclude a yet stricter 'league and amity' with Francis I, and in 1534 discharged a like function in arranging terms of peace with Scotland. The whole conduct of the divorce transactions appears to have now been mainly in his hands, and Sir George Casale refers to him as the best informed among English statesmen with respect to the negotiations on the subject which had been going on in Italy. In April 1533, when the lawfulness of Henry's first marriage was under discussion by convocation, he presided in the place of the prolocutor. In the following May, on the occasion of an official conference with Chapuys at Westminster, he was appointed to reply to Chapuys, to whom he represented that 'the king, by his great learning, moved by the Divine Spirit, had found that he could not keep the queen as his wife, and, like a catholic prince, he had separated from her, and that there was no occasion to discuss the matter further' (Rolls Series, 25 Hen. VIII, No. 465). He took a leading part in the attempts made to induce Catherine to give her assent to the statute respecting the succession, and in 1534 he published his treatise 'De vera Differentia Regiæ Potestatis et Ecclesiæ.' It was printed by Berthelet, and a second edition was published in 1538. Fox, by this time, had definitely taken his stand as a reformer, and Chapuys describes him as, along with Cranmer and Cromwell, 'among the most perfect Lutherans in the world.'

In the meantime honours and preferments had been showered liberally upon him. On 3 Jan. 1528 he was presented to the rectory of Combemartin in the diocese of Exeter. In 1531 he was appointed archdeacon of Leicester, and continued to hold that office until his election as bishop of Hereford. In January 1532 he received a grant, in augmentation of the royal alms, of all goods and chattels of deodands and suicides in England. In 1533 he was promoted to the deanery of Salisbury and the archdeaconry of Dorset. In May 1535 he was presented to a canonry and prebend in the collegiate church of SS. Mary and George in Windsor Castle. In the following August he was elected to the bishopric of Hereford, the royal assent being given on 2 Sept. During the former month he appears to have been much with Cranmer at Lambeth, occupied probably in discussing with the primate the various points on which he would have to confer with the Lutheran divines in Germany, to whom it was proposed he should go as a delegate for the purpose of winning them over to Henry's side. On the 31st he received his credentials from the king at Bromham in Wiltshire, and in October he set out with Dr. Nicolas Heath, archdeacon of Stafford, for Germany. They were instructed to proceed first to the elector of Saxony, and afterwards to the other German princes. On their arrival at Wittenberg they had an interview with Luther, who, although he could not conceal his amazement at their apparent confidence in the justice of their cause, expressed himself willing to listen to their arguments. He, however, became wearied by their pertinacity and prolonged stay, which was protracted to April, Fox, in that month, even going so far as to follow the doctors of the university to the diet at Frankfort. At length he and his colleagues were dismissed, taking back to England as the reply of the protestant divines of Germany, that, although the king had doubtless been moved by very weighty reasons, and it was impossible to deny that his marriage was against natural and moral law, they could not persuade themselves that he had acted rightly in the matter of the divorce.

In 1536 Fox was sent on a similar errand to France. In the same year his growing sympathy with Lutheran doctrine was shown

by the support which he gave to Alexander Alane [see ALESIUS], on the occasion when the young reformer pleaded his own cause before convocation. The whole of Fox's remarkable speech is printed in the 8th book of Foxe's 'Acts and Monuments;' it contains, among other noteworthy utterances, an explicit declaration, that 'the lay people do now know the Holy Scriptures better than most of us.' In the same year Martin Bucer dedicated to him the edition of his 'Commentaries on the Gospels' printed at Basle.

Fox died in London 8 May 1538, and was buried in the church of St. Mary Mounthaw there. His will, dated on the day of his death, was proved 20 March 1538-9. Some of his sayings have become proverbial. 'The surest way to peace is a constant preparedness for war.' 'Oft was this saying in our bishop's mouth,' says Lloyd, 'before ever it was in Philip the Second's—"Time and I will challenge any two in the world"' (*State Worthies*, ed. 1670, pp. 88–9).

Fox's chief work was the 'De vera Differentia' above mentioned, which his warm friend and admirer, Henry Stafford, only son of Edward, duke of Buckingham, translated into English (8vo, 1548). He appears to have been the joint author, along with Stokesley, bishop of London, and Dr. Nicolas, of a volume 'afterwards translated into English, with additions and changes, by my lord of Canterbury,' entitled 'The Determinations of the most famous and mooste excellent universities of Italy and Fraunce, that it is so unleful for a man to marie his brothers wyfe, that the pope hath no power to dispence therewith,' London, 8vo, 1531.

[Letters and Papers of the Reign of Hen. VIII, ed. Brewer and Gairdner; Cooper's Athenæ Cantabrigienses, vol. i.; manuscript notes to Baker's copy of the De vera Differentia in St. John's College Library, A. 3, 36; Pocock's Records of the Reformation; Lloyd's State Worthies; Lelandi Encomia.] J. B. M.

FOX, ELIZABETH VASSALL, LADY HOLLAND (1770–1845), daughter of Richard Vassall of Jamaica, was born in 1770, and was married on 27 June 1786 to Sir Godfrey Webster, bart., of Battle Abbey, Sussex. The marriage was dissolved on 3 July 1797 on the ground of adultery committed by her with Henry Richard [q. v.], third baron Holland, to whom she was married at Rickmansworth three days afterwards. Lord Holland had just restored Holland House, and there he gathered round him that brilliant circle of statesmen, wits, men of letters, and other people of distinction, which gave the house a European celebrity. Lady Holland possessed a remarkable power of making her guests display themselves to the best advantage. Traits in her character that were by no means attractive rendered her power of fascination the more extraordinary. Cyrus Redding says of her: 'Polite, cold, haughty to those she met first in social intercourse, she was offensive to those to whom she took a dislike,' adding, as an instance, that Campbell having jestingly taken her to task for using the expression 'take a drive,' she treated him 'with an hauteur to which he would not again expose himself' (*Fifty Years' Recollections*, iii. 176–8). 'Elle est toute assertion,' said Talleyrand, 'mais quand on demande la preuve, c'est là son secret' (RAIKES, *Journal*, i. 300). Moore tells how on one occasion she asked him how he could write those 'vulgar verses' about Hunt, and on another occasion attacked his 'Life of Sheridan' as 'quite a romance' showing a 'want of taste and judgment.' To 'Lalla Rookh' she objected, 'in the first place because it was eastern, and in the second place because it was in quarto.' 'Poets,' says Moore, 'inclined to a plethora of vanity would find a dose of Lady Holland now and then very good for their complaint.' To Lord Porchester she once said: 'I am sorry to hear you are going to publish a poem. Can't you suppress it?' 'Your poetry,' she said to Rogers, 'is bad enough, so pray be sparing of your prose.' To Matthew Gregory (better known as Monk) Lewis, complaining that in 'Rejected Addresses' he was made to write burlesque, which he never did, she replied, 'You don't know your own talent' (MOORE, *Diary*, Russell, ii. 328, v. 262, vi. 41; *Quarterly Review*, cxxv. 427). Byron, supposing that she had prompted the article on 'Hours of Idleness' in the 'Edinburgh Review,' satirised her in 'English Bards and Scotch Reviewers,' but afterwards made reparation by dedicating the 'Bride of Abydos' to her husband. In Ticknor, the historian of Spanish literature, she met her match. Referring to New England she told him that she understood the colony had originally been a convict settlement, to which Ticknor answered that he was not aware of the fact, but that in the King's Chapel, Boston, was a monument to one of the Vassalls, some of whom had been among the early settlers of Massachusetts (*Life of Ticknor*, i. 264 *n.*) She kept a tight rein on her guests when they seemed inclined to monopolise the conversation. Macaulay once descanting at large on Sir Thomas Munro, she told him brusquely she had had enough of the subject and would have no more. The conversation then turned on the Christian Fathers, and Macaulay was copious on Chrysostom and Athanasius till Lady Holland abruptly turned to him with, 'Pray, Macaulay, what

was the origin of a doll? when were dolls first mentioned in history?' This elicited a disquisition on the Roman doll, which in its turn was cut short by Lady Holland (Greville, *Memoirs*, 1837–52, i. 367–8). On another occasion she sent a page to ask him to cease talking, as she wished to listen to Lord Aberdeen. She would also issue her orders to her more intimate friends with very little ceremony. 'Ring the bell, Sydney,' she said once to Sydney Smith, to which he replied, 'Oh yes! and shall I sweep the room?' She dined at the unfashionably early hour of six or half-past six, merely, according to Talleyrand, 'pour gêner tout le monde,' and often overcrowded her table. 'Make room,' she said to Henry Luttrell [q. v.] on one of these occasions. 'It must certainly be *made*,' he observed, 'for it does not exist.' Lord Dudley declined her invitations, because 'he did not choose to be tyrannised over while he was eating his dinner.' Lord Melbourne, being required to change his place, got up with 'I'll be d——d if I dine with you at all,' and walked out of the house. Nevertheless her beauty, vivacity, and the unrivalled skill with which she managed the conversation so that there should never be either too much or too little of any one topic, atoned for everything. Her house was neutral ground on which men of the most opposite schools of thought met and conversed freely and with mutual forbearance and respect. Though herself a sceptic she never encouraged an irreverent treatment of religion; and though, like her husband, a staunch whig, she impressed a temperate tone on the discussion of all political questions.

In 1800 she became entitled, under the will of her grandfather, Florentius Vassall, to some estates in Jamaica, on condition that she assumed the name of Vassall only after her christian name. She did this by royal license 18 June 1800 (in Heralds' College, I. 36, 20). She aspired to exert an influence on politics. 'Lady Holland,' writes Lord Hobart, under date 16 Sept. 1802, 'is deep in political intrigue, and means for the preservation of peace to make it necessary that Fox should be in power' (*Journal of William, first lord Auckland*, iv. 163). By degrees Holland House came to be the headquarters of the opposition, where the leaders of the party were accustomed to hold council every Sunday (Buckingham, *Memoirs of the Court of the Regency*, i. 169–70). On the collapse of Lord Goderich's coalition ministry (1828) Lady Holland was ambitious of high office for her husband. 'Why should not Lord Holland be secretary for foreign affairs,' she asked, 'why not, as well as Lord Lansdowne for the home department?' Lord John Russell is said to have quietly replied, 'Why, they say, ma'am, that you open all Lord Holland's letters, and the foreign ministers might not like that' (Croker, *Corresp.* i. 400). During the progress of the Reform Bill, some of the cabinet ministers often dined with her, and freely discussed the political situation. Brougham accuses her of pursuing him with bitter spite on account of an affront put on her by his mother (*Memoirs*, ii. 102), but much importance cannot be attached to such a charge emanating from Brougham. He and Lady Holland were, however, at feud for a great many years; she made an advance in the direction of a reconciliation by sending him an invitation to dinner in 1839, which he declined (Greville, *Memoirs*, 1837–52, i. 245–6). She was an ardent admirer of Napoleon, to whom she was introduced at Malmaison in 1802, and sent him a message of respect and sympathy at Elba in 1814, and parcels of books and Neapolitan sweetmeats at St. Helena. He bequeathed to her a gold snuff-box ornamented with a fine cameo, the gift of Pius VI after the signature of the treaty of Tolentino, 1797, and she procured and preserved as relics a ring and cross of the Legion of Honour which had belonged to him, a sock which he had worn at his death, and a copy of the 'Edinburgh Review' (October-December, 1816) containing pencil marks in his handwriting. Dr. John Allen lived in her house, and Macaulay says she treated him like a negro slave [see Allen, John, 1771–1843]. By the death of Lord Holland in 1840 the gaiety of her house suffered a brief eclipse. But three months afterwards Greville was present at one of her most brilliant dinner parties (*ib.* 1837–52, i. 367). These, however, were now for the most part given at her house in South Street, Grosvenor Square, and to a somewhat smaller company. Thiers and Palmerston were both present at the last she ever gave (October 1845). Her own death, the approach of which seemed to cause her neither fear nor concern, took place at her house in South Street, Grosvenor Square, at two o'clock on the morning of 16 Nov. 1845. She was buried at Ampthill Park, Bedfordshire. Her will was unnatural, her children being almost entirely excluded. She was a kind mistress to her servants, and a warm, sympathetic, and faithful friend. Greville says that 'she dreaded solitude above everything.' A portrait of her, painted by Gauffier at Florence in 1795, and another by Fagan are at Holland House. Lady Holland had issue by her first husband two sons (Godfrey Vassall, who succeeded his father in title and estates, represented Sussex in parliament, and died in 1836; and Henry,

who entered the army, and rose to the rank of colonel) and one daughter, Harriet, who married in 1816 the Hon. Sir Fleetwood Pellew, captain R.N. and C.B. She also had a son by Lord Holland before her marriage with that nobleman, viz. Charles Richard Fox [q. v.], who entered the army, and married in 1824 Lady Mary Fitzclarence, second daughter of William IV by Mrs. Jordan.

[Lords' Journals, xli. 333, 348, 379; Gent. Mag. 1797 pt. ii. 614, 1846 pt. i. 89; Burke's Extinct Peerage; Lord Holland's Foreign Reminiscences, pp. 188–205; Trevelyan's Life of Macaulay, i. 207, 211, 230, 234, 266, 339, 352; Quarterly Review, cliii. 116, cliv. 110; Princess Liechtenstein's Holland House; Addit. MSS. 20117 f. 17, 20125 f. 259, 20140 f. 54, 20158 ff. 12 *b*, 13; Greville's Mem. (Geo. IV–Wm. IV), ii. 130, 245, iii. 316; Sir Henry Holland's Recollections of Past Life (2nd ed.), 228 et seq.; Hayward's Biographical and Critical Essays, new ser. ii. 262–3.] J. M. R.

FOX, FRANCIS (1675–1738), divine, son of Francis Fox, was born at Brentford in 1675. He entered St. Edmund Hall, Oxford, as a commoner in April 1698, after having, according to Hearne, served six and a half years of his time as apprentice to a glover in London. He took the degree of B.A. in 1701, and that of M.A. in 1704. In 1705 he was chaplain to the lord mayor, Sir Owen Buckingham, and apparently about this time was 'commonly known as Father Fox.' Bishop Burnet appointed him rector of Boscombe, Wiltshire, in 1708, and promoted him thence to the vicarage of Potterne, a better living, in 1711. He was chaplain to Lord Cadogan, and, from 1713 till his death, prebendary of Salisbury. In 1726 the lord chancellor presented him to the vicarage of St. Mary's in Reading, a living worth 300*l.* a year. There he died in July 1738.

He was, at any rate for most of his life, a strong whig, and in 1727 he preached at what was called the Reading lecture a sermon which gave great offence to a number of the clergy who formed the audience. After being repeated as an assize sermon at Abingdon, it was published under the title of 'Judgment, Mercy, and Fidelity, the Weightier Matters or Duties of the Law' (Matt. xxiii. 23). It was considered to undervalue the efficacy of the sacraments, and to depreciate unduly the usefulness of preaching against dissenters. Angry letters about it were exchanged between Fox and the Rev. Joseph Slade of St. Laurence's, Reading, who eventually published a sermon in reply to it, with the letters prefixed. This in its turn was attacked by the Rev. Lancelot Carleton in 'A Letter to the Rev. Jos. Slade.'

Besides the sermon, 'Judgment, Mercy, and Fidelity,' Fox published: 1. 'The Superintendency of Divine Providence over Human Affairs,' a sermon preached in St. Paul's before the lord mayor on Restoration-day, 1705. 2. An anonymously printed folio sheet entitled 'The Obligations Christians are under to shun Vice and Immorality and to practise Piety and Virtue shown from the express words of Holy Scripture,' about 1707. 3. 'The Lawfulness of Oaths and the Sin of Perjury and Profane Swearing,' an assize sermon at Salisbury, 1710. 4. 'The Duty of Public Worship proved, with directions for a devout behaviour therein,' 1713 (19th ed. S.P.C.K., 1818). 5. 'A Sermon on the Sunday next after 5 Nov.' (Num. xxiii. 23), 1715. 6. 'The New Testament, with references and notes,' 1722. 7. 'An Introduction to Spelling and Reading, containing lessons for children,' 7th ed. 1754 (17th ed. S.P.C.K., 1805).

[Coates's Hist. of Reading, pp. 116, 117, and extract from Rawlinson MS. J., 4to, iii. 286, in the supplement; Hearne's Collections, ed. Doble, i. 34, ii. 6, 75, 107; Hearne's MS. Diary, lxxxvi. 11, cxi. 115; Hoare's Modern Wiltshire, Underditch, p. 164, Ambresbury, p. 116; Hutchins's Hist. of Dorset (3rd ed.), ii. 572; Political State, July 1738, lvi. 93; Oxford Cat. of Grad.; Brit. Mus. and Bodleian Catalogues of Printed Books.] E. C–x.

FOX, GEORGE (1624–1691), founder of the Society of Friends, son of Christopher Fox ('righteous Christer'), a puritan weaver in good circumstances, was born at Fenny Drayton (otherwise Drayton-in-the-Clay), Leicestershire, in July 1624. Fox mentions that his mother, Mary Lago, was 'of the stock of the martyrs,' in allusion probably to the family of Glover of Mancetter (see Richings, *The Mancetter Martyrs*, 1860). Penn describes her as 'a woman accomplished above most of her degree.' Whether Fox had any schooling (Croese) is doubtful; his spelling was always uncouth, but his illiteracy has been somewhat exaggerated. The accounts of his early seriousness are chiefly remarkable for bringing to the front the ethical element in the puritan character and training. His parents intended George for the ministry of the church of England; he speaks of no objection on his own part, 'but others persuaded to the contrary.' Accordingly he was apprenticed to a shoemaker (at Nottingham, according to Croese). His master did business as a grazier and wool dealer, and employed George as a trusted agent, whose 'verily' was accepted as a final word in a bargain.

Early in the summer of 1643 (before July) an incident at a fair determined Fox's future.

His cousin Bradford, with another puritan youth, would have initiated him into the practice of drinking healths. He paid his shot, but left the company; spent a night in religious exercises, and felt a divine call to forsake all his existing associations. This call he obeyed on 9 Sept. 1643. Turning his face southward, he disappeared for nine months, dividing his time between Lutterworth, Northampton, and Newport Pagnel, shunning society and declining religious fellowship. In June 1644 he moved on to Barnet; here he doubted whether he had done right in leaving home, and his religious melancholy deepened towards despair. After a stay at Barnet, he took a lodging in London, and visited his uncle Pickering, a baptist. Hearing that his relatives were troubled at his absence, he at length returned to Drayton.

From that return he dates (*Epistles*, p. 2) the beginning of his religious community (1644). This, however, is a retrospective judgment. His course was still far from clear. His relatives wished him to marry. Others proposed his joining the 'auxiliary band' among the parliamentary forces; this he refused, being 'tender,' a word which in his phraseology means religiously affected. He was attracted to Coventry, a puritan stronghold, and found sympathisers there. Returning to Drayton in 1645, he spent something like a year in fruitless resorts to neighbouring clergy. The curate of Drayton, Nathaniel Stephens (rector from 1659), a studious and kindly man, paid much attention to him, but Fox disliked his bringing the subjects of their conversations into the pulpit. He describes Stephens as subsequently his 'great persecutor,' an unwarranted expression. The old vicar of Mancetter, Richard Abell, advised him to 'take tobacco, and sing psalms.' John Machin, lecturer at Atherstone, prescribed physic and bleeding, and the bleeding was tried without success. He got more satisfaction from his visits of charity among the poor; he had some independent means, whence derived he does not say; he reports without comment the remark of his relatives, 'When hee went from us hee had a greate deale of gould and sillver about him' (original manuscript of *Journal*, p. 17).

During a Sunday morning's walk, early in 1646, the new idea presented itself to him that a minister must be more than a scholar. Henceforward he gave up attendance at church; going rather to the orchard or the fields, with his Bible. For more than a year he wandered about in the midland counties, mixing with separatists of all sorts, but 'never joined in profession of religion with any.' The rumour of a 'fasting woman' drew him to Lancashire, but his curiosity was soon satisfied. On his way back he visited Dukinfield, a Cheshire village, where, according to Edwards (*Gangræna*, iii. 164), the earliest independent church in England was organised. Among its members, who had lately (1646) been troubled by a supernatural drum, Fox in 1647 'declared truth.' Sewel marks this as 'the first beginning of George Fox's preaching.' It was continued at Manchester, and consisted of 'few, but powerful and piercing words.' A conference of baptists and others at Broughton, Leicestershire (probably Broughton-Astley), gave him an opportunity of addressing a large concourse of people. From this time he was much sought after; 'one Brown' prophesied great things of him; and when Brown died, Fox lay in a trance, which was a fourteen days' wonder. He attended the religious meetings and discussions which then abounded, usually taking some part. The first mention of his speaking in a 'steeple-house' is at a great disputation in Leicester (1648), when 'presbyterians, independents, baptists, and common-prayer-men' all took part; the debate came to an abrupt conclusion, but was resumed at an inn. In the same year he first mentions 'a meeting of Friends,' at Little Eaton, near Derby.

At this period the mysticism of Fox was not confined to matters of spiritual insight. He claimed to have received direct knowledge of the occult qualities of nature, so that he was 'at a stand' in his mind, whether he should 'practise physick for the good of mankind.' In this respect, as in some others, he reminds us of Jacob Boehme, whose writings, a contemporary affirms, were 'the chief books' bought by Fox's followers (Muggleton, *Looking Glass for G. Fox*, 2nd ed. 1756, p. 10). But this phase passed away, and he devoted himself to a spiritual reform. Fox's idealism was not that of the visionary; his mind was strongly set on realities. It was a sore trial to him to reach by degrees the conclusion that the religious disputes of his day, even that between protestant and papist, turned upon trivial matters. With much modesty of conviction, but a daring thoroughness of sincerity, he strove to get at the core of things. Unconventional ways, which he now adopted, his retention of the hat, and disuse of complimentary phrases, were dictated by a manly simplicity. Too much has been made of his peculiarities of dress. He rejected ornaments. His 'leathern breeches' are first mentioned by him in his journal under date 1651. Croese makes his whole dress of leather, and Sewel appears to cor-

roborate this, denying, however, that it had any connection with 'his former leather-work.' For Carlyle's rhapsody (*Sartor Resartus*, iii. 1) on the leathern suit stitched by Fox's own hands there is no foundation.

His first incarceration was at Nottingham in 1649, for the offence of brawling in church. He was described in the charge-sheet as 'a youth,' though now in his twenty-fifth year. Though he complains of the foulness of his cell, the action of the authorities was gentle as compared with the fury of the villagers of Mansfield Woodhouse on a similar occasion shortly after. By this time Fox had fairly entered upon a course of aggressive action as an itinerant preacher. He sought an interview (1649) with Samuel Oates and other general baptist preachers, at Barrow-upon-Soar, Leicestershire. Barclay is probably right in inferring (*Inner Life*, p. 256) that there was enough in common between his objects and their free methods and Arminian views to make him think an approximation possible; but 'their baptism in water' stopped the way. It does not appear that Fox's society was recruited from the baptists more largely than from other sects, though it exhibits the influence of baptist ideas. The earliest documentary name for the new society is 'Children of Light,' which Barclay traces to a baptist source (*ib.* p. 262). It was soon, however, superseded by the happy designation of 'Truth's Friends,' or 'Friends of Truth,' abbreviated into 'Friends.' Their popular nickname was given to them at Derby on 30 Oct. 1650 by the wit of Gervase Bennet, a hard-headed oracle of the local bench (Muggleton, *Acts of the Witnesses*, 1699, p. 94 sq.) Fox had bidden the magistrates 'tremble at the word of the Lord,' whereupon Bennet retorted upon Fox and Fretwell the name of 'quakers.' The term got into the House of Commons' journals as early as 1654.

The rise of this body synchronises with the parliamentary attempt to regulate the affairs of the church of England on the Scottish model; the new society was a collective protest against the presbyterian system, as inefficient for purposes of evangelisation. Fox's earliest recorded convert was a middle-aged widow at Nottingham, Elizabeth Hooton [q. v.] (mentioned 1647), who became the first woman preacher in the society. His adherents were soon numbered by thousands. They came for the most part from the lower middle class, drawn not merely from the puritan folds, but from the fringes of all the sects, from ranters, shakers, seekers, and visionaries of all sorts, who brought with them an exuberant emotional piety tending to pantheism, and a marvellous unrestraint of speech. The community exhibited all the signs, mental and physical, of strong religious enthusiasm. Their symbolic acts, grotesque and sometimes gross, were regarded as fanaticism gone mad. With the early characteristics of his society Fox has been often reproached. It is more to the point to observe how by degrees his calmer spirit prevailed over those whom his fervour had attracted, while his genius for organisation reduced to order an otherwise unmanageable mass. His discipline of religious silence had a sobering influence, and the growth of a systematic network of meetings, dependent on each other, induced a sense of corporate responsibility. Barclay notices (*Inner Life*, p. 11) that, with all its freedom, the society from the first was not 'independent' but 'connexional' in its character. There is shrewdness in Baxter's remark that the quakers were 'the ranters revers'd,' turned from wild extravagances to 'extream austerity' (Calamy, *Abridgement*, 1713, p. 102). Baxter ascribes the change to Penn. But the ranter spirit reached its climax and its fall in the Bristol ride (1656) of James Nayler [q. v.], who died in 1660, many years before the adhesion of either Robert Barclay (1667) or William Penn (1668). By this time the Perrot schism (1661–3) had removed the remaining elements of insubordination, and Fox had given final shape to his rules for the management of 'meetings for discipline' (printed as 'Friends Fellowship,' &c., 1668; reprinted, but not by a quaker, as 'Canons and Institutions,' &c., 1669; given in Beck and Ball). The system was completed by the institution of the yearly meeting, first held on 6 Jan. 1669.

In the organisation of his mission Fox had the valuable help of a remarkable woman, whom he afterwards married, Margaret Fell [q. v.], named by Barclay 'the Lady Huntingdon of the new society' (*Inner Life*, p. 259). She had been carried away by the teaching of William Lampett, who then held the perpetual curacy of Ulverston; he is explicitly described by Fox as 'a ranter' (original manuscript of *Journal*, p. 61). It was by degrees that Fox's teaching exerted a regulative influence over her mind. Her first letter to him in 1652 (facsimile in Wilkinson, *Quakerism Examined*, 1836) has the ranter swell which inflates the well-known letter of John Audland, printed by Leslie (*Snake in the Grass*, 1698, p. 369). Her husband's residence, Swarthmoor Hall, Lancashire, became the headquarters of the movement, the travelling preachers, of whom Fox had thirty in 1653, sixty in the following year (they usually went out in pairs), sending in their reports to her. At his own expense Fox built and endowed

the meeting-house at Swarthmoor, which bears the inscription 'Ex Dono : G : F. 1688;' his 'tryacle' bible (1541) is here preserved.

The quaker organisation was thus gaining in cohesion and stability during a period of repressive legislation which was fatal to the continuity of corporate life in the other nonconformist sects. Fox waited for no indulgence, and regarded no conventicle act. 'Now is the time,' said Fox, 'for you to stand . . . go into your meeting-houses as at other times.' Throughout the interval between the restoration of 1660 and the toleration of 1689 the Friends kept up regular meetings, and their numbers increased. When the preachers were carried to prison, the people met in silence; the lawyers were puzzled to prove such meetings illegal. The meeting-places were nailed up or demolished; they assembled outside or amid the ruins. At Reading (1664) and Bristol (1682) nearly all the adult members were thrown into gaol; the meetings were punctually kept by the children. Equal firmness was shown in the matter of oaths and marriages. Fox's admirable system for the registration of births, marriages, and burials began in 1652, and was probably suggested by the practice of the baptist churches. There was no indiscriminate almsgiving, but a constant effort to improve the condition of the poorer members.

The persistent fidelity of Fox's personal labours can hardly be exaggerated. On his missionary journeys, continued from year to year until his death, he visited nearly every corner in England and Wales. He travelled to Scotland in 1657, to Ireland in 1669, to the West Indies and North America in 1671–1672, to Holland in 1677, and again in 1684. Eight times he suffered imprisonment, the longest period of his incarceration being at Lancaster and Scarborough (1663–6), and the latest at Worcester for nearly fourteen months (1673–4). Among the many public services rendered by the early Friends, that of compelling attention to the hideous condition of the common gaols must not be forgotten. In addition to his work as a preacher Fox found time for a constant stream of publications, sometimes all his own, sometimes produced in conjunction with others. He early perceived (or, as seems probable, Margaret Fell perceived for him) the power of the press as a missionary agency. On 18 Feb. 1653 Margaret writes to her husband begging him to see after the printing of tracts by Fox, Nayler, and John Lawson, which she encloses (Webb, *Fells*, 2nd edit., 1867, p. 41). In an age of pamphlet-writers the quakers were the most prolific, and in some respects the most virulent, in others the most impressive of pamphleteers. Admitting no weapon but the tongue, they used it unsparingly. In Fox's own pamphlets, though his emotion sometimes renders him inarticulate, there is often a surprising elevation of thought, and an unstudied dignity of expression.

Fox died at the house of Henry Gouldney, in White Hart Court, Gracechurch Street, on Tuesday, 13 Jan. 1691. He was interred on 16 Jan. in Whitecross Street (or Chequer Alley) burying-ground (present entrance in Roscoe Street), near Bunhill Row (Beck and Ball, *London Friends' Meetings*, 1869, p. 329). Eleven Friends took part in the funeral service at the meeting-house; four delivered testimonies at the graveside, amid a concourse of four thousand people. A headstone was placed over the grave, but this was removed about 1757, when the body was reinterred in order to facilitate the enlargement of the burial-ground. A stone about six inches square, bearing the initials 'G. F.,' was then built into the wall. This also became displaced, and was knocked to pieces as 'nehushtan' by Robert Howard (*d.* January 1812) (*ib.* p. 331; Webb, *Fells*, p. 322). When the old graveyard was laid out as a garden (1881) an inscribed headstone, about two feet high, was placed on the supposed site of Fox's grave. In 1872 a small obelisk, with an incorrect inscription, was erected at Drayton, by C. H. Bracebridge of Atherstone Hall.

Fox had no issue of his marriage on 18 Oct. 1669 to Margaret Fell; she was ten years his senior, and had been eleven years a widow. Her 'testimony' to him draws a vivid picture of his character. Fox's will (dated October 1688, proved 30 Dec. 1697) disposes of little more than papers and keepsakes. This 'will' consists of three distinct autograph papers of direction; in the Spence collection are other signed papers, giving orders for the disposal not only of a thousand acres in Pennsylvania, assigned to Fox by William Penn, but of 'land and sheep' (to his brother John Fox of Polesworth), and of money laid out 'in ships and trade.' In 1767 his heirs-at-law were the descendants, in Pennsylvania, of his brother John (Webb, *Fells*, p. 321). Of his 'bulky person,' his abstemious ways and little need of sleep, his manners, 'civil beyond all forms of breeding,' his 'awful, living, reverent frame' in prayer, we have glimpses in Penn's preface to the 'Journal.' Leslie speaks of his 'long, straight hair, like rats' tails' (*Theol. Works*, 1721, ii. 357). A painting ascribed to William Honthorst, 1654 (engraved by Holmes), is said to represent Fox at the age of thirty; the face is too young for that age (yet compare the

Nottingham description in 1649), the hair curls, and it seems a fancy picture. When lent to the National Portraits Exhibition in 1866, it was in the possession of Mrs. Watkins. A small and rude woodcut without date (reissued by Joseph Smith) is probably an authentic contemporary likeness of Fox in middle age; the visage is homely, massive and dignified. It is evidently the source of later portraits, such as the neat engraving published by W. Darton (1822), of which there is an enlarged reproduction in lithography by Thomas Fairland [q. v.] about 1835. An engraving by Samuel Allen, from a painting by S. Chinn, was published in 1838 (*Notes and Queries*, 1st ser. vi. 156).

The bibliography of Fox's writings fills fifty-three pages of Smith's 'Catalogue.' Most modern readers will be contented with 1. 'A Journal, or Historical Account of the Life . . . of . . . George Fox,' &c., 1694, fol., a work of the highest interest. A shorter journal, preserved among the manuscripts at Devonshire Square, is described by Barclay (*Inner Life*, p. 277 sq.) The published journal was revised by a committee, under the superintendence of Penn, and transcribed for the press by Thomas Ellwood [q. v.] Fox had himself (in a paper dated 24 June 1685) named a committee for this purpose, including Ellwood; he says, 'And ye great jornall of my Life, Sufferings, Travills, and Imprisonments, they may bee put together, they Lye in papers; and ye Little Jornall Books, they may bee printed together in a Book' (autograph in *Spence Collection*). The original manuscript (wanting sixteen folios at the beginning) is in the possession of Robert Spence, esq., North Shields; it is not in autograph, but has been dictated to successive amanuenses. After publication, a further revision (24 Sept. 1694) substituted a new leaf for pp. 309–10 (story of Justice Clark); copies with the uncancelled leaf are very scarce. Wilson Armistead's edition, 1852, 2 vols. 8vo, with notes, and divided into chapters, is handy for reference; but it has 'improvements' (some of them from Phipps's 'third edition,' 1765, fol.) which sometimes miss the sense. An abridgment, by Henry Stanley Newman, 'Autobiography of George Fox,' &c. (n.d., preface dated Buckfield, Leominster, 1886), is rather a partisan selection. 2. 'A Collection of . . . Epistles,' &c., 1698, fol. (called 'the second volume,' the 'Journal' being considered the first). 3. 'Gospel-Truth . . . a Collection of Doctrinal Books,' &c., 1706, fol. This forms a third volume, though it is not so designated. In this and the preceding Fox's principal works will be found, the most important omission being 4. 'The Great Mistery,' &c., 1659, fol. There is no complete collection of Fox's writings, the fullest being the Philadelphia edition of the 'Works,' 1831, 8 vols. 8vo.

Macaulay's epigram on Fox, as 'too much disordered for liberty, and not sufficiently disordered for Bedlam,' is well known. De Morgan admits (*Budget of Paradoxes*) that, though not a 'rational,' Fox was certainly a 'national' man. Marsden has done more justice to the intellectual merit of Fox's doctrine of the inner light, which 'rested upon one idea, the greatest that can penetrate the mind of man: God is a spirit, and they that worship him must worship him in spirit and truth' (*Hist. of the Later Puritans*, 1872, p. 240). There can be no question of the healthiness and strength of his moral fibre. It is remarkable that Wesley, who was acquainted with Barclay's 'Apology,' never mentions Fox. Yet the early quakerism anticipated methodism in many important points, as well as in the curious detail of conducting the business of meetings by means of answers to queries. The literary skill of the 'Apology' has drawn readers to it rather than to Fox's amorphous writings; but for pure quakerism, not yet fixed (1676) in scholastic forms, it is necessary to go to Fox; and the student will be rewarded, as Professor Huxley has recently observed (*Nineteenth Century*, April 1889), by passages of great beauty and power.

George Fox, called for distinction 'the younger,' not in years, but 'the younger in the truth,' was of Charsfield, Suffolk. He reached independently (about 1651) similar views to those of his namesake, and joined his society, in which he was a preacher. He began to write in 1656. He died at Hurst, Sussex, on 7 July 1661, and was buried at Twineham. His works were collected in a small volume, 1662, 8vo; 2nd edition, enlarged, 1665, 8vo.

[For the facts of Fox's life the great authority is the Journal. Gerard Croese's Historia Quakeriana, 1695; 2nd edit. 1696; English translation, 1696, is based on materials supplied by William Sewel. Sewel's own History, 1722, embodies some few fresh particulars from a paper by Fox, 'in his lifetime drawn up by his order, at my request, and sent to me.' Besse's Collection of the Sufferings, 1753; Gough's History, 1789. Among the numerous biographies may be mentioned those of Henry Tuke (1813), William and Thomas Evans (1837), Josiah Marsh (1847) from an Anglican point of view, Samuel M. Janney (1853) a Hicksite friend, John Selby Watson (1860), and A. C. Bickley (1884), with a facsimile letter (2 Oct. 1680) from Fox to Barclay. The Swarthmoor MSS. were first employed by Maria Webb in The Fells of Swarthmoor

Hall, 1865, with plates and facsimiles. An able essay on George Fox: his Character, Doctrine, and Work, 1873, by a member of the Society of Friends [Edward Ash, M.D.], deals with the limitations of Fox's mind; a reply, Immediate Revelation True, 1873, was published by George Pitt. In the Inner Life of the Religious Societies of the Commonwealth, 1876, by Robert Barclay (1833–1876) [q. v.], much new light was thrown on Fox's aims and methods, and the genesis of his movement; the writer somewhat over-estimates the direct influence of the ideas of the Mennonite baptists. Joseph Smith's Descriptive Catalogue of Friends' Books, 1867, 2 vols.; Biographical Catalogue, 1888, by Beck, Wells, and Chalkley. Articles by the present writer: Theological Review, January 1874, July 1877. The exact date of Fox's birth is not recoverable: the early registers of Fenny Drayton are lost, and there is no transcript for 1624 in the records of the archdeaconry; the first entry relating to the family is the baptism of Fox's sister Dorothy on 9 April 1626. Use has been made of the Swarthmoor MSS., of the original manuscript of the printed Journal, and of a large number of manuscripts from Swarthmoor in the Spence collection; also of Southey's manuscript Life of Fox (unfinished) in the same collection; and of a contemporary manuscript account of Fox's funeral per C. Elcock; works cited above.] A. G.

FOX, GEORGE (1802?–1871), topographer, a native of Pontefract, Yorkshire, carried on the business of a bookseller and stationer, in partnership with his father, John Fox, in Market Place in that town, and was for some years a member of the corporation. He died at his residence, Friar Wood House, on 23 Aug. 1871, aged 69. He compiled an excellent and now scarce 'History of Pontefract,' 8vo, Pontefract, 1827, illustrated with plates from his own drawings.

[Pontefract Advertiser, 26 Aug. 1871; Pontefract Telegraph, 26 Aug. 1871; Boyne's Yorkshire Library, pp. 147–8; Pigot's Directories.] G. G.

FOX, HENRY, first BARON HOLLAND (1705–1774), younger son of Sir Stephen Fox [q. v.], by his second wife, Christian, daughter of the Rev. Francis Hopes, rector of Haceby, and afterwards of Aswarby, Lincolnshire, was born at Chiswick on 28 Sept. 1705, and was educated at Eton, where he was the contemporary of Pitt, Fielding, and Sir Charles Hanbury Williams. It has been generally asserted that Fox went up to Oxford University, but there is no record of his matriculation in 'Alumni Oxonienses 1715–1886.' Indulging recklessly in gambling and other extravagances, he soon squandered the greater part of his private fortune, and went abroad to extricate himself from his pecuniary embarrassments. Upon his return to England Fox was elected to parliament for the borough of Hindon in Wiltshire in February 1735. Being by profession a whig he attached himself to Sir Robert Walpole, whom he served with unswerving fidelity, and was quickly rewarded for his services with the post of surveyor-general of works, to which he was appointed on 17 June 1737. At the general election in 1741 Fox was returned for the borough of Windsor, for which he continued to sit until the dissolution in March 1761. Upon the fall of Walpole in 1742 Fox resigned office, but was appointed a lord of the treasury in the Pelham administration on 25 Aug. 1743. After holding this post nearly three years he was appointed secretary at war in May 1746, and was admitted a member of the privy council on 23 July following. During the debate on the Regency Bill in 1751, Fox repelled with great warmth an attack made on his patron, the Duke of Cumberland, by Pitt. So incensed was Fox with his colleague's speech that he left the house without voting. When Pelham, remonstrating with him afterwards, told him that he had not spoken like himself, Fox spiritedly replied, 'Had I indeed spoken like myself I should have said ten times more against the bill.' In 1753 he attacked Lord Hardwicke, whom he had never forgiven for deserting Sir Robert Walpole. When the lord chancellor's Marriage Bill appeared in the commons, Fox vehemently opposed it, and neither spared the bill nor the author of it (*Parl. Hist.* xv. 67–74). Upon the death of Pelham in March 1754, the Duke of Newcastle opened negotiations with Fox, through the Marquis of Hartington. It was proposed that Fox should be secretary of state with the lead of the House of Commons, but that the disposal of the secret service money should be left in the hands of the first lord of the treasury, who should keep Fox informed of the way in which the fund was employed. In his interview with Fox, however, the duke declared that he should not disclose to any one how he employed the secret service money. Fox refused to accept these altered terms, but promised to remain in the administration as secretary at war. But though Fox continued in office it can hardly be said that he continued to support the ministry. Reconciled by a common enmity, Fox and Pitt combined in seizing every opportunity which arose during the debate for the purpose of making Sir Thomas Robinson, the newly appointed secretary of state, ridiculous. The covert sarcasms of Fox and the open denunciations of Pitt quickly rendered Newcastle's position intolerable, and in

January 1755 fresh negotiations were opened with Fox, which this time proved successful, though the terms offered him were not so favourable as on the last occasion. Fox, having consented in future to act under Robinson, and to give the king's measures his active support in the House of Commons, was admitted to the cabinet, and his temporary alliance with Pitt was thereupon dissolved. Though Fox suffered in reputation by his desertion of Pitt and his subservience to Newcastle, he speedily gained his object, and before the year was out was leader of the House of Commons. Robinson, receiving a pension, was reappointed master of the great wardrobe, and Fox was appointed in his place secretary of state on 25 Nov. 1755. Thinking himself ill-used both by the king and Newcastle, and suspecting that the latter was intriguing to cast the loss of Minorca upon his shoulders, Fox obtained the king's permission to resign in October 1756. Newcastle's resignation soon followed. The king then sent for Fox and directed him to form an administration with Pitt, but the latter refused to act with him; and the Duke of Devonshire thereupon formed an administration with Pitt's help and without Fox. During the ministerial interregnum in 1757 Fox, at the request of the king, who was incensed at Newcastle's refusal to act with Pitt, consented to become chancellor of the exchequer, with Lord Waldegrave as first lord of the treasury. At the last moment, however, the king yielded to Newcastle, and Fox accepted the subordinate post of paymaster-general without a seat in the cabinet. In this office, which during the continuance of the war was probably the most lucrative one in the government, Fox contented himself with amassing a large fortune, and took but little part in the debates. Upon Grenville's resignation of the seals of secretary of state in October 1762, Fox, with considerable reluctance, once more accepted the leadership of the House of Commons. Refusing to become secretary of state on the ground of bad health, he was admitted to Bute's cabinet, and while retaining the post of paymaster-general accepted the sinecure office of writer of the tallies and clerk of the pells in Ireland. Fox had assured the king that parliament should approve of the peace by large majorities, and by the employment of the grossest bribery and intimidation he kept his word. Having broken with all his old political friends, he turned upon them with relentless fury. 'Strip the Duke of Newcastle of his three lieutenancies immediately,' wrote Fox to Bute, in November 1762; 'I'll answer for the good effect of it, and then go on to the general rout, but let this beginning be made immediately.' In the following month he wrote again to Bute in the same strain: 'The impertinence of our conquered enemies last night was great, but will not continue so if his majesty shows no lenity. But, my lord, with regard to their numerous dependents in crown employments, it behoves your lordship in particular to leave none of them. . . . And I don't care how much I am hated if I can say to myself, I did his majesty such honest and essential service' (*Life of the Earl of Shelburne*, i. 179–80). The peace of Paris was signed in 1763, and Fox having accomplished his task took but little further trouble about the business of the ministry in the House of Commons. Ill supported by his colleagues and hated on all sides, Fox became anxious to retire from the house, and, claiming his reward for his apostasy, was created Baron Holland of Foxley, Wiltshire, on 16 April 1763. After a long altercation with Bute and Shelburne, which is fully recorded in the 'Life' of the latter (i. 199–229), Fox managed to retain the post of paymaster. Shelburne, who had acted as Bute's agent in the negotiations with Fox in the previous year, was denounced by him as 'a perfidious and infamous liar.' But the familiar tradition that Bute attempted to justify Shelburne's conduct by telling Fox that the whole affair was a 'pious fraud,' and that Fox replied, 'I can see the fraud plainly enough, but where is the piety?' is stated by Lord Edmond Fitzmaurice to be 'valueless for the purposes of history' (*ib.* p. 228). On leaving the House of Commons Fox practically retired from public life, and it does not appear that he took any part in the debates of the upper house. In May 1765 he was forced to resign the post of paymaster-general, which was conferred upon Charles Townshend (*Cal. of Home Office Papers*, 1760–5, p. 553). On Grenville's fall he made some advances towards a reconciliation with his old friends, which were scornfully rejected by Rockingham. In 1769 the lord mayor presented the king with a petition from the livery of the city of London against his ministers, in which Fox was referred to as 'the public defaulter of unaccounted millions' (*Annual Reg.* 1769, p. 202). Proceedings against Fox had been actually commenced in the court of exchequer, but had been stayed by a warrant from the crown. After some correspondence with Beckford, Fox published a statement clearly proving that the delay which had occurred in making up the accounts of his office was neither illegal nor unusual in those days. It has, however,

been asserted that the interest on the balances which were outstanding when he left the office brought him no less than a quarter of a million pounds. He tried several times to obtain an earldom, but isolated from all parties in the state, and out of favour at court, he asked for it in vain. Disappointed in ambition and broken down in health, he divided most of his time in travelling on the continent, and in constructing at Kingsgate, near the North Foreland, a fantastic habitation purporting 'to represent Tully's Formian Villa.' He died at Holland House, near Kensington, on 1 July 1774, in the sixty-ninth year of his age, and was buried at Farley in Wiltshire. During Fox's last illness George Selwyn called at Holland House and left his card. Glancing at it, and remembering his old friend's peculiar taste, Fox humorously said: 'If Mr. Selwyn calls again show him up: if I am alive I shall be delighted to see him; and if I am dead he would like to see me.' Fox married, on 2 May 1744, Lady Georgiana Caroline Lennox, eldest daughter of Charles, second duke of Richmond. The marriage was secretly solemnised at the house of Sir Charles Hanbury Williams, the lady's parents having refused their consent. The stir which this wedding made in the town is amusingly recorded in 'Walpole's Letters' (i. 303), and it was not until after some years that the duke and duchess became reconciled to their daughter. The match was a peculiarly happy one, and the correspondence between Fox and his wife is a remarkable record of conjugal felicity. Lady Caroline was created Baroness Holland of Holland, Lincolnshire, in the peerage of Great Britain, on 6 May 1762. She survived her husband only a few weeks, and died on 24 July 1774. They had four sons, viz. Stephen, Henry, Charles James [q. v.], and Henry Edward [q. v.] Stephen succeeded to the two baronies of Holland, and died 26 Nov. 1774. Henry died an infant. The present Lady Holland is the widow of Henry Fox's great grandson, Henry Edward, fourth baron Holland, upon whose death in 1859 the titles became extinct. Fox was a man of many talents, of indomitable courage and extraordinary activity. Gifted with great sagacity and shrewdness, he was confident in manner and decisive in action. Though not a great orator, he was a formidable debater. 'His best speeches,' says Lord Waldegrave, 'are neither long nor premeditated; quick and concise replication is his peculiar excellence' (*Memoirs*, p. 25). Devoid of principle, and regardless of the good opinion of his fellow-men, he cared more for money than for power. Chesterfield declares that 'he had not the least notion of, or regard for, the public good or the constitution, but despised those cares as the objects of narrow minds, or the pretences of interested ones' (*Letters*, ii. 467). Though at one time the rival of Pitt, Fox never rose above the rank of a political adventurer. His jovial manners and many social qualities gave him much influence in society, but his unscrupulous conduct during the five months which he spent in Bute's cabinet made him the best hated minister in the country. Churchill in his 'Epistle to William Hogarth,' Gray in his 'Stanzas suggested by a View of the Seat and Ruins at Kingsgate in Kent, 1766,' Mason in his 'Heroic Epistle,' as well as the political writers of the day, all bear witness to his great unpopularity. In appearance he was unprepossessing, his figure was heavy, and his countenance dark and lowering. Portraits of him by Hogarth and Reynolds are preserved at Holland House, where there are also several portraits of his wife, and a small collection of his poems. The authorship of a short-lived periodical entitled 'The Spendthrift,' which commenced on 29 March 1766, and lasted through twenty weekly numbers, has been attributed to him. On the first page of the copy of 'The Spendthrift' in the British Museum is the following manuscript note: 'These papers are supposed to have been written by Lord Holland. Mr. Nichols, who printed them, informs me that the copy always came from that nobleman's house.—Ic. Reed.' Holland House was bought by Fox in 1767, having previously rented it since 1749.

[Coxe's Memoirs of Horatio, Lord Walpole (1802); Coxe's Memoirs of the Pelham Administration (1829); The Grenville Papers (1852); Diary of the late George Bubb Dodington (1784); Chatham's Correspondence (1838–40); Correspondence of John, fourth Duke of Bedford (1842–6); Memoirs from 1754 to 1758, by James, Earl Waldegrave (1821); Walpole's Memoirs of the Reign of George II (1847); Walpole's Memoirs of the Reign of George III (1845); Walpole's Letters (ed. Cunningham); Fitzmaurice's Life of the Earl of Shelburne (1875), vol. i.; Lecky's Hist. of England, vols. i. ii. iii.; Lord Mahon's Hist. of England (1858), vols. iii. iv. v.; Trevelyan's Early Life of Charles James Fox (1881); Macaulay's Essays (1885), pp. 301–6, 309, 762–4, 767; Jesse's George Selwyn and his Contemporaries (1844); Sir Edward Creasy's Memoirs of Eminent Etonians (1876), 308–11; The Fox Unkennelled, or the Paymaster's Accounts Laid Open (1769); Princess Mary Liechtenstein's Holland House (1874); Chester's Westminster Abbey Registers (1876), pp. 262, 473; Collins's Peerage (1812), iv. 538, vii. 308–10; Foster's Peerage (1883), p.

383; Gent. Mag. 1774, xliv. 333–4, 335, 543; Annual Register 1777, pp. 16–18; Haydn's Book of Dignities (1851); Official Return of Lists of Members of Parliament, pt. ii. pp. 80, 85, 98, 109, 131; Brit. Mus. Cat.] G. F. R. B.

FOX, HENRY EDWARD (1755–1811), general, was the third son who reached manhood of Henry Fox, first lord Holland [q. v.], by Lady Georgiana Caroline Lennox, eldest daughter of the second Duke of Richmond, and younger brother of the celebrated orator and statesman, Charles James Fox [q. v.] He was born on 4 March 1755, and a curious quotation from one of his father's letters in 1764, when the boy was but nine years old, shows what his disposition then was. 'Harry,' he writes, 'has a little horse to ride, and the whole stable full to look after. He lives with the horse, stinks, talks, and thinks of nothing but the stable, and is not a very good companion' (Trevelyan, *Early Life of Charles James Fox*, p. 276). After a short time at Westminster School, Fox was gazetted to a cornetcy in the 1st or king's dragoon guards in 1770, from which he was promoted lieutenant into the 38th regiment in 1773. This regiment was then quartered at Boston in America, and Henry Fox served all through the war of American independence. On 14 Feb. 1774 he was promoted captain; in 1775 he served at Concord and at the battle of Bunker's Hill; in 1776 he was present at the battles on Long Island and of White Plains; in 1777 he was at the battle of Brandywine and in the advance on Philadelphia, and on 12 July 1777 he was promoted major into the 49th regiment. This regiment was placed under orders for the West Indies, but before it started Fox was promoted lieutenant-colonel of the 38th regiment on 12 Oct. 1778. He continued to serve until the end of the American war of independence, and it is curious to notice that while Charles James Fox was inveighing against the war with the Americans, his brother Henry was constantly employed in it. On his return to England he was received, perhaps for this reason, with the greatest favour by the king, who made him one of his aides-de-camp with the rank of colonel on 12 March 1783. In 1786 he married Marianne, daughter of William Clayton, and sister of the Baroness Howard de Walden. On 20 Dec. 1793 he was promoted major-general, and soon after offered a command in the army under the Duke of York in Flanders. He joined this army during the retreat through Belgium, and was posted to the command of the brigade formerly commanded by Major-general Ralph Abercromby, consisting of the 14th, 37th, and 53rd regiments. With this brigade he served at the battles of Roubaix and Mouveaux, and on 23 May 1794 he performed his greatest feat of arms, the repulse of the whole French army at Pont-à-Chin. He was upon the extreme right of the retreating army, when he was isolated and attacked in force, and his gallant stand and the successful extrication of his brigade is the brightest feature in the history of the whole war in Flanders from 1793 to 1795. On 28 June 1795 Fox was appointed colonel of the 10th regiment, and on 26 June 1799 he was promoted lieutenant-general. On 25 July 1801 he was appointed a local general in the Mediterranean, with his headquarters at Minorca, where he remained until the signature of the peace of Amiens, and in 1803 he was appointed commander-in-chief of the forces in Ireland. His tenure of office there was signalised by the outbreak and the suppression of the rebellion of Robert Emmet, when Fox was seized with the panic which assailed all the Castle authorities, and made elaborate preparations for dispersing the wretched pikemen, who were easily defeated by the ordinary night guard before the troops had begun to concentrate. In 1804 Fox was appointed lieutenant-governor of Gibraltar, which, as the titular governor, the Duke of Kent, did not reside there, practically meant governor of that important fortress. From this office he was removed, after his brother's accession to office in 1806, to the command of the army in Sicily, and he was also appointed ambassador to the court of Naples, then residing at Palermo. Sir John Moore was his second in command, and as Fox was in very bad health, Moore really undertook the entire management of both military and diplomatic matters. When Fox assumed the command, Major-general John Stuart had just won the victory of Maida, and the queen of Naples pressed his successor to undertake a similar expedition on a larger scale, and thus drive the French from Naples. But Fox knew that Stuart's success was very much due to chance, and that it would be ridiculous for the English to leave the island of Sicily for the mainland, where Murat could soon outnumber them. He was the more determined to refuse, since by the directions of his government he had materially weakened his army by sending five thousand men, under Major-general Mackenzie Fraser, to Egypt. This conflict with the Neapolitan court continued until 10 July 1807, when the new English ministry recalled Fox, and after a time replaced him in the supreme military and civil command by Lord William Bentinck. Soon after his return to England Fox was promoted general on 25 July 1808, and made governor of Portsmouth, where he died on 18 July 1811. He

left one son, Henry Stephen Fox [q. v.], diplomatist, and two daughters, the elder married to General Sir Henry Bunbury, bart., and the younger to General Sir William Napier, K.C.B.

[Army Lists; Historical Record of the 10th Foot; Hamilton's History of the Grenadier Guards; Jones's Historical Journal of the campaign on the continent in 1794; and for his command in Sicily Bunbury's Narrative of some Passages in the Great War with France.]

H. M. S.

FOX, HENRY RICHARD VASSALL, third LORD HOLLAND, BARON HOLLAND of Holland in the county of Lincoln, and BARON HOLLAND of Foxley in the county of Wilts (1773–1840), only son of Stephen, second lord Holland, by Lady Mary Fitzpatrick, daughter of John, earl of Upper Ossory, was born at Winterslow House, Wiltshire, on 21 Nov. 1773. He was saved by his mother at the risk of her own life in a fire which destroyed the house on 9 Jan. 1774. His father died on 26 Dec. 1774, his mother in 1778, and he was brought up by his maternal grandfather and his uncle, Charles James Fox [q. v.] He was educated at Eton, whence he proceeded, 19 Oct. 1790, to Christ Church, Oxford, where he was created M.A. on 20 June 1792. Among his friends at school and college were Lord Carlisle, Canning, Hookham Frere, and Robert ('Bobus') Smith. During the long vacation of 1791 he visited Paris, was introduced to Lafayette and Talleyrand, and returned to England in 1792 after visiting Denmark and Prussia. His guardians, to quench a premature interest in politics, sent him abroad in March 1793. He travelled in Spain and in Italy, where he met Nelson (at Leghorn), and settled at Florence in the autumn of 1794. In the spring of 1796 he returned to England, through Germany, with Lady Godfrey Webster [see FOX, ELIZABETH VASSALL]. She continued to reside with him in England, and then gave birth to a son, whom he acknowledged for his own. Sir Godfrey Webster obtained a decree for a separation in February 1797 (*Ann. Reg.* 1797, Chron. p. 12) Lord Holland took his seat in the house of peers on 5 Oct. 1796, where, on 9 Jan. 1798, he made his maiden speech in the debate on the Assessed Taxes Bill. In spite of an ungraceful action and hesitating delivery he showed himself a useful recruit to the whig party. A clear and terse protest against the bill, which he entered on the journals of the house, was the first of a long series of similar documents afterwards collected and published under the title of 'Opinions of Lord Holland.' He at once became the recognised exponent in the House of Lords of his uncle's policy, resisting in the most determined manner suspensions of the Habeas Corpus Act, openly countenancing the United Irishmen, denouncing the union with Ireland as both unjust and impolitic, and afterwards endeavouring to insert a clause for the admission of Roman catholics to seats in parliament. In 1800 a royal license was granted to Lord and Lady Holland jointly (18 June) to take 'the name of Vassall only after their own respective christian names' (*Heralds' Coll.* I. 36, 20) [see FOX, ELIZABETH VASSALL]. In 1807 they adopted the signature Vassall Holland, although Vassall was no part of the title. In the summer of 1800 Lord Holland paid a short visit to North Germany, returning to England, under a passport obtained through Talleyrand, by way of the Netherlands and France in the autumn. On the conclusion of the peace of Amiens in 1802 the Hollands went to Paris, and were presented to the first consul. From Paris they travelled to Spain, where they remained, chiefly at Madrid, until the spring of 1805. They returned to England in time to permit of Lord Holland's speaking in support of Lord Grenville's motion for a committee to consider the petition of the Irish Roman catholics for the removal of their disabilities (10 May 1805). The United States having sent commissioners to England to complain of various alleged infringements of their rights as a neutral power committed by English naval commanders, Lord Holland was appointed (20 Aug. 1806) with Lord Auckland to negotiate with Messrs. Monroe and Pinckney, the American plenipotentiaries, an adjustment of the dispute. A treaty was concluded on 31 Dec., making some concessions, but as the question of impressment was left unsettled, President Jefferson refused to submit it to the senate for ratification, and it accordingly lapsed (LORD HOLLAND, *Memoirs of the Whig Party in my Time*, ii. 98–103; TUCKER, *Life of Jefferson*, ii. 247). Though in right of his wife the owner of extensive plantations in Jamaica, Lord Holland was a consistent advocate of the emancipation of the slaves in the West Indies, and throughout life supported all measures against the slave trade. On 27 Aug. 1806 he was sworn of the privy council, and on 15 Oct. he entered the cabinet of All the Talents as lord privy seal, and was dismissed with his colleagues in March 1807. Lord Holland accompanied Sir David Baird to Corunna in September 1808, thence he passed into Spain, where he made a prolonged tour, returning in the autumn of 1809. On his return he moved (30 May) the second reading of the

bill for the abolition of capital punishment in cases of stealing, took part in the debate on the state of the nation and the king's illness (27 Dec.), and led the opposition to the proposal to establish the regency by legislation (4 Jan. 1811). He moved for a return of all informations issued *ex officio* by the attorney-general between 1 Jan. 1801 and 31 Dec. 1810. The motion was negatived after a prolonged debate. On 21 May he energetically opposed Sidmouth's measure for licensing dissenting ministers. In the debate on the orders in council (28 Feb. 1812) he urged the expediency of an immediate rescission of the order of November 1807 prohibiting the trade with France to all the world; later on he supported the catholic claims, proposed to regulate the law of *ex-officio* information, and was in favour of treating with Napoleon as emperor. He vehemently attacked the treaty with Sweden (2 April 1813), by which England agreed, in consideration of some commercial concessions, to abet the Swedish designs on Norway. He visited Murat at Naples in 1814. On 8 April 1816 he vigorously opposed the bill for the detention of Napoleon as a prisoner of war, arguing that the detention must be justified by the law of nations or not at all. In 1817 he moved for papers relating to Napoleon's treatment at St. Helena. After the insurrection in Barbadoes, he moved (28 June 1816) for an inquiry into the condition of the negroes. He energetically opposed the various repressive measures which were carried out by Lord Sidmouth in 1817 and 1818. He also opposed the Foreign Enlistment Bill, introduced in order to prevent persons being enlisted on British soil for the service of the insurgent Spanish colonies. Lord Holland took comparatively little public action in the case of Queen Caroline beyond expressing emphatically (7 June 1820) his disapproval of the ministerial plan of investigation by a secret committee, and supporting a regular legal procedure. During the following period he consistently supported the whig policy in regard to domestic and foreign affairs. He supported the cause of the Greeks, proposed forcible intervention in favour of Donna Maria on the usurpation of the Portuguese throne by Dom Miguel in 1828, and strongly condemned ministers in 1830 for preventing her adherents who had sailed from Plymouth from landing at Terceira. When at last the whigs were restored to power by the reform agitation, Lord Holland became chancellor of the duchy of Lancaster (25 Nov.) in Lord Grey's administration. He held the place, with the exception of the brief interregnum in 1832 between Lord Grey's resignation (10 May) and his recall (18 May), until the dismissal of Lord Melbourne's administration (14 Nov. 1834). He accepted the same place on Lord Melbourne's second administration (23 April 1835), and held it until he died, after a short illness at Holland House, on 22 Oct. 1840. He was buried on 28 Oct. in Millbrook Church, near Ampthill, Bedfordshire (the family seat). The following lines were found in his handwriting on his dressing-table after his death:—

> Nephew of Fox, and friend of Grey,
> Enough my meed of fame
> If those who deigned to observe me say
> I injured neither name.

A portrait of him (half-length) by Leslie is at Holland House, and another, by the same artist (full-length, with Lady Holland and John Allen), is in the possession of Earl Grey. At Holland House also are his portrait by Fabre and his bust by Nollekens; his statue by Watts is in the grounds. Greville, who knew him well, speaks of his 'imperturbable temper, unflagging vivacity and spirit, his inexhaustible fund of anecdote, extensive information, sprightly wit,' and 'universal toleration and urbanity' (*Mem.* 1837–52, i. 341). Brougham is equally complimentary to his engaging social qualities as well as to his high statesmanship and political magnanimity (*Statesmen of the Time of George III*, 1843, iii. 329, 340; *Memoirs*, iii. 446). Sydney Smith declares that 'there never existed in any human being a better heart, or one more purified from all the bad passions, more abounding in charity and compassion, and which seemed to be so created as a refuge to the helpless and the oppressed.' In his premeditated speeches, though closely reasoned and occasionally witty, he never escaped from his early defects; he was, however, more effective in his replies (Brougham, *Statesmen of the Time of George III*, 1843, iii. 329, 332, 340; *Memoirs*, iii. 446; Macaulay, *Essays*, 7th ed., iii. 213; Lady Holland, *Memoir of the Rev. Sydney Smith*, i. 282). Lord Holland had lawful issue by Lady Holland, two sons, viz. Stephen, who died in 1800, and Henry Edward, who succeeded to the title and estate; and two daughters, viz. Mary Elizabeth, who married in 1830 Thomas Atherton, third baron Lilford, and Georgiana Anne, who died in her tenth year. Lord Holland appears to have had rather more than the ordinary dilettante's appreciation of art, but no ear whatever for music. He was an accomplished scholar not only in the classical but in the modern languages, and made some trifling contributions to literature. These are: 1. 'Observations on the Tendency of a Pam-

phlet entitled "Sound Argument Dictated by Common Sense,"' London, 1795, 8vo, anon., showing that Horne's arguments against the pseudo-prophet Brothers were much of a kind with those of freethinkers against the Hebrew prophets. 2. 'Secession' and 'The Yeoman,' 1798–9. Two satires in imitation of Juvenal, suggested by the course of events in Ireland, apparently printed for private circulation only. Lord Holland says that he infused into them, if little of the poetry and force, at least much of the bitterness of the original (*Memoirs of the Whig Party in my Time*, i. 134). 3. Chapter ix. of the 'Annual Register' for 1806, dealing with the abortive negotiations with France. 4. 'Some Account of the Lives and Writings of Lope Felix de Vega Carpio,' London, 1806, 8vo, anon. (republished with Lord Holland's name, together with the 'Life of Guillen de Castro,' London, 1817, 8vo). 5. 'Three Comedies from the Spanish,' London, 1807, 8vo (two from Calderon, one from Antonio de Solis). 6. 'A Dream,' London, 1818 (printed for private circulation, a dialogue between George III, Sir Thomas More, Bacon, Locke, Berkeley, and other eminent personages on education and the encouragement of letters by the state). 7. 'Sketch of a Constitution for the Kingdom of Naples, suggested in 1815 to the Duca di Gallo,' London, 1818, 8vo, reprinted in 1848, 8vo. 8. 'Letter to the Rev. Dr. Shuttleworth, warden of New College, Oxford,' London, 1827, 8vo (on the Roman catholic question). 9. 'Parliamentary Talk, or the Objections to the late Irish Church Bill, considered in a Letter to a Friend abroad, by a Disciple of Selden,' 3rd ed., with additions, London, 1836, 8vo (this elicited a reply entitled 'Irish Church, by a Pupil of Canning,' London, 1836, 8vo). 10. Two translations from Ariosto, printed in vol. v. of W. S. Rose's translation of the 'Orlando Furioso.' He wrote introductions and prefaces to Fox's 'James II,' Townshend's 'Dissertation on the Poor Laws,' 'Dobledo's Letters on Spain' (Blanco White), and edited Waldegrave's 'Memoirs' and Horace Walpole's 'George II.' A brief epistle in verse, ascribed to Lord Holland, is printed in the article on him in Jerdan's 'National Portrait Gallery,' 1833, and a sonnet by him on the Greek question, written in 1827, will be found in 'Notes and Queries,' 4th ser. viii. 414.

After his death the protests entered by Lord Holland in the journals of the House of Lords were collected and edited by Dr. Moylan of Lincoln's Inn, barrister-at-law, under the title of 'The Opinions of Lord Holland as recorded in the Journals of the House of Lords from 1797 to 1841,' Lond. 1841, 8vo (see MACAULAY's review of this work, *Essays*, iii. 205). 'Foreign Reminiscences,' a miscellaneous collection of anecdote and gossip, often piquant, sometimes scandalous, concerning various persons of distinction whom Lord Holland had met in his travels abroad, accepted apparently without any very careful scrutiny, and thrown together in a loose and desultory way, was edited by his son Henry Edward, lord Holland, London, 1850, 8vo, and translated into French. It was highly praised in the 'Edinburgh Review' (January 1851), and savagely denounced by Croker in the 'Quarterly Review' in the following March as little less than a scandalous libel. The bulk of the anecdotes seem to be fairly authentic, but Lord Holland was misled, by his lively sympathy with the revolutionary movement of his time, to give undue credit to stories disparaging some of the prominent actors on the other side. It was followed by a more serious contribution to the history of that eventful period, viz. Lord Holland's 'Memoirs of the Whig Party during my Time' (also edited by his son), London, 1852, 2 vols. 8vo. This work covers the period from Lord Holland's first entrance into public life to 1809. It is written with commendable precision, lucidity, and conciseness, and, its author having been during that period rather the whig party itself in the House of Lords than its leader, constitutes a first-hand historical authority of great value. Lord Holland also spent much of his leisure time in collecting materials for a life of Fox, which were subsequently edited by Lord John Russell, and published under the title of 'Memorials and Correspondence of Charles James Fox,' Lond. 1853, 3 vols. 8vo.

[The principal authorities are the Memoirs and the Reminiscences referred to above, with the Parliamentary History and Debates; Jerdan's National Portrait Gallery, 1833; Gent. Mag. (1840), pt. ii. p. 653. The English Cyclopædia Biog. vol. iii., and the Encyclopædia Britannica also contain more or less elaborate articles. See supra, art. FOX, ELIZABETH VASSALL.] J. M. R.

FOX, HENRY STEPHEN (1791–1846), diplomatist, only son of General Henry Edward Fox [q. v.], by Marianne Clayton, sister of Lady Howard de Walden, was born on 22 Sept. 1791. He was educated at Eton and matriculated at Christ Church, Oxford, 26 Jan. 1809, but soon sought a diplomatic and political career. Deprived by the tory supremacy of any chance of preferment, and inheriting little from his father, Fox spent his time in the fashionable world, where he made himself popular by his wit and charming manners. He was a friend of all the whigs and well known in the clubs. After

the peace of 1815 he travelled on the continent with Lord Alvanley and Thomas Raikes, and at Rome had a bad attack of fever. When Grey's reform ministry was formed in 1830, Lord Holland pressed the claims of his cousin, who was appointed the first minister plenipotentiary and envoy extraordinary at Buenos Ayres. He was moved to Rio de Janeiro in 1832 and thence to Washington in 1835. The relations between England and the United States were then disturbed by much ill-feeling, and Fox's tact and courteous manners did much to improve them. When Sir Robert Peel came into office in 1841, he sent Lord Ashburton to settle outstanding difficulties, and the success of the Ashburton treaty was in great measure due to Fox, whose services were cordially acknowledged by Ashburton. In December 1843 Fox was superseded, but he continued to reside in Washington, where he died in October 1846.

[Gent. Mag. 1847, i. 82; Raikes's Journal, iii. iv.; Foster's Alumni Oxon.] H. M. S.

FOX, HENRY WATSON (1817–1848), Indian missionary, son of George Townshend Fox of Durham, was born at Westoe in 1817. He was sent to Durham grammar school, and thence to Rugby, where he was in the house of Bonamy Price. A lecture delivered by Price in 1833 and the weekly sermons of Arnold strengthened his early religious impressions. In 1836 he gained one of the university exhibitions, and commenced residence at Wadham College, Oxford, in October of that year. Proceeding B.A. in December 1839, he was ordained deacon in December 1840, and shortly afterwards married Elizabeth, daughter of G. H. James, esq., of Wolverhampton. Early in 1841 the Church Missionary Society appointed him a missionary to the Telugu people, inhabiting the north-eastern districts of the Madras presidency. He reached Madras in July 1841 with his colleague, the Rev. R. T. Noble [q. v.] Noble managed a school at Masulipatam for natives of the higher classes, while Fox, as soon as he had mastered the language, preached to the people in Masulipatam and the adjoining district. Ill-health compelled him to reside on the Nilgiri hills from 1843 to October 1844, with the exception of some time spent on a tour among the mission stations of Travancore and Tinnivelly. The illness of his wife, who died a few hours after embarking at Madras, compelled him to visit England in the latter part of 1845. In 1848 he was obliged by his own health finally to return to England. He was able a few months later to accept the appointment of assistant-secretary to the Church Missionary Society, but on 14 Oct. 1848, after a severe attack of the malady which had driven him from India, he died in his mother's house at Durham.

Fox's short and interrupted career was made remarkable by his single-minded and intelligent devotion. His last illness was brought on by his exertions in working and preaching for the society when his strength was unequal to the task. His letters and journals show that his work and the spread of missions were with him all-engrossing topics. In 1846 he wrote a little book entitled 'Chapters on Missions in South India,' published a few months before his death, giving a popular account of mission life in India, and of his observations of Hindu religion and manners.

Shortly after Fox's death subscriptions were raised by his friends at Rugby and elsewhere, which resulted in the endowment of a Rugby Fox mastership in the Church Mission School, now called the Noble College, at Masulipatam. It was at the same time arranged that an annual sermon should be preached in the school chapel at Rugby in aid of the funds of the endowment. In 1872 the preacher was Fox's son, the Rev. H. E. Fox.

[Memoir of the Rev. Henry Watson Fox, by the Rev. George Townshend Fox of Durham, with a preface by the Rev. H. V. Elliott, 1850; Chapters on Missions in South India, by the Rev. H. W. Fox, 1848; A Sermon preached at Hampstead, 7 Aug., on the death of the Rev. H. W. Fox, by the Rev. J. Tucker, B.D., 1849; Posthumous Fragment by the Rev. H. W. Fox, with a notice of the extent of his influence, 1852.] A. J. A.

FOX, JOHN (1516–1587), martyrologist. [See FOXE.]

FOX, JOHN (*fl.* 1676), nonconformist divine, took the degree of B.A. at Cambridge, as a member of Clare Hall, in 1624 (*Notes and Queries*, 2nd ser. v. 438). During the Commonwealth he held the vicarage of Pucklechurch, Gloucestershire. After his ejectment in 1662 he became pastor of a congregation at Nailsworth in the same county. He is the author of two treatises of considerable merit, entitled: 1. 'Time, and the End of Time. Or Two Discourses: The first about Redemption of Time, the second about Consideration of our latter End,' 12mo, London, 1670 (many subsequent editions). It was translated into Welsh by S. Williams, 8vo, yng Ngwrecsam, 1784. 2. 'The Door of Heaven opened and shut. . . . Or, A Discourse [on Matt. xxv. 10] concerning the Absolute Necessity of a timely Preparation for a Happy Eternity,' 12mo, London, 1676 (and again in 1701). He has been fre-

quently confounded with John Foxe [q. v.] the 'martyr-maker.'

[Calamy's Nonconf. Memorial (Palmer, 1802), ii. 253; Wood's Athenæ Oxon. (Bliss), i. 533.]
G. G.

FOX, JOHN (1693–1763), biographer, was born at Plymouth on 10 May 1693. His father, a zealous presbyterian, 'devoted' him 'to the ministry, from an infant.' His mother was the daughter of a Plymouth tradesman named Brett. After an education at Tavistock grammar school, and under 'old Mr. Bedford' at Plymouth, he read the Greek Testament and Virgil for a few months with Nicodemus Harding, son of Nathaniel Harding, independent minister at Plymouth. The two young men were preparing for entrance at the Exeter academy, under Joseph Hallet (*d.* 1722) [q. v.] In May 1708 he entered the academy, where he soon quarrelled with Harding, and formed an intimacy with his tutor's son, Joseph Hallet (*d.* 1744) [q. v.], who put doubts into his mind respecting the Trinity.

When he left the academy in 1711 he had 'no great disposition of being a minister.' His reluctance to comply with the Toleration Act, by subscribing the doctrinal articles, produced a coolness with his father. After some months, Isaac Gilling, minister at Newton Abbot, Devonshire, came to Plymouth in disguise; a process was out against him for illegally keeping a Latin school. He was a first cousin of the elder Fox, who allowed his son to accompany Gilling on his flight from Devonshire, on a promise that Gilling would do all in his power to remove young Fox's aversion to the ministry. At Salisbury Fox was introduced to Sir Peter King, then recorder of London, an old friend of Gilling. Arrived in London, he slipped out of Gilling's hands, and stayed with another relative. He was not favourably impressed with John Shower, the only London minister he met, and spent his time in getting glimpses of great people and visiting the theatres. At the end of a fortnight in town, Gilling was able to return to Newton Abbot, and took Fox with him. The accidental sight of a letter from his father to Gilling 'determined [him] to be a minister at all events.' With this view he remained with Gilling three-quarters of a year (1712–13), the pleasantest part of his life. Gilling directed his studies, and he fell in love with Gilling's daughter. In May 1713 Edmund Calamy, D.D. [q. v.], visited the west of England, and, hearing of Fox's scruples, made him easy by telling him confidentially that he himself had never subscribed, and that if Fox 'kept himself to himself' the omission would never be suspected.

In October 1714 Fox went to London, where he remained till April 1716. He lodged with four young ministers in Austin Friars; it is probable that he attended the classes of John Eames [q. v.] He became intimate with Secker and Samuel Chandler [q. v.] (who lived in Calamy's house); to both of whom, and especially to Secker (who kept up a correspondence with him till 1718), he ascribes his progress in freedom of opinion. His father wished him to be licensed as a preacher before he returned to Plymouth. This implied an examination, from which he shrank. After interviews with Williams and Calamy, he abandoned the idea of passing his trials in London. His friend Jeremy Burroughs (a young minister who afterwards became collector of the customs at Bristol) came to his relief, by advising him simply to take the oath of allegiance, as if he had been licensed. He chose a time when, in consequence of the rebellion of 1745, all ministers were ordered to take the oath afresh. As he was signing his name in the court of exchequer with the rest, Calamy 'looked very hard at' his rather advanced pupil.

Returning to Plymouth it occurred to Fox that he was not yet a communicant. Harding admitted him without question, but at once guessed that he had not been licensed. He preached his first sermon at Chumleigh, Devonshire, whereupon there was 'a whispering and grumbling among the ministers,' who suspected him of being an intruder. He preached elsewhere, but soon found that without a license the Exeter assembly would not recognise him. Accordingly he applied for leave to choose his own examiners. After some manœuvring between parties in the assembly, he got what he wanted, dealt cleverly with the test questions, and was licensed on 17 Oct. 1717. In the assembly of May 1719 he threw in his lot with Peirce, the leader of the heterodox party, and the result was that he got no preaching engagements except to 'the poor remains of a few broken congregations.' It does not appear that he was ever ordained.

On 12 May 1723 his father died, and Fox at once abandoned the ministry. He was now master of 'a humble competence,' which enabled him to marry (23 Dec. 1723) Miss Gilling (*b.* 11 Dec. 1695); and henceforth he lived in obscure comfort, 'between the sunshine of life and the clouds and darkness of it.' His health was good, and he took pleasure in his books and the society of a few friends. In 1736 he writes to Secker that for some years past he had conformed 'out of regard to public peace and . . . respect to the public.' The ailments of his wife, to whom he

was strongly attached, were his only trouble. On her death, 19 Dec. 1762, he lost heart. He died on 25 Oct. (according to Hazlitt 22 Oct.) 1763, aged 70. A daughter, Mary (*b.* 26 Dec. 1725), married John Cleather, 3 Sept. 1747.

It was some time after 1744 that Fox penned his own very entertaining 'Memoirs' and the 'Characters' of some of his contemporaries. They throw much light on dissenting history. Fox writes with great freedom and pungency, and his estimates of men are valuable, though sometimes hasty, and always coloured by his dislikes, and by his contempt for the surroundings of his early life. In 1814 some use was made of the 'Characters' by Toulmin, to whom the manuscript had been lent by Fox's grandson, George Cleather of Stonehouse, near Plymouth; Toulmin had evidently not seen the 'Memoirs.' In 1821 the 'Memoirs' and nine 'Characters' were published in the 'Monthly Repository,' with nine letters from Secker to Fox, one from Fox to Secker, and two from Chandler to Fox. Notes were added by John Towill Rutt. The editor, Robert Aspland [q. v.], speaks of the manuscripts as having come into his possession through a descendant of Fox. Aspland thought of reprinting the papers, and promised to deposit the originals in Dr. Williams's Library; unfortunately neither intention was carried out. In 1822 an additional letter from Fox to Secker was supplied by Clifford, of the Theatre Royal, Norwich, who reported that he possessed other memoirs by Fox. Northcote's transcript of Fox's papers (containing some addition to the 'Memoirs') is now in the public library at Plymouth.

[Monthly Repository, 1821, p. 128 sq., 1822, p. 219 sq.; Toulmin's Hist. View, 1814, p. 568 sq.; Worth's Hist. Nonconf. in Plymouth, 1876, p. 16; Northcote's Conversations (Hazlitt), 1881, p. 287 sq.; MS. Minutes of Exeter Assembly, 1691–1717, in Dr. Williams's Library; Northcote's MS. Worthies of Devon in Plymouth Libr.]

A. G.

FOX, LUKE (1586–1635), navigator, son of Richard Fox, seaman and assistant of the Trinity House at Kingston-upon-Hull, was born at Hull 20 Oct. 1586. 'Having been sea-bred from his boystime,' he acquired his knowledge of seamanship in voyages southward to France, Spain, and the Mediterranean, and northward to the Baltic, Denmark, and Norway, varied by 'imployments along the coasts' of England and crossing the North Sea. In 1606 he offered his services as mate to John Knight in that able seaman's last and fatal voyage to Greenland, but was rejected by the promoters on account of his youth. Henceforth the whole of his thoughts were devoted to Arctic exploration, but more particularly to the north-west passage. He writes: 'At the returnes home of all ships from thence I enquired of the masters, mates, and others that were that way imployed, whereby I gathered from reports and discourse and manuscripts how farre they had proceeded.' If we except Captain Hawkridge's abortive voyage of 1619, Fox was the true successor of Bylot and Baffin (1615) in Arctic exploration. Earlier voyages had been made by Sir Thomas Button [q. v.] in 1612, by Henry Hudson [q. v.] in 1606, by Captain Weymouth in 1601, and by John Davis [q. v.] in 1585–7.

Fox's earliest patron was the famous mathematician, Henry Briggs [q. v.], also a Yorkshireman, and professor of geometry at Oxford. He, with the assistance of his friend, Sir J. Brooke, was the first to direct the royal attention to Fox's voyage. The project first took shape in 1629, in a 'Petition of Luke Fox to the king for a small supply of money towards the discovery of a passage by the north-west to the South Sea, Hudson and Sir Thomas Button having discovered a great way, and given great hopes of opening the rest' (*State Papers*, p. 105). In reply to this a pinnace of the royal navy of seventy tons was placed at the disposal of the adventurers, but the setting forth was deferred until the following year. In the interval Briggs died; half the adventurers having fallen away, the voyage would have been abandoned but for the news that the Bristol merchants had projected a similar voyage from their port. Their rival scheme was the well-known voyage of Captain Thomas James [q. v.], which left Bristol 3 May 1631. This news caused a spirit of emulation among the London merchants, which, with the assistance of Sir T. Roe and Sir J. Wolstenholme, resulted in the setting forth of Fox in the Charles pinnace with a crew of twenty men and two boys victualled for eighteen months. Fox sailed from the Pool below London Bridge 30 April 1631 (*MS. Journal*, f. 23). He anchored off Whitby, where he landed, and reached Kirkwall in the Orkneys 19 May. Sailing thence due west on the sixty parallel he made land 20 June on the north side of Frobisher Bay; two days later he sighted Cape Chidley, off the south shore of Hudson's Strait, six leagues distant. Passing Resolution Island two leagues south on 23 June, his crew saw in the harbour on the west side the smoke of the camp-fire of Captain James, who had put in there for repairs. From this date until 11 July Fox worked his way along the north shore of Hudson's Strait until he reached a position between Mill and Salis-

bury Islands. Thence he proceeded to the south of Coates Island until 19 July, when he commenced his search for the undiscovered passage by the north-west. On 27 July he reached the furthest point of Button, on 'Sir T. Roe's Welcome' Island, where he found traces of native sepulture, which he carefully examined. Being prohibited by his instructions from proceeding to a higher latitude than 63° N. in this direction, he turned southward along the west shore of Hudson's Bay until 27 Aug., when he entered the mouth of the Nelson River, where he found the remaining half of an inscribed board erected by Button, which he replaced by a new one of his own. Hence he sailed E.S.E. sixty-one leagues until 30 Aug., when he met his rival, Captain James, in the Maria of Bristol, with whom, after some trouble in getting on board, he dined and spent seventeen hours. Fox bluntly tells us that he found his host 'no seaman.' After adieux, Fox proceeded on his course down to 55° 14′, or Wolstenholme's *ultima vale*, now known as Cape Henrietta Maria, at the head of James Bay. On 3 Sept. he turned the head of his ship northward until he reached Cape Pembroke on Coates Island five days later. From 15 to 20 Sept. Fox was employed in making the remarkable series of observations on the channel that bears his name on the west shore of what is now known as Baffin Land. On 22 Sept., after reaching 'Fox his farthest,' Fox turned the head of his ship homeward, continuing his observations among the numerous islands and sounds off the north shore of Hudson's Strait, which have never been marked in our admiralty charts. On 28 Sept. Fox found himself, with nearly half his crew worn out with cold and fatigue, once more off Resolution Island, at the entrance to the strait. On 5 Oct. he made Cape Chidley; two days later he writes that they were 'revived by warmth in open sea, most of us ready to fall down with the rest who were down already.' On account of the absence of the moon he directed his course homeward south-east to the English Channel instead of the shorter, but more dangerous one by way of the North Sea. On 31 Oct. he concludes: 'Came into the Downs with all my men recovered and sound, not having lost one man or boy, nor any manner of tackling, having been forth neere six months.' Fox is best known by the following work, which contains the results of his voyage: 'North-west Fox, or Fox from the North-west Passage . . . with briefe Abstracts of the Voyages of Cabot, Frobisher, Davis, Weymouth, Knight, Hudson, Button, Gibbons, Bylot, Baffin, Hawkridge . . . Mr. James Hall's three Voyages to Groynland . . . with the Author his owne Voyage, being the xvi^th^ . . . T. Fawcett and B. Alsop, imp. London,' 1635, 4to. This curious book was entered for the Stationers' Company 15 Dec. 1634 (Arber, iv. 331). It was accompanied by a large folded map of the Arctic regions, now rarely found in the book, but which is one of the most interesting and important documents in the history of Arctic exploration. References to two other journals of the voyage will be found below. It would appear that Fox was allowed to pass the closing years of his life in neglect. Towards the end of his book he says that he had 'wash't the Blackmore these five yeares, having yet received neither sallery, wages, or reward, except what some few gentlemen hath, I know not whether in curtesse or charity, bestowed upon me, having before had my meanes taken from me in the time of warres, betwixt France, Spain, and us' (p. 268). Fox, who was a younger brother of the Trinity House, died at Whitby in July 1635.

[Arber's Reg. Stat. Company, iv. 331–2; Charlton's Hist. of Whitby, 1779, p. 315; Corlass's Hull Authors, 1879 (Captain Luke Fox (N. W. Fox), London, 1635, &c.); Rundell's Voyages toward the North-West, 1849 (Hakluyt Soc.); Sheahan's Hist. of Hull, 1864; Sainsbury's State Papers, Col. Ser., America and West Indies, 1574–1660, 8vo, p. 105; Brit. Mus. Addit. MS. 19302 (two Journals, one by Captain Luke Fox, the other by the master of the Charles, eighteenth-century copies, more or less perfect).] C. H. C.

FOX, RICHARD (1448?–1528), bishop of Winchester. [See Foxe.]

FOX, ROBERT (1798?–1843), antiquary, was admitted a member of the Royal College of Surgeons, 5 March 1819, and practised in Huntingdon and the neighbourhood. He was the founder of the Literary and Scientific Institution of Huntingdon in 1841, and was himself an able lecturer on subjects connected with antiquities, geology, natural history, and philosophy. His only publication, 'The History of Godmanchester, in the county of Huntingdon,' 8vo, London, 1831, one of the best of its class, gained him admission to the Society of Antiquaries. He was also a member of the Numismatic Society. In 1826 and 1831 he served as a bailiff of Godmanchester, and died there on 8 June 1843, aged forty-five, greatly esteemed for his benevolence. He left a small but choice collection of coins and antiquities, mostly local 'finds.' This, together with his philosophical apparatus, was purchased by subscription after his death, and placed in the Huntingdon Literary and Scientific Institution as a testimonial to his memory.

[Gent. Mag. new ser. xx. 99; Lists of Members of Royal Coll. of Surgeons; Lists of Soc. of Antiq.; Kelly's Directory of Bedfordshire, Huntingdonshire, &c. (1885), pp. 207–8.] G. G.

FOX, ROBERT WERE (1789–1877), scientific writer, born at Falmouth in Cornwall on 26 April 1789, belonged to a quaker family. His father, a shipping agent, was also named Robert Were Fox; his mother was Elizabeth, daughter of Joseph Tregelles of Falmouth. He was privately educated, and showed a special taste for mathematics. His mother taught him to study natural phenomena. He married in 1814 Maria, fourth daughter of Robert Barclay of Bury Hill, Surrey, and during his wedding trip, taken that year on the continent, he formed lasting friendships with Humboldt and other foreign savants. In 1848 Fox was elected a fellow of the Royal Society. He was one of the founders of the Royal Cornwall Polytechnic Society in 1833, and was several times vice-president. Fox died at his house, Penjerrick, near Falmouth, on 25 July 1877, in the eighty-eighth year of his age. He was buried in the Friends' burial-ground at Budock. His wife, who was born in 1786, died 4 June 1858.

Fox's original scientific researches were commenced in 1812, when he made, in conjunction with Joel Lean, a series of costly experiments on the elasticity of high-pressure steam, hoping to improve Watt's engines employed in pumping the Cornish mines. Fox aided Trevithick in several of his mechanical inventions. In 1815 Fox commenced an important series of researches upon the internal temperature of the earth, which he continued to prosecute more or less throughout his life. His lifelong connection with the Cornish mines gave him great facilities for this work; and, commencing in the 'Crenver' mine, the temperature was tested regularly at intervals of a few feet, by means of thermometers embedded in the rocks, down to the greatest depths attainable in the Dolcoath and other deep mines in Cornwall. Fox was the first to prove definitively that the heat increased with the depth; he also showed that this increase was in a diminishing ratio as the depth increased. The results are contained in a series of papers, of which we may mention those 'On the Temperature of Mines,' in Thomson's 'Annals of Philosophy' for 1822; 'Some Facts which appear to be at Variance with the Igneous Hypothesis of Geologists,' 'Philosophical Magazine' for 1832; 'Report on some Observations on Subterranean Temperature,' 'British Association Report,' 1840; and 'Some Remarks on the High Temperature in the United Mines,' 'Edinburgh New Philosophical Journal' for 1847. Fox contributed fifty-two papers to various scientific periodicals. The first of these is on the 'Alloys of Platinum,' and was published in Thomson's 'Annals of Philosophy' for 1819. A very important discovery made by Fox was the 'Electro-Magnetic Properties of Metalliferous Veins in the Mines of Cornwall' ('Philosophical Transactions' for 1830). Continuing this work Fox published in the 'Edinburgh New Philosophical Journal' for 1838 a paper on the 'Lamination of Clay by Electricity,' showing that miniature mineral veins could be formed in clay by the long-continued passage of an electric current.

Fox devoted much time to the study of magnetic phenomena, especially those belonging to the earth's magnetism. In 1831 and 1832 he read papers before the Royal Society on the 'Variable Magnetic Intensity of the Earth,' and on the 'Influence of the Aurora on the Compass Needle.' To aid in the study of these subjects Fox constructed a new dipping-needle of great delicacy and accuracy. This instrument was afterwards employed by Sir James Clarke Ross in his voyage to the Antarctic Ocean in 1837, and by Captain Nares in the last expedition to the North Pole in 1875–7.

[Athenæum, 4 Aug. 1877; Royal Society's Catalogue of Scientific Papers, 1868; Royal Cornwall Polytechnic Society's Report for 1877; J. H. Collins's Catalogue of the Works of R. W. Fox, F.R.S., 1878; Boase and Courtney's Bibliotheca Cornubiensis, i. 162–5, iii. 1188–9, where a full list of Fox's scientific papers is given.] W. J. H.

FOX, SAMUEL (1560–1630), diarist. [See FOXE.]

FOX, SIMEON, M.D. (1568–1642). [See FOXE.]

FOX, SIR STEPHEN (1627–1716), statesman, born on 27 March 1627, was the youngest son of William Fox of Farley, Wiltshire, by his wife Elizabeth, daughter of Thomas Pavey of Plaitford, in the same county. As a boy he is said to have been in the choir of Salisbury Cathedral. He also received a thorough and early drilling in the art of bookkeeping. At the age of fifteen his 'beauty of person and towardliness of disposition,' aided, it is probable, by a letter from an early patron, Brian Duppa [q. v.], recommended him to the notice of the Earl of Northumberland, high admiral of England. Some five years later he passed into the household of the earl's brother, Lord Percy, under whom he had the supervision of the ordnance board during the campaign which ended with the battle of Worcester, 3 Sept. 1651. He then took an active part

in assisting the escape of Charles to Normandy. When the prince was obliged to leave France in 1654, Clarendon persuaded him to entrust the management of his household affairs unreservedly to Fox, 'a young man bred under the severe discipline of the Lord Peircy, . . . very well qualified with languages, and all other parts of clerkship, honesty, and discretion, that were necessary for the discharge of such a trust' (*Hist. of the Rebellion*, Oxf. edit. bk. xiv. par. 89). Under Fox's discreet stewardship the prince, wherever he might choose to fix his court, was never without the means of living in comfort. 'Mr. Fox,' writes Ormonde to Charles from Breda, 9 Aug. 1658, 'knows to a stiver what money you can depend upon' (*Cal. State Papers*, Dom. 1658–9, p. 104). At Spa he won the favour of the king's sister, the widowed Princess of Orange, and was employed subsequently in several important missions to her, as well as to other great persons in Holland. He was able to procure frequent and regular supplies of money for the royal household. Charles intended rewarding him by a grant of the place of cofferer of the household, but finding William Ashburnham held already the reversion, he granted Fox, by a special instrument dated at Brussels 23 Nov. 1658, an honourable augmentation to his arms out of the royal ensigns and devices, to wit, 'in a canton Azure, a Fleur de Lis, Or' (*Addit. MS.* 15856, f. 89 *b*). Fox was the first to bring his master the news of Cromwell's death, and to salute him as the real king of Great Britain. The king afterwards employed Fox on various secret missions to England, as one the royalists could thoroughly rely on. With Sir Edward Walker, Garter king at arms, he was sent to the Hague in May 1660 to adjust the ceremonies for the king's public reception there. After the Restoration Fox's fortunes rose rapidly. Ormonde, then lord high steward, nominated him first clerk of the board of green cloth. In October 1660 he received a grant of the remainder of the lease of part of the manor of East Meon, Hampshire, to the value of 400*l.* a year, which had been forfeited by the treason of Francis Allen, goldsmith and alderman of London (*ib.* 1660–1661, p. 337, 1661–2, p. 131). In March 1661 he became receiver and paymaster of two regiments of guards appointed for the king's safety upon the outbreak of Venner's plot in the preceding January (*ib.* 1660–1, p. 556). During the same year he was constituted paymaster-general, an enormously lucrative office. He deigned, however, to accept the receivership of the garrison at Portsmouth, 20 Feb. 1662, with the nominal fee of 100*l.* a year (*ib.* 1661–2, p. 279). The people of Salisbury, 'for the love they bore to a gentleman who did them the honour of owing his birth to their neighbourhood,' chose him as their member, 30 Nov. 1661, in succession to Francis Swanton, deceased. He was knighted 1 July 1665. Despite his position at court he contrived to maintain his independence. He strenuously asserted the integrity of Clarendon, and voted against his impeachment, 12 Nov. 1667, 'although he was in a manner commanded by the king to act in a contrary part.' On 27 Feb. 1678–9 he was elected for Westminster. In November 1679 he became one of the lords commissioners of the treasury, and his name appeared in every subsequent commission except that of July 1684, when Laurence, earl of Rochester, was lord treasurer. He was, however, reinstated in the following September. In December 1680, having been gazetted first commissioner of horse, he resigned his office of paymaster-general, but contrived that his eldest son, Charles Fox, should share it along with Nicholas Johnson. On Johnson's death in April 1682 Fox made interest to have it solely conferred on his son, who three years afterwards was independent enough to vote with the opposition against granting money to James II until grievances had been redressed. On 18 Feb. 1684 Fox was made sole commissioner of horse.

Fox's places brought him enormous profits. In 1680 his friend Evelyn computed him to be worth at least 200,000*l.*, 'honestly got and unenvied, which is next to a miracle.' Evelyn himself tells how Fox contrived to escape the jealousy of his colleagues. At the height of his prosperity he continued 'as humble and ready to do a courtesy as ever he was' (*Diary*, ed. 1850–2, ii. 147–8). He made an intelligible use of his riches. He showed his regard to his birthplace, Farley, by building a church, and in 1678 a set of almshouses and a charity school, there. 'In the North Part of Wilts he built a Chancel intirely new.' He built almshouses at Broome, Suffolk, and at Ashby, Northamptonshire. He also erected the church of Culford in Suffolk. At Redlinch in Somersetshire he founded a charity school, in addition to repairing the church. Canon Richard Eyre, who preached his funeral sermon, tells us that 'he pew'd the body of the cathedral church of Sarum in a very neat manner, suitable to the neatness of that church, to which he was many other ways a great benefactor' (p. 18 *n.*) After twenty years at the pay office he thought of a magnificent device for restoring to the army some part of the fortune which he had got by it. He inspired Charles in 1681 with that

idea of founding an asylum at Chelsea for disabled soldiers, the credit of which is generally ascribed to Nell Gwyn. In furthering the enterprise through all its stages he derived assistance from Evelyn (*Diary*, ii. 159, 163). His contribution to the building and maintenance fund was above 13,000*l.* (Eyre, *Funeral Sermon*, p. 8 *n.*)

On James coming to the throne a peerage was offered to Fox on the condition of his turning Roman catholic. He adhered, however, manfully to his religion. The priests then intrigued to have him removed from the commission of the treasury, but the king had sense enough to insist on keeping Fox and Godolphin as members of an otherwise inexperienced board. He was also suffered to retain his clerkship of the green cloth. On 26 March 1685 he was returned once more for Salisbury. Greatly to James's anger he opposed the bill for a standing army, though he otherwise endeavoured to serve him faithfully. When the Prince of Orange landed, Compton, bishop of London, attempted to tamper with the fidelity of Fox. Fox refused to take an active part against his old master. His anonymous biographer, however, can only say that 'he never appeared at his highness's court to make his compliments there till the king had left the country.' William, who had dined with him when on a visit to England, 23 July 1681, soon won him over to his side. In February 1689–1690 Luttrell heard that Fox 'hath lately kist his majesties hand, and is received into favour' (*Historical Relation of State Affairs*, 1857, ii. 16). The next month he took his seat once more at his accustomed boards. Thenceforward whatever changes might occur at the treasury Fox's name was always on the new commission. On 9 Nov. 1691 he succeeded, on the death of Sir William Pulteney, in being returned a second time for Westminster, and he was re-elected by the same constituency on 29 Oct. 1695. In May 1692, James, having arrived at La Hogue, excepted Fox by name in his declaration promising pardon to all who returned to their allegiance. In 1696–7 Fox was a rival with Montague for the place of first commissioner, but at length withdrew from the competition, though not with a very good grace. He wished it to be notified in the 'London Gazette' that the place had been offered to him and declined by him. This would have been an affront to Montague. But from tenderness to Fox the promotion of his rival was not announced in the 'London Gazette' (Macaulay, *Hist. of Engl.* ch. xxi.) According to Luttrell (iv. 191) Fox in March 1696–7 succeeded Henry Frederick Thynne in the office of treasurer and receiver-general to the queen dowager, 'Sir Christopher Musgrave haveing refused it;' it is certain that Charles Fox was acting as such by 1700 (Chamberlayne, *Angliæ Notitia*, ed. 1700, pt. iii. p. 515). On 26 Jan. 1698–9 Fox was chosen member for Cricklade, Wiltshire, in place of Charles Fox, who elected to serve for Salisbury, and was returned again 7 Jan. 1700–1. Upon Anne's accession he wished to retire into private life, but by the queen's express desire he led the commons in procession at her coronation, 23 April 1702, and also acted for a time as first commissioner of horse. He consented to be chosen for Salisbury, 15 March 1713–14, in succession to his son, who had died in the preceding September. In 1685 he had purchased a copyhold estate at Chiswick, Middlesex, on which he built a villa, which excited the admiration of William III, but not that of Evelyn (Lysons, *Environs*, ii. 209; Evelyn, ii. 169, 175). There he died, 28 Oct. 1716, and was buried at Farley (the date, '23 Sept.,' is wrongly given on his monument). Ninety years later his grandson, Charles James Fox [q. v.], died in the same place. About 1654 he married Elizabeth, daughter of William Whittle of Lancashire, and sister of Sackvill Whittle, chief surgeon to Charles II, by whom he had seven sons and three daughters. Charles, the eldest son, who was named after his godfather, Charles II, died childless in September 1713, and was buried at Farley (Richard Eyre, *Funeral Sermon on C. Fox, Esq.*) Five other sons, who died young, were buried in Westminster Abbey (Chester, *Westminster Abbey Registers*). Of the two surviving daughters, Elizabeth, the elder, married, 27 Dec. 1673, Charles, third lord Cornwallis, a disreputable gambler. Evelyn (ii. 156–7) gives an amusing sketch of the 'grave and dexterous courtesy' with which Fox foiled Lady Sunderland's attempt to secure his younger daughter Jane for her son, Lord Spencer. Jane Fox was married in 1686 to George, fourth earl of Northampton. Lady Fox died 11 Aug. 1696, 'much lamented by the poor for her charity' (Luttrell, iv. 96), and was buried at Farley. In his seventy-seventh year, Fox, 'unwilling that so plentiful an estate should go out of the name, and being of a vegete and hale constitution,' married as his second wife, 11 July 1703, Christian, daughter and coheiress of Francis Hopes, rector, first of Haceby and afterwards of Aswarby, both in Lincolnshire (Chester, p. 262, *n.* 3). By this lady, who was then in her twenty-sixth year, Fox became the father of four more children: Stephen (*b.* 1704), afterwards Earl of Ilchester; Henry (*b.* 1705), first Lord

Holland [q. v.]; a daughter, Christian, twin with Henry (*d.* 1708); and another daughter, Charlotte, married in July 1729 to Edward, third son of William, fifth lord Digby. The second Lady Fox dying at Bath, 17 Feb. 1718–1719, was buried at Farley. In the picture at Holland House Sir Godfrey Kneller endows her 'with small and pretty features, and hair and complexion as dark as her grandson's.'

Fox's reputation for courtesy, kindliness of disposition, and generosity has been amply confirmed by Evelyn. Pepys, too, has much to say in commendation of the paymaster, who confided to him the secrets whereby he was enabled to make such large profits (*Diary*, ed. Bright, iv. 206). He does not forget to celebrate the 'very genteel' dinners of his host, while Lady Fox and her seven children noted for their comeliness received unstinted praise, 'a family governed so nobly and neatly as do me good to see it' (*ib.* v. 335). Fox's portrait by Lely has been engraved by Scriven; of that by J. Baker there are engravings by Simon, Earlom, and Harding (Evans, *Cat. of Engraved Portraits*, ii. 158). A large mass of his official papers and correspondence is preserved in the Additional Manuscripts in the British Museum.

[Memoirs of the Life of Sir Stephen Fox, kt. 8vo, London, 1717 (reprinted fol. London, 1807, and 8vo, London, 1811); Richard Eyre's Sermon preach'd at the Funeral of Sir Stephen Fox, kt. 8vo, London, 1716; Richard Eyre's Sermon preach'd at the Funeral of Charles Fox, esq., 4to, Oxford, 1713; Historical Register, 1716, i. 546–7; Trevelyan's Early Hist. of C. J. Fox, ch. i.; Collins's Peerage (Brydges), iii. 260, iv. 529, v. 382; Le Neve's Pedigrees of the Knights (Harl. Soc.), p. 197; Cal. State Papers (Dom. Ser.); Evelyn's Diary (1850–2); Pepys's Diary (Bright); Luttrell's Relation of State Affairs (1857); Noble's Continuation of Granger's Biog. Hist. i. 150–1; Chester's London Marriage Licences (Foster), col. 508; Chester's Westminster Abbey Registers; Lysons's Environs, ii. 155, 208–10; Hoare's Wiltshire, Hundred of Alderbury, sub 'Farley;' Notes and Queries, 1st ser. ix. 271, xi. 325, 395, 2nd ser. i. 301, 410, ix. 419, 5th ser. iii. 416, iv. 114; Memorials and Correspondence of C. J. Fox (Russell), vol. i. bk. i.; Earl Russell's Life and Times of C. J. Fox, vol. i. ch. i.; Will of Sir Stephen Fox (P. C. C. 133, Fox); Will of Sackvill Whittle (P. C. C. 52, North); Cal. Clarendon State Papers; Cal. State Papers, Treas., 1692–1719.] G. G.

FOX, TIMOTHY (1628–1710), nonconformist divine, was born in 1628, and educated at Birmingham, whence he proceeded to Christ's College, Cambridge. He was admitted by the commissioners of the great seal to the rectory of Drayton, Staffordshire, but on being ejected by the Bartholomew act of 1662 he settled for a while in a neighbouring town, where he made a shrift to live by his pen and the help of relations, till the Oxford act forced him to remove, and rent a farm in Derbyshire. Afterwards, in May 1684, he was committed to Derby gaol upon that act, not for any exercise of religion, but merely for coming to see his son, then an apprentice in that town, and remained a prisoner until the following November. He again suffered imprisonment when Monmouth was in the west, on this occasion in Chester gaol. No cause whatever was assigned for his detention. After enduring a month's confinement he was released on finding ample security for his good behaviour. From the time of his ejectment he preached in private as he had opportunity, and after public liberty was granted, he opened a meeting in his own house at Caldwell, Derbyshire, where he preached twice a day and catechised. He died in May 1710.

[Calamy's Nonconf. Memorial, ed. Palmer, 1802, iii. 232–3.] G. G.

FOX, WILLIAM (1736–1826), founder of the Sunday School Society, son of J. Fox, renter of the Clapton Manor estate, Gloucestershire, was born at Clapton 14 Feb. 1736. The youngest of a large family he was left fatherless in early childhood. He had extraordinary resolution, and at the age of ten formed business plans which were afterwards completely realised. He ultimately became lord of the manor of Clapton. Fox was apprenticed to a draper and mercer at Oxford in 1752, and before the expiration of his indentures his master gave up to him his house and shop and stock of goods, valued at about 4,000*l.* Fox married in 1761 the eldest daughter of Jonathan Tabor, a Colchester merchant. Three years later he removed to London, and entered upon a large business in Leadenhall Street. Impressed with the degradation of the poorer classes of the population, he endeavoured unsuccessfully, by the aid of members of both houses of parliament, to move the government in their behalf. About 1784, when he became the proprietor of Clapton, he began his humanitarian work unaided, not only clothing all the poor of the parish—men, women, and children—but founding a free day school. Writing to Robert Raikes in 1785 he stated that long before the establishment of Sunday schools he had designed a system of universal education, but had met with little support from the clergy and laity, who were alarmed by the magnitude of the undertaking. A meeting was held at Fox's instance in the Poultry, London, on 16 Aug. 1785, when it was

resolved to issue a circular recommending the formation of a society for the establishment and support of Sunday schools throughout the kingdom of Great Britain. Fox was cordially supported by Raikes, Jonas Hanway, and other friends of education, and the result was the foundation of the Sunday School Society, with a body of officers and governors, and a committee of twenty-four persons, chosen equally from the church of England and the various bodies of protestant dissenters. The Earl of Salisbury was elected president. Before eight months had elapsed from the first meeting in the Poultry, thirty schools had been established, containing 1,110 scholars, and by the following January (1787) these had been increased to 147 schools with 7,242 children. In 1797 the Baptist Home Missionary Society was formed, with Fox as treasurer. Five years later Fox left London and went to reside at Lechlade House, Gloucestershire. He remained here till 1823, when he moved to Cirencester, where he lost his wife, a lineal descendant of Sir Harbottle Grimstone [q. v.] Fox died at Cirencester on 1 April 1826, and was buried at Lechlade beside his wife and daughter. Among the friends and supporters of Fox were Granville Sharp and William Wilberforce.

[Ivimey's Memoir of Fox, 1831.] G. B. S.

FOX, WILLIAM JOHNSON (1786–1864), preacher, politician, and man of letters, was born at Uggeshall Farm, Wrentham, in the north of Suffolk, 1 March 1786. From his father, a sturdy peasant-farmer, who had once got into trouble as a poacher, he inherited, he says in a fragmentary autobiography, 'sluggish tenacity of brain;' from his mother, a woman of sweet and liberal nature, 'nervous irritability.' Both parents were strict Calvinistic independents. When Fox was only three years of age his father gave up farming, and barely supported himself in several callings at Norwich. Fox was sent to a chapel school, became a weaver's boy, an errand-boy, and in 1799 clerk in a bank. Here he found leisure for self-improvement, worked hard at mathematics, and, like Leigh Hunt, Peacock, and De Quincey, won prizes offered by the 'Monthly Preceptor,' and planned a course of study which would have occupied him for seven years. He first studied Latin and Greek with a view to progress in mathematics, and improved his knowledge of them with a view to divinity. He appreciated, however, the melody of Greek versification, and the shrewd philosophy of Horace, 'though much of it used to elbow and jostle my morality.' He took to authorship, competed for essay prizes, and wrote occasionally for a local newspaper; until at length it was suggested that the pulpit was his proper destination. In September 1806 he entered the Independent College at Homerton under Dr. Pye Smith. He found there a considerable tendency to free inquiry, 'which gradually subsided as the time came for the student to exchange his sure and safe retreat for the fiery ordeal of the deacon and the pew.' Early in 1810 he took charge of a congregation at Fareham. He studied the unitarian controversy, reading books treating upon it for hours in bed. By March 1812 he had entirely broken with orthodoxy, and had become minister of the unitarian chapel at Chichester, after a brief and unsuccessful experience as pastor of a small seceding congregation at Fareham. At Chichester he studied hard, and formed an ill-advised engagement to his future wife, Eliza, daughter of James Florance, barrister. In 1817 he became minister of Parliament Court Chapel, London. He had now, by dint of assiduous practice, made himself a consummate rhetorician. His celebrity was enhanced by several published sermons, one of which, 'On the Duties of Christians towards Deists,' occasioned by the trial of Carlile, excited warm controversy. In 1820 he married, and the next few years of his life were marked by a severe illness, a visit to Scotland, his first regular contributions to a newspaper, the 'Norwich Mercury,' the removal of his congregation from Parliament Court to a chapel built especially for him in South Place, Finsbury (1824), a controversy with Dr. Blomfield on the gospel of St. John, and increasing connection with literature and politics. He began to be celebrated for his taste as a dramatic critic; he wrote on Nathaniel Lee, 'Sethos,' and other subjects for the 'Retrospective Review;' and, on the establishment of the 'Westminster Review,' he wrote the first article, entitled 'Men and Things in 1824.' He had already become editor, with Robert Aspland (1782–1845) [q. v.], of the 'Monthly Repository,' the leading organ of the unitarian denomination, which he conducted as a theological periodical until 1831, when he purchased the copyright from the Unitarian Association, and made it an organ of political and social reform, combined with literary criticism. Fox's quick recognition of youthful genius was especially shown in his welcome of Browning's 'Pauline,' which occasioned a lifelong friendship with the poet. Mill contributed philosophical papers under the signature 'Antiquus;' and in Fox's periodical appeared Crabb Robinson's remarkable series of papers on 'Goethe;' Harriet Martineau's poems and essays; Eliza Flower's musical contribu-

tions; Browning's poems; and W. Bridges Adams's essays on social subjects, signed 'Junius Redivivus,' whose freedom of tone gave offence in unitarian circles. Hazlitt pronounced Fox superior to Irving as a preacher, and his celebrity was extended beyond metropolitan limits by the publication of two collections of sermons, 'Christ and Christianity' and 'Christian Morality.' He was, however, drifting further and further away from theology; and during the agitation for reform he took a prominent part as a popular leader, daily addressing open-air meetings in Lincoln's Inn Fields. 'He was,' says Francis Place, 'the bravest of us all.' In 1834 his domestic difficulties came to the knowledge of leading members of his congregation. He resented their consequent interference; the majority of his congregation stood by him; and the controversy was closed by the secession of the minority in September 1834. No tangible imputation rested upon his personal conduct, but the confidence of many of his most influential supporters had been undermined by the advocacy in the 'Repository' of the dissolubility of marriage, and his evident alienation from theology. A separation on account of incompatibility of temper was arranged between him and Mrs. Fox.

Fox was disowned by his brother unitarian ministers, and resigned his office as a trustee of the Williams Library. His freedom from restraint, already irksome, gave him a more independent position in the pulpit. The service, under Eliza Flower's direction, became musical, Fox himself contributing some highly poetical hymns; his addresses ranged widely over the fields of morals and politics, and attracted a very intellectual auditory, including many members of parliament. Twenty-six of these discourses, published between 1835 and 1840 under the title of 'Finsbury Lectures,' represent the general topics and tone of his teaching. Discourses on such themes as 'Morality illustrated by the various Classes into which Society is divided' alternate with secular subjects, as the coronation, the corn laws, and national education. The tone, however, is invariably lofty. They were usually delivered after a few days' meditation, with slight assistance from a shorthand abstract, but published entirely from the reporter's notes. They gained greatly in delivery from the impressive intonation of the speaker. Rapturous descriptions of Fox's oratory will be found in John Saunders's sketch in the 'People's Journal' and in Evans's 'Authors and Orators of Lancashire.' Their testimony is confirmed by James Grant (1802–1879) [q. v.], writing in 1840, who infers, however, from his statue-like absence of gesture, that he would fail with a popular audience. In 1843 Fox was thrilling enthusiastic popular assemblages. To meet heavy expenses he wrote more than ever, especially upon politics. Bulwer, Talfourd, Macready, and Forster were now among his most intimate friends, and his relations with Mill led Carlyle to believe that he was to be offered the editorship of the 'London and Westminster Review.' He transferred the proprietorship and editorship of the unprofitable 'Repository' to R. H. Horne in 1836, and for a time chiefly devoted himself to journalism. Daniel Whittle Harvey [q. v.] enlisted him in the 'Sunday Times,' and when Harvey became proprietor of the 'True Sun' (1835) Fox's contributions raised the circulation from two thousand to fifteen thousand copies. He laboured at the office regularly for five days a week until the end of 1837, when Harvey's sudden relinquishment of his journal terminated the engagement. Fox joined the 'Morning Chronicle,' where his politics were much more under restraint. He devoted especial attention to the performances of Macready, of whom he was an intense admirer.

When, in 1840, an address from the Anti-Cornlaw League to the nation was required, Cobden drew up a paper of memoranda, and entrusted the composition to Fox as the person most competent to administer 'a blister to the aristocracy and the House of Commons.' The address was followed by a long series of most effective letters to leading public characters published in the 'League' newspaper, under the signature of 'A Norwich Weaver Boy.' Fox became a leading orator of the league, speaking especially at Drury Lane and Covent Garden. 'The speech read well,' says Prentice, 'but the reader could have no conception of the effect as delivered with a beauty of elocution which Macready on the same boards might have envied.' His connection with the 'Morning Chronicle' ceased about this time, and was followed by an engagement with the 'Daily News,' to which, as to the 'Chronicle,' he contributed four leaders weekly. When Forster retired in September 1846, Fox followed his example. He further undertook a course of Sunday evening lectures to the working classes at the National Hall in Holborn, commenced in 1844, and continued until 1846; which, after being published first in 'The Apprentice,' and afterwards in the 'People's Journal,' were collected into four volumes in 1849. They showed the author to be one of the wisest as well as the warmest friends of the working classes. This character, even more than the

eloquence of his Anti-Cornlaw League orations, gained Fox an invitation to stand for the working-class constituency of Oldham, for which he was returned after a keen contest in July 1847. His congregation had already found it necessary to provide an assistant minister. He was relieved from embarrassment by the munificence of Samuel Courtauld of Braintree, who settled upon him an annuity of 400*l*. His last address to his congregation was given in February 1852. He had previously summed up his conclusions in his lectures of the 'Religious Ideas' (published in 1849), in which these ideas are treated as the natural production of the human mind in the course of its development, corresponding to external realities, as yet but dimly surmised.

Fox's later exertions were mainly confined to parliament and the composition of the 'Publicola' letters for the 'Weekly Dispatch,' which he continued until 1861. His success in parliament was limited by his age and the didacticism acquired in the pulpit. Regarded at first as 'a sort of heterodox methodist parson,' he soon gained general respect by his tact, discretion, and moderation. His most remarkable speeches were that delivered on seconding Mr. Hume's motion for an extension of the franchise in 1849, and that on the introduction of his own bill for establishing compulsory secular education in 1850. He made the subject of education in large measure his own, and always regretted that Lord John Russell had taken it out of his hands. He usually acted with the politicians of the Manchester school, but differed from them on the Crimean war, and declared his dissent in a great speech to his constituents in the winter of 1855. His success at Oldham had involved the rejection of John Fielden [q. v.], who had thrown in his lot with Mr. J. M. Cobbett. Fox thus excited the fiercest antagonism in a section of the liberal party. He was defeated in 1852, regained his seat in the autumn of the same year, after tumults described as 'sacrificial games dedicated to the manes of the late Mr. John Fielden,' was again ejected in 1857, and re-elected in the same year upon another unexpected vacancy. He then held the seat without opposition until his retirement in 1863, though taking little part in public business. He died after a short illness on 3 June 1864, and was buried in Brompton cemetery. His memory was celebrated in the most fitting manner by a memorial edition of his complete writings.

Fox's master passion was philanthropy, and he had adopted the philosophy of Bentham as that apparently most conducive to human welfare. But his temperament was that of a poet, his tastes were literary, dramatic, musical. His utilitarianism was pervaded with imagination, and he was far more effective as a man of letters than as a thinker, and a speaker than as a reasoner. The orator in him was rather made than born, his seeming gift of improvisation was the acquisition of long and careful practice. The construction of his speeches was in the highest degree rhetorical, and they owed much of their effect to his marvellous elocution. They are, however, admirable for powerful diction, manly sense, and abound in fancy, humour, and sarcasm; nor were his innumerable contributions to the press less excellent in their way. No one could better popularise a truth or embody an abstraction. The great aim of his life was to benefit the classes from which he had sprung. No one has counselled those classes more freely, or on the whole more wisely. His nature, though not exempt from angularities, was genial and affectionate; he said of himself that he could never learn to say 'No' till he had attained middle life, and then but imperfectly. He craved for sympathy, and when disappointed of obtaining it, took refuge in a reserve which, combined with the phlegm of his physical constitution, sometimes made him appear inert and inanimate, when in reality his mind was actively at work.

[About 1835 Fox began to dictate an autobiography, which he only brought down to his settlement at Fareham, with many gaps and omissions. He began another in 1858, but made still less progress. These documents, with many other unpublished papers, have been placed at the writer's disposal by Fox's daughter, Mrs. Bridell Fox. See also the memoir in vol. xii. of his collected writings; Memoirs of Eliza Fox; James Grant's Public Characters; Evans's Lancashire Authors and Orators; Prentice's History of the Anti-Cornlaw League; Sir John Bowring in the Theological Review for 1864; John Saunders in the People's Journal for 1848.] R. G.

FOX, WILLIAM TILBURY (1836–1879), physician, son of Luther Owen Fox, M.D., of Broughton, Winchester, was born in 1836, and entered the medical school of University College, London, in 1853. In 1857 he obtained the scholarship and gold medal in medicine at the M.B. examination of the university of London, and graduated M.D. in 1858. After a short period of general practice at Bayswater, he selected midwifery as a specialty, and was appointed physician-accoucheur to the Farringdon General Dispensary. At this period he wrote some good papers on obstetrical subjects, published in the 'Transactions' of the Obstetrical Society. Becoming interested in the study of microscopic fungi attacking the skin and hair, he

wrote a book on the subject, and gradually became a specialist on dermatology. In 1864 he travelled in the East with the Earl of Hopetoun, but returned much enfeebled in health. The experience gained abroad was utilised in several works mentioned below. Settling in Sackville Street, Piccadilly, Fox soon acquired a large practice in dermatology. In 1866 he became physician to the skin department of Charing Cross Hospital, and not long after succeeded Dr. Hillier as physician to the same department of University College Hospital, where he established an excellent system of baths. He proved a good teacher and attracted many foreigners to his clinique. His book on 'Skin Diseases,' enlarged and more copiously illustrated in successive editions, made his name widely known, and his 'Atlas' finally established his reputation. He did not seek to revolutionise the treatment of his subject, but based his classification on Willan and Bateman's, while insisting on the value of general medical knowledge and insight to the dermatologist. Thus he had worthily gained a position second to few if any specialists, when his life was threatened by aortic disease, with frequent angina. He was taking a brief holiday in Paris, and preparing for the presidency of the Dermatological subsection of the British Medical Association at Cork, when an attack of angina carried him off on 7 June 1879. He was buried at Willesden cemetery, 14 June 1879.

For many years and up to the time of his death Fox was a prominent member of the editorial staff of the 'Lancet.' His intense energy was always at work promoting the interests of dermatology as a branch of medical practice. His genial manners and conscientiousness made him very popular with patients.

Fox's principal writings are the following: 1. 'Skin Diseases of Parasitic Origin,' 1863. 2. 'Skin Diseases, their Description, Pathology, Diagnosis, and Treatment,' 1864; 3rd edit., rewritten and enlarged, 1873. 3. 'The Classification of Skin Diseases,' 1864. 4. 'Cholera Prospects,' 1865. 5. 'The Action of Fungi in the Production of Disease,' 1866. 6. 'Leprosy, Ancient and Modern; with notes taken during recent travel in the East,' 1866. 7. 'Eczema, its Nature and Treatment,' 'Lettsomian Lectures,' 1870. 8. 'Prurigo and Pediculosis,' 1870. 9. 'Scheme for obtaining a better knowledge of Endemic Skin Diseases of India' (with Dr. T. Farquhar); prepared for the India Office, 1872. 10. 'Key to Skin Diseases,' 1875. 11. 'Atlas of Skin Diseases' (based on Willan's); 4to, with plates, 1875–7. 12. 'On certain Endemic Skin and other Diseases of India and Hot Climates generally' (with Dr. T. Farquhar), 1876. 13. 'Epitome of Skin Diseases' (with T. Colcott Fox), 1877, 2nd edit. 14. 'On Ringworm and its Management,' 1878. Fox edited and revised editions of Tanner's 'Manual of Clinical Medicine,' published in 1869 and 1876. He also contributed numerous papers on skin diseases to the medical societies and journals.

[Lancet, Medical Times, and British Medical Journal, 14 June 1879.] G. T. B.

FOX, WILSON (1831–1887), physician, son of a manufacturer belonging to a well-known quaker family in the west of England, was born at Wellington, Somersetshire, on 2 Nov. 1831. He was educated at Bruce Castle, Tottenham, and University College, London, graduating B.A. in 1850, M.B. in 1854, and M.D. in 1855, at London University. After a year spent as house physician at the Edinburgh Royal Infirmary, he passed several years in Paris, Vienna, and Berlin, being for two years in the last city a pupil of the great pathologist Virchow. Here he made important observations on the degeneration of the gastric glands (see Fox's 'Contributions to the Pathology of the Glandular Structures of the Stomach,' *Med.-Chir. Transactions*, xli. 1858). In 1859 he married Miss Emily Doyle, and settled at Newcastle-under-Lyme, where he became physician to the North Staffordshire Infirmary. In 1861, supported by Virchow's strong recommendation, he was appointed professor of pathological anatomy at University College, London, and soon afterwards assistant physician to University College Hospital. In 1866 he became fellow of the Royal College of Physicians, and in 1867 full physician to his hospital and Holme professor of clinical medicine. In 1870 he was appointed physician extraordinary to the queen, and was elected F.R.S. He afterwards became physician in ordinary, and frequently attended the queen while in Scotland. He acquired a large practice, and was an active member of the leading medical societies and of the College of Physicians. In April 1887 he was suddenly summoned to the deathbed of his eldest brother at Wellington. Thence he went northwards towards his seat at Rydal Mount for a rest, but was seized with pneumonia on the way and died on 3 May at Preston in Lancashire. He was buried at Taunton on 6 May 1887. A bust in the Shire Hall, Taunton, was unveiled 25 Oct. 1888 (*Times*, 26 Oct. 1888, p. 8). His first wife died in 1870; by her he left three sons and three daughters. In 1874 he married Evelyn, daughter of Sir Baldwin W. Walker, bart., and

widow of Captain Burgoyne, lost in his ship the Captain [see BURGOYNE, HUGH TALBOT].

In personal appearance Fox was tall, spare, and erect, with a refined expression. Although he was somewhat reserved in manner, his sincerity and earnestness gave him a strong hold on those with whom he came in contact. He was a man of great benevolence, and was in the habit of placing his house at Rydal at the disposal of the Bishop of Bedford during the summer months for the use of invalided East-end clergymen and their families.

Equally as a teacher and as an investigator and writer Fox ranked high. His cases were thoroughly studied, with special attention to the mental and emotional state of his patients, in whom he inspired great confidence. He was the first physician to save life in cases of rheumatic fever where the temperature was excessively high, by placing the patient in baths of iced water. His lectures were highly valued by the students, and the characteristic of his teaching was the ability with which the facts of pathology were made the basis of practical diagnosis and treatment. All his writings manifested great research and labour, and are encyclopædic on their subjects. Besides the works enumerated below, he had been for many years preparing a treatise on diseases of the lungs and an atlas of their pathological anatomy, works that were nearly complete at his death.

Fox's principal writings were: 1. 'On the Origin, Structure, and Mode of Development of Cystic Tumours of the Ovary,' 'Med.-Chir. Trans.,' 1864, xlvii. 227–86. 2. 'On the Artificial Production of Tubercle in the Lower Animals,' a lecture before the Royal College of Physicians, 1864. 3. 'On the Development of Striated Muscular Fibre,' 'Phil. Trans.' clvi. 1866. 4. 'On the Diagnosis and Treatment of the Varieties of Dyspepsia,' 1867; 3rd edition, enlarged, 1872, under the title 'The Diseases of the Stomach,' substantially a reproduction of his articles in Reynolds's 'System of Medicine,' vol. ii. 1868. 5. Articles on 'Pneumonia,' &c., in Reynolds's 'System,' iii. 1871. 6. 'On the Treatment of Hyperpyrexia by means of the External Application of Cold,' 1871.

[Lancet, 7 and 14 May 1887; British Medical Journal, 7 May 1887.] G. T. B.

FOXE, JOHN (1516–1587), martyrologist, was born at Boston, Lincolnshire, in 1516. The date is supplied by a grant of arms made to his family on 21 Dec. 1598 (MAITLAND, *Notes*, pt. i. 8–10). He is there said to be lineally connected with Richard Foxe [q. v.], bishop of Winchester, but this relationship is improbable. The father, of whom nothing is known, died while his sons were very young. Foxe had at least one brother. The mother married a second husband, Richard Melton, to whom Foxe dedicated an early work, 'An Instruccyon of Christen Fayth,' with every mark of affection. He was a studious youth, and attracted the notice of one Randall, a citizen of Coventry, and of John Harding or Hawarden, fellow of Brasenose College, Oxford. His stepfather's means were small, and these friends sent him to Oxford about 1532, when he was sixteen years old. According to the untrustworthy biography of 1641, attributed to Foxe's son Samuel, Foxe entered at Brasenose College, where his patron Hawarden was tutor. He is not mentioned in the college books. It must, however, be admitted that Foxe, when dedicating his 'Syllogisticon' (1563) to Hawarden, writes of him as if he had been his tutor; and that Alexander Nowell, afterwards dean of St. Paul's (stated in the biography of 1641 to have been Foxe's chamber-fellow at Oxford), was a member of Brasenose, and was one of Foxe's lifelong friends. Foxe also refers to Brasenose thrice in his 'Actes and Monuments,' but the absence of any comment indicating personal association with the place does not give this circumstance any weight. If he resided at Brasenose at all, it was probably for a brief period as Hawarden's private pupil. He must undoubtedly have attended Magdalen College School at the same time. A close connection with both Magdalen School and College is beyond question. The matriculation register for the years during which Foxe would have been 'in statu pupillari' is unfortunately lost. But he became probationer fellow of Magdalen in July 1538, and full fellow 25 July 1539, being joint lecturer in logic with Baldwin Norton in 1539–1540, and proceeding B.A. 17 July 1537 and M.A. in July 1543 (*Oxf. Univ. Reg.*, Oxf. Hist. Soc., i. 188). Foxe repeatedly identifies himself with Magdalen in his works and private letters. 'For which foundation,' he writes in the 'Actes,' iii. 716, 'as there have been and be yet many students bound to yield grateful thanks unto God, so I must needs confess to be one, except I will be unkind.' About 1564, when one West (formerly of Magdalen) was charged in the court of high commission with making rebellious speeches, Foxe used his influence to procure the offender's pardon, on the sole ground that he had belonged to the same school and college at Oxford as himself. As fellow of Magdalen Foxe had his difficulties. His intimate friends and correspondents at Oxford included, besides Nowell, Richard Bertie [q. v.], John Cheke of Cambridge [q. v.], Hugh Latimer, and

William Tindal, and like them he strongly favoured extreme forms of protestantism. His colleagues at Magdalen were divided on doctrinal questions, and the majority inclined to the old forms of religious belief. He was bound by the statutes to attend the college chapel with regularity, and to proceed to holy orders within seven years of his election to his fellowship. He declined to conform to either rule. Complaint was made to the president, Dr. Owen Oglethorp, and Foxe defended himself in a long letter (*Lansd. MS.* 388). He expressly objected to the enforcement of celibacy on the fellows. Finally, in July 1545, he and five of his colleagues resigned their fellowships. There was no expulsion, as Foxe's biographer of 1641 and most of his successors have asserted. The college register records that 'ex honesta causa recesserunt sponte a collegio,' and Foxe's future references to his college prove that he bore it no ill-will.

Before leaving Oxford, Foxe mentioned in a letter to Tindal that he had derived much satisfaction from a visit to the Lucy family at Charlecote, Warwickshire. Thither he now directed his steps. William Lucy seems to have given him temporary employment as tutor to his son Thomas. On 3 Feb. 1546–7 Foxe married, at Charlecote Church, Agnes Randall, daughter of his old friend of Coventry—a lady who seems to have been in the service of the Lucys. He thereupon came up to London to seek a livelihood. The biographer of 1641 draws a dreary picture of his disappointments and destitution, and relates how an unknown and anonymous benefactor put a purse of gold into his hand, while in a half-dying condition in St. Paul's Cathedral, and how he received soon afterwards an invitation to visit Mary Fitzroy [q. v.], duchess of Richmond, at her residence, Mountjoy House, Knightrider Street. The latter statement is well founded. It is undoubted that Foxe and his friend Bale, whose acquaintance he first made at Oxford, were both, early in 1548, entertained by the duchess, who was at one with them on religious questions (*Actes*, iii. 705). Through the joint recommendation of his hostess and of Bale, Foxe was moreover appointed before the end of the year tutor to the orphan children of Henry Howard, earl of Surrey, who had been executed 19 Jan. 1546–7. The duchess was the earl's sister, and Bale was intimate with Lord Wentworth, who had been the children's guardian since their father's death. There were two boys, Thomas, afterwards duke of Norfolk (*b.* 1536), and Henry Howard, afterwards earl of Northampton (*b.* 1539), together with three girls. Foxe joined his pupils at the castle of Reigate, a manor belonging to their grandfather, the Duke of Norfolk. He remained there for five years.

In that interval Foxe published his earliest theological tracts. All advocated advanced reforming views. Their titles are: 'De non plectendis morte adulteris consultatio Ioannis Foxi,' London, per Hugonem Syngletonum, 1548, dedicated to Thomas Picton; 'A Sarmon of Jhon Oecolampadius to Yong Men and Maydens,' dedicated to 'Master Segrave,' London? 1550?; 'An Instruccyon of Christen Fayth,' London, Hugh Syngleton, 1550? dedicated to Melton, his stepfather, a translation from Urbanus Regius; and 'De Censura, sive Excommunicatione Ecclesiastica, Interpellatio ad archiepiscopum Cantabr.,' London, Stephen Mierdmannus, 1551. The first work was reissued in 1549 under the new title 'De lapsis in Ecclesiam recipiendis consultatio,' with a 'Præfaciuncula ad lectorem' substituted for the dedication to Picton (Maitland, *Early Books in Lambeth Library*, pp. 223–4). Furthermore, he prepared a school book, 'Tables of Grammar,' London, 1552. According to Wood, eight lords of the privy council subscribed to print this work, but its brevity disappointed its patrons. Meanwhile Foxe was reading much in church history with a view to an elaborate defence of the protestant position. On 24 June 1550 he was ordained deacon by Ridley, bishop of London, in St. Paul's Cathedral. He stayed for the purpose in Barbican, at the house of the Duchess-dowager of Suffolk, who became the wife of his friend, Richard Bertie [see Bertie, Catharine]. Subsequently he preached as a volunteer at Reigate, being the first to preach protestantism there.

The accession of Mary in July 1553 proved of serious import to Foxe. One of the queen's earliest acts was to release from prison the old Duke of Norfolk (*d.* 1554), the grandfather of Foxe's pupils. The duke was a catholic, and promptly dismissed Foxe from his tutorship. It is probable that Foxe thereupon took up his residence at Stepney, whence he dates the dedication of 'A Fruitfull Sermon of the moost Euangelicall wryter, M. Luther, made of the Angelles' (London, by Hugh Syngleton, 1554?). The elder lad, Thomas, had formed a strong affection for his teacher, and when he was sent from Reigate to be under the care of Bishop Gardiner at Winchester House, he contrived that Foxe should pay him secret visits. Foxe was soon alarmed by the obvious signs of a catholic revival. A rumour that parliament was about to re-enact the six articles of 1539 drew from him a well-written Latin petition denouncing any change in the religious esta-

blishment. It is reported by the biographer of 1641 that early in 1554 Foxe was visiting his pupil at Gardiner's house, when the bishop entered the room, and was told that Foxe was the lad's physician. Gardiner paid Foxe an equivocal compliment, which raised his suspicions. The majority of his friends had already left England for the continent at the first outbreak of persecution, and he determined to follow them. With his wife, who was expecting her confinement, he hurried to Ipswich, and arrived at Nieuport after a very stormy passage. He travelled to Strasburg by easy stages, and met his friend Edmund Grindal there in July. He had brought with him in manuscript the first part of a Latin treatise on the persecutions of reformers in Europe from the time of Wycliffe to his own day. A Strasburg printer, Wendelin Richelius, hurriedly put it into type in time for the great Frankfort fair. The volume, a small octavo of 212 leaves, is now of great rarity. It forms the earliest draft of the 'Actes and Monuments;' but only comes down to 1500, and deals mainly with the lives of Wycliffe and Huss. Some notes of Bishop Pecock are added, together with an address to the university of Oxford, deploring the recent revival there of the doctrine of transubstantiation. The dedication, dated from Strasburg 31 Aug. 1554, was addressed to Christopher, duke of Würtemberg, and is said to have displeased the duke, a well-known patron of protestants. The title usually runs: 'Commentarii rerum in ecclesia gestarum maximarumque per totam Europam persecutionum a Vuicleui temporibus ad hanc usque ætatem descriptio. Liber primus. . . . Anno MDLIIII.' But copies are met with with a title-page beginning 'Chronicon Ecclesiæ continens historiam rerum,' &c., where the date is given as MDLXIIII, and the printer's name as Josias instead of Wendelinus Richelius. Dr. Maitland suggested that this date was an error due to the hasty production, but it seems more probable that the second title belongs to a later reprint.

By the end of 1554 Foxe had joined the protestant refugees at Frankfort, and was lodging with a well-known puritan, Anthony Gilby [q. v.] Foxe found a heated controversy as to forms of worship raging among his countrymen at Frankfort. Some wished to adhere to Edward VI's second prayer-book, others desired a severer liturgy, and denounced the surplice and viva-voce responses. The civic authorities had meanwhile directed the adoption of the service-book of the French protestants. Various modifications were suggested, but all failed to pacify the contending factions. Knox had lately been summoned from Geneva by a portion of the English at Frankfort to act as their minister. He proposed that the dispute should be referred to Calvin. Foxe, who at once took a prominent place among Knox's supporters, encouraged this course. Calvin recommended a compromise between the Anglican and Genevan forms of prayer. Foxe offered, in conjunction with Knox and others, to give the suggestion practical effect. The offer was rejected, but a temporary settlement was effected by Knox without Foxe's aid. In the middle of 1555 the quarrel broke out anew. Dr. Richard Cox [q. v.] reached Frankfort, and at once headed the party in favour of an undiluted anglican ritual. Knox attacked Cox from his pulpit. But Cox and his friends had influence with the civic authorities; serious charges were brought against Knox, and he was directed to quit the town. The controversy was not ended. Foxe suggested arbitration, but he was overruled. On 1 Sept. 1555 he and Whittingham, now the leaders of the Genevan party, announced their intention of abandoning Frankfort. They gave Knox's expulsion as their chief reason for this step. Whittingham straightway left for Geneva. Foxe remained behind, reluctant to part with Nowell and other friends. As a final attempt at reconciling the rival parties he wrote (12 Oct.) entreating Peter Martyr, whom he had met at Strasburg, to come and lecture on divinity to the English at Frankfort. Despite the controversy, he spoke of the kind reception with which he had met there. But Martyr declined the invitation, and in the middle of November Foxe removed to Basle.

Foxe suffered acutely from poverty while at Basle. He wrote to Grindal soon after his arrival that he was reduced to his last penny, and was thankful for a gift of two crowns. He begged his pupil, now Duke of Norfolk, and his new patron, the Duke of Würtemberg, to help him. But his destitution did not blunt his energies. He found employment as a reader of the press in the printing-office of Johann Herbst or Oporinus, an enthusiastic protestant and publisher of protestant books. Foxe was henceforth closely connected with the trade of printing. According to the 'Stationers' Register' (ed. Arber, i. 33), one John Foxe took up the freedom of the Stationers' Company on 5 March 1554–5, and paid 3*s.* 4*d.* for his breakfast on the occasion. His intimate association in later years with the London printer, John Day (1522–1584) [q. v.], makes it almost certain that this entry refers to the martyrologist. Oporinus and Foxe lived on the best of terms; they corresponded after Foxe had left the continent, and Oporinus allowed Foxe, while in his employ, adequate leisure for his own

books. Before leaving Frankfort he had begun to translate into Latin Cranmer's treatise on the Eucharist in answer to Gardiner (London, 1551). He found the task difficult. Grindal and others begged him to persevere. When he heard of Cranmer's death in 1556 he at once negotiated with Christopher Froschover of Zurich for its publication, but the negotiation dragged on till 1559, and the work, although partly utilised by Foxe elsewhere, still remains in manuscript (Harleian MS. 418). In 1556 Oporinus published Foxe's 'Christus Triumphans,' an apocalyptic drama after German models, in five acts of Latin verse, concluding with a 'panegyricon' on Christ in Latin prose. The original manuscript is in Lansdowne MS. 1073. Tanner says that an edition was issued in London in 1551, a statement of doubtful authority. The work is a crude and tedious mystery play, but achieved such success as to be published in a French translation by Jean Bienvenu at Geneva in 1562, a form in which it is now of the utmost rarity. An English translation by Richard Day [q. v.] appeared in 1578, 1599, and 1607, and reprints of the original, prepared by Thomas Comber for use in schools, 'ob insignem styli elegantiam'—an undeserved compliment—are dated 1672 and 1677 (cf. Herford, *Studies in the Lit. Relations of England and Germany*, pp. 138–48). After Ridley, Latimer, and Cranmer had fallen at the stake, Foxe drew up an admirable expostulation and plea for toleration, addressed to the nobility of England (8 Feb. 1555–6). It was first printed by Oporinus at Basle in 1557 under the title 'Ad inclytos ac præpotentes Angliæ proceres . . . supplicatio. Autore Ioanne Foxo Anglo.' In the same year he brought out an ingenious series of rules for aiding the memory, entitled 'Locorum communium logicalium tituli et ordines, 150, ad seriem prædicamentorum decem descripti,' Basle, which was reissued in London as 'Pandectæ locorum communium' in 1585. In 1557 and 1558 Foxe remonstrated in a friendly way with Knox on account of the strong language used in 'The First Blast of the Trumpet;' and on Elizabeth's accession he wrote a congratulatory address, which Oporinus printed.

Meanwhile Foxe was receiving through Grindal reports of the protestant persecutions in England. Bradford's case was one of the earliest he received. When reports of Cranmer's examinations arrived Foxe prepared them for publication, and Grindal seems to have proposed that these and the reports of proceedings against other martyrs should be issued separately in two forms, one in Latin and the other in English. Foxe was to be responsible for the Latin form. The English form was to be prepared and distributed in England. Only in the case of the story of Philpot's martyrdom was this plan carried out. Strype preserves the title of Foxe's pamphlet, printed at Basle, detailing Philpot's sufferings, 'Mira et elegans cum primis historia vel tragœdia potius de tota ratione examinationis et condemnationis J. Philpotti . . . nunc in Latinum versa, interprete J. F.,' but no copy is now known. On 10 June 1557 Grindal urged Fox to complete at once his account of the persecution of reformers in England as far as the end of Henry VIII's reign (Grindal, *Remaines*, Parker Soc., p. 223 et seq.) He worked steadily, and in 1559 had brought his story of persecution down to nearly the end of Mary's reign. Nicolaus Brylinger with Oporinus sent the work, which was all in Latin, to press, and it appeared in folio under the title 'Rerum in ecclesia gestarum, quæ postremis et periculosis his temporibus evenerunt, maximarumque per Europam Persecutionum ac Sanctorum Dei Martyrum si quæ insignioris exempli sunt, digesti per Regna et Nationes commentarii. Pars prima, in qua primum de rebus per Angliam et Scotiam gestis atque in primis de horrenda sub Maria nuper regina persecutione narratio continetur. Autore Joanne Foxo, Anglo.' A second part, giving the history of the persecutions of the reformers on the continent, was announced to follow, but Foxe abandoned it, and that part of the work was undertaken by Henry Pantaleone of Zurich. This great volume of 732 numbered pages is in six books, of which the first embodies the little volume of 'Commentarii.' The expostulation addressed to the nobility is reprinted (pp. 239–61). Bishop Hooper's treatise on the Eucharist, forwarded to Bullinger, and written while in prison, appears with dissertations on the same subject by Ridley, Latimer, and Cranmer. The whole was dedicated to Foxe's pupil, the Duke of Norfolk (1 Sept. 1559). At the same time as the book was issued the pope (Paul IV) announced that he had prohibited Oporinus from publishing any further books.

Foxe left for England in October, a month after his great book had been published. He wrote announcing his arrival to the Duke of Norfolk, who offered him lodgings in his house at Christchurch, Aldgate, and afterwards invited him to one of his country houses. On 25 Jan. 1559–60 Grindal, now bishop of London, ordained him priest, and in September 1560 Parkhurst, another friend, who had just become bishop of Norwich, promised to use his influence to obtain a prebendal stall at Norwich for him. Foxe is often represented as having lived for some time

with Parkhurst, and as having preached in his diocese. The bishop invited him to Norwich (29 Jan. 1563–4), but there is no evidence of an earlier visit. From the autumn of 1561 Foxe was chiefly engaged in translating his latest volume into English and in elaborating its information. The papers of Ralph Morice, Cranmer's secretary, had fallen into his hands, together with much new and, as Foxe believed, authentic material. Most of his time was clearly spent in London at the Duke of Norfolk's house in Aldgate, but every Monday he worked at the printing-office of John Day in Aldersgate Street, who had undertaken the publication.

In 1564, after the death of the Duchess of Norfolk, Foxe removed from the duke's house to Day's house in Aldersgate Street, and took a prominent part in Day's business. He petitioned Cecil (6 July 1568) to relax in Day's behalf the law prohibiting a printer from employing more than four foreign workmen. Day's close connection with Foxe's great undertaking is commemorated in the lines on Day's tombstone in the church of Little Bradley, Suffolk:—

He set a Fox to wright how martyrs runne
By death to lyfe: Fox ventured paynes and health
To give them light: Daye spent in print his wealth.

(*Notes and Queries*, 6th ser. viii. 246.)

But Foxe's stay in Day's house was probably only temporary. In 1565 he spent some time at Waltham. The register states that two of his children, Rafe and Mary, were baptised there on 29 Jan. 1565–6. Fuller in 'The Infant's Advocate,' 1653, not only credits Waltham with being Foxe's home when he was preparing 'his large and learned works,' but says that he left his posterity a considerable estate in the parish. The biographer of 1641 writes that Foxe was on very good terms with Anne, the wife of Sir Thomas Heneage [q.v.], who was a large landowner in the neighbourhood of Waltham. On 24 July 1749 the antiquary Dr. Stukeley made a pilgrimage to the house associated with Foxe at Waltham, and it then seems to have been a popular show-place (*Memoirs*, ii. 211). About 1570 Foxe removed to Grub Street, where he probably lived till his death.

On 20 March 1562–3 Foxe's 'Actes and Monuments' issued from Day's press, on the very same day as Oporinus published at Basle the second part of the Latin original containing Pantaleone's account of the persecutions on the continent. The title of the 'Actes and Monuments' seems to have been borrowed from a book called 'Actiones et Monimenta Martyrum,' printed by Jean Crespin at Geneva in 1560. Grindal had written of Foxe's projected work as 'Historia Martyrum,' 19 Dec. 1558. From the date of its publication it was popularly known as the 'Book of Martyrs,' and even in official documents as 'Monumenta Martyrum.' The first edition has four dedicatory epistles: to Jesus Christ, the queen, ad doctum lectorem (alone in Latin), and to the persecutors of God's truth. A preface 'on the utility of the story' is a translation from the Basle volume of 1559. Foxe forwarded a copy to Magdalen College, with a letter explaining that the work was written in English 'for the good of the country and the information of the multitude,' and received in payment 6*l.* 13*s.* 4*d.* The success of the undertaking was immediate, and at the suggestion of Jewell, bishop of Salisbury, the author received his first reward in the shape of a prebend in Salisbury Cathedral, together with the lease of the vicarage of Shipton (11 May 1563). Before the year was out he had brought out an elaborate treatise on the Eucharist, entitled 'Syllogisticon,' with a dedication to his old friend Hawarden, now principal of Brasenose, and in 1564 he published a Latin translation of Grindal's funeral sermon in memory of the Emperor Ferdinand I. But he also spent much time in helping the plague-stricken, and made a powerful appeal to the citizens for help for the afflicted (1564). His poverty did not cease. His clothes were still shabby; the pension which the Duke of Norfolk gave him was very small, and when he bestowed the vicarage of Shipton on William Master he appealed to the queen (August 1564) to remit the payment of first-fruits, on the ground that neither of them had a farthing. He also informed her, in very complimentary terms, that he contemplated writing her life. At Salisbury he declined to conform or to attend to his duties regularly. He had conscientious objections to the surplice. He was absent from Jewell's visitation in June 1568, and in the following December was declared contumacious on refusing to devote a tithe of his income to the repair of the cathedral.

On the Good Friday after the publication of the papal bull excommunicating the queen (1570), Foxe, at Grindal's bidding, preached a powerful sermon at St. Paul's Cross, and renewed his attacks on the catholics. The sermon, entitled 'A Sermon of Christ Crucified,' was published by Day immediately, with a prayer and 'a postscript to the papists,' and was reissued, 'newly recognised by the authour,' in 1575, 1577, and 1585. A very rare edition was printed for the Stationers' Company in 1609. On 1 Oct. 1571 Foxe translated it into Latin, and Day issued it under the title 'De Christo Crucifixo Concio.' In this shape it was published at Frankfort in 1575.

Foxe's correspondence was rapidly increasing, and his position in ecclesiastical circles grew influential. Parkhurst (29 Jan. 1563–4) solicited his aid in behalf of Conrad Gesner, who was writing on the early Christian writers. Lawrence Humphrey, president of Magdalen, appealed to him to procure for him an exemption from the regulations affecting clerical dress, but Humphrey afterwards conformed. On 20 Nov. 1573 one Torporley begged him to obtain for him a studentship at Christ Church. Strangers consulted him repeatedly about their religious difficulties. Francis Baxter (4 Jan. 1572) inquired his opinion respecting the lawfulness of sponsors, and another correspondent asked how he was to cure himself of the habit of blaspheming. About the same time Foxe corresponded with Lord-chief-justice Monson respecting the appointment of a schoolmaster at Ipswich, and recommended a lady to marry one of his intimate friends.

Much of his correspondence also dealt with the credibility of his monumental work. The catholics had been greatly angered by its publication. They nicknamed it 'Foxe's Golden Legend,' and expressed special disgust at the calendar prefixed to the book, in which the protestant martyrs took the place of the old saints (Strype, *Annals*, i. 375–80). Foxe's accuracy was first seriously impugned in the 'Dialogi Sex,' published in 1566 under the name of Alan Cope [q. v.], although the author was without doubt Nicholas Harpsfield. Foxe showed some sensitiveness to such attacks. He instituted inquiries with a view to corrections or corroborations for a second edition, which the puritan party deemed it desirable to issue before the meeting of parliament in April 1571. This edition (1570) was in two volumes, the first of 934 pages, and the second of 1378. New engravings were added; there was a new dedication to the queen, in which Foxe declared that he only republished the book to confute the attacks of evil-disposed persons, who had made it appear that his work was as 'full of lies as lines.' The address to the persecutors of God's truth was omitted; a protestation to the true and faithful congregation of Christ's universal church, and four questions addressed to the church of Rome were added. Magdalen College paid 6*l.* 8*s.* for a copy of this new edition, and another copy belonging to Nowell was bequeathed by him to Brasenose, where it still is. Convocation meeting at Canterbury on 3 April resolved that copies of this edition, which was called in the canon 'Monumenta Martyrum,' should be placed in cathedral churches and in the houses of archbishops, bishops, deacons, and archdeacons. Although this canon was never confirmed by parliament, it was very widely adopted in the country.

About the same time Foxe prepared, from manuscripts chiefly supplied by Archbishop Parker, a collection of the regulations adopted by the reformed English church, which was entitled 'Reformatio Legum.' A proposal in parliament to accept this collection as the official code of ecclesiastical law met with no success, owing to the queen's intervention and her promise—never fulfilled—that her ministers should undertake a like task. But it was printed by Day in 1571, and held by the puritans in high esteem. It was reissued in 1640, and again by Edward Cardwell in 1850. In the same year (1571) Foxe performed for Parker a more important task. He produced, with a dedication to the queen, an edition of the Anglo-Saxon text of the Gospels. This was similarly printed by Day, and is now a rare book. Two years later he collected the works of Tindal, Frith, and Barnes, giving extracts from his own account of the writers in his 'Actes.'

On 2 June 1572 Foxe's pupil and patron, the Duke of Norfolk, was executed, at the age of thirty-six, for conspiring with Mary Queen of Scots and the catholic nobility against Elizabeth. Foxe attended him to the scaffold. Some time before he had heard the rumours of Norfolk's contemplated marriage with the Queen of Scots, and had written a strong protest against it. Foxe's biographers have exaggerated the influence which his early training exerted on the duke and on his brother, Henry Howard, afterwards earl of Northampton. It is obvious that they assimilated few of their tutor's religious principles. On the scaffold the duke denied that he was a catholic; but he, like his brother in after years, had shown unmistakable leanings to catholicism. It is to the credit of both Foxe and the duke that their affection for each other never waned. The duke directed his heirs to allow Foxe an annuity of 20*l.* On 14 Oct. of the same year Bishop Pilkington installed Foxe in a prebendal stall at Durham Cathedral; but Foxe was still obstinately opposed to the surplice, and within the year he resigned the office. Tanner asserts that he was at one time vicar of St. Giles's, Cripplegate. Foxe's friend, Robert Crowley [q. v.], held this benefice for a long period; but he was suspended between 1569 and 1578, when Foxe may have assisted in the work of the parish. In 1575 Foxe energetically sought to obtain the remission of the capital sentence in the case of two Dutch anabaptists condemned to the stake for their opinions. He wrote to the queen, Lord Burghley, and Lord-chief-

justice Monson, pointing out the disproportion between the offence and the punishment, and deprecating the penalty of death in cases of heresy. He also appealed to one of the prisoners to acknowledge the errors of his opinion, with which he had no sympathy. A respite of a month was allowed, but both prisoners were burnt at the stake 22 July. In 1576 and 1583 the third and fourth editions of the 'Actes' were issued. On 1 April 1577 Foxe preached a Latin sermon at the baptism of a Jew, Nathaniel, in Allhallows Church, Lombard Street (cf. 'Elizabethan England and the Jews,' by the present writer, in *New Shakspere Soc. Trans.* 1888). The title of the original ran: 'De Oliva Evangelica. Concio in baptismo Iudæi habita. Londini, primo mens. April.' London, by Christopher Barker, 1577, dedicated to Sir Francis Walsingham. At the close is a prose 'Appendicula de Christo Triumphante,' dedicated to Sir Thomas Heneage. A translation by James Bell appeared in 1578, with the Jew's confession of faith. In 1580 the same translator issued a tract entitled 'The Pope Confuted,' which professed to be another translation from Foxe, although the original is not identified. Tanner assigns 'A New Years Gift touching the deliverance of certain Christians from the Turkish gallies' to 1579, and says it was published in London. Foxe completed Haddon's second reply to Osorius in his 'Contra Hieron. Osorium . . . Responsio Apologetica,' dedicated to Sebastian, king of Portugal (Latin version 1577, English translation 1581). In 1583 he contested Osorius's view of 'Justification by Faith' in a new treatise on the subject, 'De Christo gratis iustificante. Contra Osorianam iustitiam, Lond., by Thomas Purfoot, impensis Geor. Byshop,' 1583. Tanner mentions an English translation dated 1598. 'Disputatio Ioannis Foxij Angli contra Iesuitas' appeared in 1585 at Rochelle, in the third volume of 'Doctrinæ Iesuiticæ Præcipua Capita.' According to Tanner, Foxe also edited in the same year Bishop Pilkington's 'Latin Commentary on Nehemiah.'

Foxe's health in 1586 was rapidly breaking. An attempt in June of that year on the part of Bishop Piers of Salisbury to deprive him of the lease of Shipton much annoyed him; but the bishop did not press his point when he learned that he might by forbearance 'pleasure that good man Mr. Foxe.' Foxe died after much suffering in April 1587, and was buried in St. Giles's Church, Cripplegate, where a monument, with an inscription by his son Samuel, is still extant. His final work, 'Eicasmi seu Meditationes in Sacram Apocalypsin,' was printed posthumously in 1587 by George Bishop, and dedicated by Foxe's son Samuel to Archbishop Whitgift. Foxe was charitable to the poor, although he never was well-to-do, and would seem to have been of a cheerful temperament, despite his fervent piety. A letter to him from Bishop Parkhurst shows that he was a lover and a judge of dogs. His wife, who possessed all the womanly virtues, died 22 April 1605. Two sons, Samuel and Simeon, are separately noticed. A daughter, born in Flanders in 1555, and the two children Rafe and Mary, baptised at Waltham Abbey early in 1566, seem to have completed his family.

Of Foxe's great work, the 'Actes and Monuments,' four editions were published in his lifetime, viz. in 1563, 1570, 1576, and 1583. Five later editions are dated respectively 1596, 1610, 1632, 1641, and 1684. All are in folio. The first edition was in one volume, the next four in two volumes, and the last four named in three. The fifth edition (1596) consisted of twelve hundred copies. The edition of 1641 includes for the first time the memoir of the author, the authenticity of which is much contested. All have woodcuts, probably by German artists, inserted in the printed page. The first eight editions are all rare; the first two excessively rare. No quite perfect copy of the 1563 edition is extant. Slightly imperfect copies are at the British Museum, the Bodleian, the Cambridge University Library, Magdalen and Christ Church, Oxford. In the Huth Library a good copy has been constructed out of two imperfect ones. Early in the seventeenth century the first edition had become scarce, and Archbishop Spotiswood, writing before 1639, denied its existence. The corrected edition of 1570, which convocation directed to be placed in all cathedral churches, is more frequently met with. Many Oxford colleges possess perfect copies, but as early as 1725 Hearne wrote that this edition also was excessively rare. The British Museum possesses a complete set of the nine early editions.

Foxe's 'Actes' is often met with in libraries attached to parish churches. This was not strictly in obedience to the order of convocation of 1571, which only mentioned cathedral churches; but many clergymen deemed it desirable to give the order a liberal interpretation, and to recommend the purchase of the book for their churches. According to the vestry minutes of St. Michael, Cornhill, it was agreed, 11 Jan. 1571–2, 'that the booke of Martyrs of Mr. Foxe and the paraphrases of Erasmus shalbe bowght for the church and tyed with a chayne to the Egle bras.' Foxe's volumes cost the parish 2*l.* 2*s.* 6*d.* At the church of St. John the Baptist, Glas-

tonbury, the 1570 edition is also known to have been bought at the same time. Various editions—mostly mutilated but still chained—are known to exist or have very recently existed in the parish churches of Apethorpe (Northamptonshire), Arreton (Isle of Wight), Chelsea, Enstone (Oxfordshire), Kinver (Staffordshire), Lessingham (Norfolk), St. Nicholas (Newcastle-on-Tyne), Northwold (Norfolk), Stratford-on-Avon, Waltham, St. Cuthbert (Wells).

Of modern editions that edited by S. R. Cattley, with introduction by Canon Townsend, in eight volumes (1837–41), is the best known. It professed to be based on the 1583 edition, with careful collation of other early editions. But Dr. Maitland proved these pretensions to be false, and showed that the editing was perfunctorily and ignorantly performed. Slight improvements were made in a reissue (1844–9). In 1877 Dr. Stoughton professed to edit the book again in eight volumes, but his text and notes are not very scholarly. The earliest abridgment was prepared by Timothy Bright and issued, with a dedication to Sir Francis Walsingham, in 1589. Another, by the Rev. Thomas Mason of Odiham, appeared, under the title of 'Christ's Victorie over Sathans Tyrannie,' in 1615. Slighter epitomes are Leigh's 'Memorable Collections,' 1651; 'A brief Historical Relation of the most material passages and persecutions of the Church of Christ . . . collected by Jacob Bauthumley,' London, 1676; and 'ΜΑΡΤΥΡΟΛΟΓΙΑ ΑΛΦΑΒΕΤΙΚΗ,' by N. T., M.A., T.C.C., London, 1677. A modern abridgment, by John Milner (1837), was reissued in 1848 and 1863, with an introduction by Ingram Cobbin [q. v.] Numerous extracts have been published separately, mainly as religious tracts. John Stockwood appended to his 'Treasure of Trueth,' 1576, 'Notes appertayning to the matter of Election gathered by the Godly and learned father, I. Foxe.' Hakluyt appropriated Foxe's account of Richard I's voyage to Palestine (*Voyages*, 1598, vol. ii.) Foxe's accounts of the martyrs of Sussex, Suffolk, and other counties have been collected and issued in separate volumes.

With the puritan clergy, and in almost all English households where puritanism prevailed, Foxe's 'Actes' was long the sole authority for church history, and an armoury of arguments in defence of protestantism against catholicism. Even Nicholas Ferrar, in his community of Little Gidding, Huntingdonshire, directed that a chapter of it should be read every Sunday evening along with the Bible, and clergymen repeatedly made its stories of martyrdom the subject of their sermons. But as early as 1566, when Nicholas Harpsfield wrote his 'Sex Dialogi,' which his friend, Alan Cope, published under his own name, Foxe's veracity has been powerfully attacked. Robert Parsons the jesuit condemned the work as a carefully concocted series of lies in his 'Treatise of the Three Conversions of England,' 1603. Archbishop Laud in 1638 refused to license a new edition for the press (Rushworth, ii. 450), and was charged at his trial with having ordered the book to be withdrawn from some parish churches (Laud, *Works*, iv. 405). Peter Heylyn denied that Foxe was an authority on matters of doctrine affecting the church of England. Jeremy Collier contested his accuracy in his 'Ecclesiastical History,' 1702–14. Dr. John Milner, the Roman catholic bishop of Castabala (*d.* 1826), and George Leo Haydock, in 'A Key to the Roman Catholic Office,' 1823, are the best modern representatives of catholic critics. William Eusebius Andrews's 'Examination of Foxe's Calendar,' 3 vols. 1826, is an intemperate attack from the same point of view. But the most learned indictment of Foxe's honesty and accuracy was Dr. S. R. Maitland [q. v.], who in a series of pamphlets and letters issued between 1837 and 1842 subjected portions of his great work to a rigorous scrutiny.

The enormous size of Foxe's work has prevented a critical examination of the whole. But it is plain from such examination as the work has undergone that Foxe was too zealous a partisan to write with historical precision. He is a passionate advocate, ready to accept any *primâ facie* evidence. His style has the vigour that comes of deep conviction, and there is a pathetic picturesqueness in the forcible simplicity with which he presents his readers with the details of his heroes' sufferings. His popularity is thus amply accounted for. But the coarse ribaldry with which he belabours his opponents exceeds all literary license. His account of the protestant martyrs of the sixteenth century is mainly based on statements made by the martyrs themselves or by their friends, and they thus form a unique collection of documents usually inaccessible elsewhere and always illustrative of the social habits and tone of thought of the English protestants of his day. 'A Compendious Register' (Lond. 1559) of the Marian martyrs by Thomas Brice [q. v.] doubtless supplied some hints. Foxe's mistakes sometimes arise from faulty and hasty copying of original documents, but are more often the result of wilful exaggeration. A very friendly critic, John Deighton, showed that Foxe's account of the martyrdom of 'Jhon Horne and a woman' at Newent on 25 Sept. 1556 is an amplification of the suffering at the stake of *Edward* Horne

on 25 Sept. 1558 (Nichols, p. 69). No woman suffered at all. The errors in date and christian name in the case of the man are very typical. Foxe moreover undoubtedly included among his martyrs persons executed for ordinary secular offences. He acknowledged his error in the case of John Marbeck, a Windsor 'martyr' of 1543 whom he represented, in his text of 1563 to have been burnt, whereas the man was condemned, but pardoned. But Foxe was often less ingenuous. He wrote that one Greenwood or Grimwood of Hitcham, near Ipswich, Suffolk, having obtained the conviction of a 'martyr' John Cooper, on concocted evidence, died miserably soon afterwards. Foxe was informed that Greenwood was alive and that the story of his death was a fiction. He went to Ipswich to examine witnesses, but never made any alteration in his account of the matter. At a later date (according to an *obiter dictum* of Coke) a clergyman named Prick recited Foxe's story about Greenwood from the pulpit of Hitcham church. Greenwood was present and proceeded against Prick for libel, but the courts held that no malicious defamation was intended (see Croke, *Reports*, ed. Leach, ii. 91). Foxe confessed that his story of Bishop Gardiner's death is derived from hearsay, but it is full of preposterous errors, some of which Foxe's personal knowledge must have enabled him to correct. With regard to the sketch of early church history which precedes his story of the martyrs, he undoubtedly had recourse to some early documents, especially to bishops' registers, but he depends largely on printed works like Crespin's 'Actiones et Monimenta Martyrum,' Geneva, 1560, or Illyricus's 'Catalogus Testium Veritatis,' Basle, 1556. It has been conclusively shown that his chapter on the Waldenses is directly translated from the 'Catalogus' of Illyricus, although Illyricus is not mentioned by Foxe among the authorities whom he acknowledges to have consulted. Foxe claims to have consulted 'parchment documents' on the subject, whereas he only knew them in the text of Illyricus's book. This indicates a loose notion of literary morality which justifies some of the harshest judgments passed on Foxe. In answering Alan Cope's 'Sex Dialogi' in the edition of 1570 he acknowledges small errors, but confesses characteristically, 'I heare what you will saie; I should have taken more leisure and done it better. I graunt and confesse my fault; such is my vice. I cannot sit all the daie (M. Cope) fining and minsing my letters and combing my head and smoothing myself all the daie at the glasse of Cicero. Yet notwithstanding, doing what I can and doing my good will, me thinkes I should not be reprehended.' He was a compiler on a gigantic scale, neither scrupulous nor scholarly, but appallingly industrious, and a useful witness to the temper of his age.

Dr. Maitland insisted that Foxe's name should be spelt without the final *e*. He himself spelt it indifferently Fox and Foxe, and latinised it sometimes as Foxus, sometimes as Foxius. His contemporaries usually write of him as Foxe.

Foxe's papers, which include many statements sent to him by correspondents in corroboration or in contradiction of his history, but never used by him, descended through his eldest son Samuel to his grandson, Thomas Foxe, and through Thomas to Thomas's daughter and sole heiress, Alice. Alice married Sir Richard Willys, created a baronet in 1646, and their son, Sir Thomas Fox Willys, died a lunatic in 1701. Strype obtained the papers shortly before that date, and when Strype died in 1737, they were purchased by Edward Harley, earl of Oxford. The majority of them now form volumes 416 to 426 and volume 590 in the Harleian collection of manuscripts at the British Museum. A few other papers are now among the Lansdowne MSS. 335, 388, 389, 819, and 1045. Strype has worked up many of these papers in his 'Ecclesiastical Memorials,' 'Life of Cranmer,' and elsewhere. An interesting selection is printed by J. G. Nichols in 'Narratives of the Reformation' (Camden Society, 1859).

A portrait by Glover has been often engraved. A painting by an unknown artist is in the National Portrait Gallery, and is inscribed 'An. Dom. 1587. Ætatis suæ 70.' There is also an engraving in Holland's 'Herωologia,' p. 200.

[The earliest life of Foxe, which forms the basis of the many popular lives that have been issued for religious purposes by Foxe's admirers, is that prefixed in both English and Latin to the second volume of the 1641 edition of the Actes and Monuments, and has been generally attributed to his son Samuel, who died in 1629. The authorship is very doubtful. Samuel died twelve years before it was issued. The writer says in a brief introductory address that his memoir was written thirty years before publication, and there is no sign that it was regarded as a posthumous production. The handwriting of the original in Lansd. MS. 388 is not like that of Samuel Foxe's known manuscripts, and the manuscript has been elaborately corrected by a second pen. Samuel's claim is practically overthrown, and the suggestion that Simeon, Foxe's second son, who died in 1641, was the author, is not of greater value, when the writer's ignorance of Foxe's real history is properly appreciated. The dates are very few and self-contradictory. The writer, who refers to Foxe as 'Foxius noster' or 'sæpe audivi Foxium

narrantem,' gives no hint outside the prefatory address to the reader that the subject of the biography was his father, and confesses ignorance on points about which a son could not have been without direct knowledge. Its value as an original authority is very small, and its attribution to Foxe of the power of prophecy and other miraculous gifts shows that it was chiefly written for purposes of religious edification. In 1579 Richard Day, John Day's son, edited and translated Foxe's Christus Triumphans, and his preface supplies some good biographical notes. Strype, who intended writing a full life, is the best authority, although his references to Foxe are widely scattered through his works. The Annals, i. i. 375 et seq., give a good account of the publication of the Actes. The careless memoir by Canon Townsend prefixed to the 1841 edition of the Actes and Monuments has been deservedly censured by Dr. Maitland. In 1870 it was rewritten by the Rev. Josiah Pratt, who took some advantage of the adverse criticism lavished on Townsend's work, and produced an improved memoir, forming the first volume of the Reformation series of Church Historians of England. Wood's Athenæ Oxon.; Fuller's Worthies and Church History; Tanner's Bibl. Brit.; the Troubles at Frankfort; Nichols's Narratives of the Reformation; Dr. Maitland's pamphlets; Notes and Queries, 2nd ser.; and W. Winter's Biographical Notes on John Foxe, 1876, are all useful.] S. L. L.

FOXE or **FOX**, **RICHARD** (1448?–1528), bishop of Winchester, lord privy seal to Henry VII and Henry VIII, and founder of Corpus Christi College, Oxford, was born at Ropesley, near Grantham, Lincolnshire, about 1447 or 1448. In his examination touching the marriage of Henry VIII and Queen Catherine before Dr. Wolman on 5 and 6 April 1527 he speaks of himself as seventy-nine years old. The house in which he was born, part of which is still standing, seems to have been known as Pullock's Manor. His parents, Thomas and Helena Foxe, probably belonged to the class of respectable yeomen, for, though it became afterwards common to speak of his mean extraction, his earliest biographer, Thomas Greneway (president of Corpus Christi College 1562–8), describes him as 'honesto apud suos loco natus.' According to Wood, he was 'trained up in grammar at Boston, till such time that he might prove capable of the university.' According to another account, he received his school education at Winchester, but there is no early or documentary evidence of either statement. From Greneway onwards, his biographers agree that he was a student of Magdalen College, Oxford, though the careful antiquary, Fulman (1632–1688), adds 'most probably;' but the explicit statement of Greneway, writing in 1566, appears to derive striking confirmation from the large number of Magdalen men who were imported by Foxe into his new college of Corpus Christi. From Oxford he is said to have been driven by the plague to Cambridge, with which university he was subsequently connected as chancellor, and, at a still later period, as master of Pembroke. He did not, however, remain long in either of the English seats of learning. 'Long continuance in those places,' says William Harrison in his 'Description of England' (2nd ed., 1586), 'is either a sign of lack of friends or of learning, or of good and upright life, as Bishop Fox sometime noted, who thought it sacrilege for a man to tarry any longer at Oxford than he had a desire to profit.' Impelled mainly, perhaps, by the love of learning (Greneway), and partly, perhaps, by the desire of adventure and advancement, Foxe repaired to Paris.

'During his abode there,' according to Fulman, Henry, earl of Richmond, was in Paris soliciting help from the French king, Charles VIII, 'in his enterprise upon the English crown.' He took Foxe, then a priest and doctor of the canon law, 'into special favour and familiarity,' and, upon his departure for Rouen, 'made choice of Doctor Foxe to stay behind and pursue his negotiations in the French court, which he performed with such dexterity and success as gave great satisfaction to the earl.'

The first definite notice we have of Foxe is in a letter of Richard III, dated 22 Jan. 1484–5 (preserved in Stow, *London and Westminster*, sub. 'Stepney,' a reference due to Mr. Chisholm Batten), in which the king intervenes to prevent his institution to the vicarage of Stepney, on the ground that he is with the 'great rebel, Henry ap Tuddor.' The king's nominee, however, was never instituted, and Foxe (who is described in the register as L.B.) obtained possession of the living, 30 Oct. 1485.

After the victory of Bosworth Field (22 Aug. 1485) the Earl of Richmond, now Henry VII, constituted a council in which were included the two friends and fellow-fugitives, Morton, bishop of Ely, and Richard Foxe, 'vigilant men and secret,' says Bacon, 'and such as kept watch with him almost upon all men else.' On Foxe were conferred in rapid succession, besides various minor posts, the offices of principal secretary of state, lord privy seal, and bishop of Exeter. The temporalities of the see of Exeter were restored on 2 April 1487, and he at once appointed a suffragan bishop, evidently reserving himself for affairs of state. 'In conferring orders,' says Fulman, 'and such like episcopal administrations, he made use of Thomas [Cornish, afterwards pro-

vost of Oriel and precentor of Wells], titular bishop of Tine, as his suffragan; himself, for the most part, as it seems, being detained by his public employments about the court.' On 28 Nov. of this same year was signed at Edinburgh a treaty between Henry VII and James III, which had been negotiated, on the part of England, by Foxe and Sir Richard Edgcombe, controller of the king's household. This treaty provided for a truce and also for certain intermarriages, including that of the king of Scots to Queen Elizabeth, widow of Edward IV, but the negotiations were afterwards broken off, in consequence, it is said, of Henry's unwillingness to cede Berwick. In the summer of 1491 Foxe was honoured by being asked to baptise the king's second son, Prince Henry, afterwards Henry VIII. [In Foxe's examination before Wolman he is reported as having distinctly stated that he baptised (baptizavit) Prince Henry. This statement is fully confirmed by a document in the College of Arms, of which a copy may be found in the Ashmolean MSS. vol. mcxv. fol. 92. The statement of Harpsfield (*Hist. Angl. Eccl.*) and others that Foxe was godfather is founded, probably, on a perverted tradition of the baptism.] Shortly afterwards (by papal bull dated 8 Feb. 1491–2) he was translated to the see of Bath and Wells, the episcopal work being, as at Exeter, delegated to the titular bishop of Tine, who already combined the duties of suffragan of this diocese with those of the diocese of Exeter. In the treaty of Estaples (3 Nov. 1492), which terminated the siege of Boulogne and the war recently commenced with Charles VIII of France, Foxe is mentioned first of the English ambassadors, Giles, lord Daubeney, being second, and others following. In 1494 (the temporalities were restored on 8 Dec.) Foxe was translated to Durham, probably not merely for the sake of advancement, but because his diplomatic talents were likely to be useful to the king on the Scottish border. In this diocese he seems to have been resident, and he left a permanent memorial of himself in the alterations which he made in the banqueting hall of the castle. It may be noticed that the woodwork in these alterations, which bears the date of 1499, already exhibits Foxe's device of the pelican in her piety, with his usual motto, 'Est Deo gracia.' In April 1496 Foxe acted as first commissioner in settling the important treaty called 'Intercursus Magnus' (see Bacon, *Henry VII*) with Philip, archduke of Austria, regulating divers matters concerning commerce, fishing, and the treatment of rebels, as between England and Flanders. In the summer of 1497, during the troubles connected with Perkin Warbeck, James IV of Scotland invaded England, and besieged the castle of Norham. 'But,' says Bacon, 'Foxe, bishop of Duresme, a wise man, and one that could see through the present to the future, doubting as much before, had caused his castle of Norham to be strongly fortified, and furnished with all kind of munition, and had manned it likewise with a very great number of tall soldiers more than for the proportion of the castle, reckoning rather upon a sharp assault than a long siege. And for the country, likewise, he had caused the people to withdraw their cattle and goods into fast places, that were not of easy approach; and sent in post to the Earl of Surrey (who was not far off in Yorkshire) to come in diligence to the succour. So as the Scottish king both failed of doing good upon the castle, and his men had but a catching harvest of their spoils. And when he understood that the Earl of Surrey was coming on with great forces, he returned back into Scotland.' This fruitless siege was followed by certain negotiations with the king of Scots carried on by Foxe with the assistance of D'Ayala, the Spanish envoy of Ferdinand and Isabella, who had been interested by Henry in his affairs. The result was that, though James refused to surrender Perkin Warbeck to the king of England, he contrived to facilitate his withdrawal to Ireland, and in December 1497 a long truce was concluded between the two kingdoms. In the following year (probably in November 1498) the peace thus established was in great danger of being again broken through the rough treatment which some Scottish stragglers had received at the hands of the English soldiery quartered in Norham Castle. James was highly indignant at this outrage, but Foxe being appointed by Henry to mediate, and obtaining an interview with the Scottish king at Melrose Abbey, skilfully brought about a reconciliation. The Scottish king appears to have taken advantage of the occasion to propose, or rather revive (for as early as 1496 a commission to treat in this matter had been issued to Foxe and others), a project for a closer connexion between the two kingdoms by means of his own marriage with the Princess Margaret, eldest daughter of Henry VII. The offer was readily, if not greedily, accepted by Henry, though, on Foxe's advice, he determined to move in the matter slowly. It was not till 11 Sept. 1499 that the second, and more effective, commission was issued to Foxe, empowering him to arrange the preliminaries of this marriage with the Scottish court. The marriage itself, which resulted in the permanent union of the English and Scottish crowns

under James VI, did not take place till August 1503. Another marriage, almost equally important in its consequences, that between Prince Arthur, the king's eldest son, and Catherine of Arragon, subsequently the divorced wife of Henry VIII, had been solemnised on 14 Nov. 1501. The ceremonial was regulated by Foxe, who, says Bacon, 'was not only a grave counsellor for war or peace, but also a good surveyor of works, and a good master of ceremonies, and any thing else that was fit for the active part belonging to the service of court or state of a great king.' Shortly before this event Foxe had been translated from Durham to Winchester, the temporalities of which see were restored to him on 17 Oct. 1501. It is probable that, besides his desire to reward Foxe still further (for Winchester is said to have been then the richest see in England), the king was anxious to have him nearer the court, especially as the differences with Scotland might now seem to have been permanently settled. In 1500 Foxe also held the dignity of chancellor of the university of Cambridge.

It is probably to 1504 that we may refer the story told of Foxe by Erasmus (*Ecclesiastes*, bk. ii. ed. Klein, ch. 150; cp. Holinshed, *Chronicles*), and communicated to him, as he says, by Sir Thomas More. Foxe had been appointed chief commissioner for the purpose of raising a loan from the clergy. Some came in splendid apparel and pleaded that their expenses left them nothing to spare; others came meanly clad, as evidence of their poverty. The bishop retorted on the first class that their dress showed their ability to pay; on the second that, if they dressed so meanly, they must be hoarding money, and therefore have something to spare for the king's service. A similar story is told of Morton, as having occurred at an earlier date, by Bacon (*Hist. Henry VII*), and the dilemma is usually known as Morton's fork or Morton's crutch. It is possible that it may be true of both prelates, but the authority ascribing it to Foxe appears to be the earlier of the two. It is curious that Bacon speaks only of 'a tradition' of Morton's dilemma, whereas Erasmus professes to have heard the story of Foxe directly from Sir Thomas More, while still a young man, and, therefore, a junior contemporary of Foxe.

The imputation cast on Morton and Foxe by Tyndale (*The Practice of Prelates*, Parker Soc. ed. p. 305), that they revealed to Henry VII 'the confessions of as many lords as his grace lusted,' is one which it is now impossible to examine, but it may be due merely to the ill-natured gossip of the enemies of these prelates, or of the catholic clergy generally. It is equally impossible, with the materials at our disposal, to estimate the justice of the aspersion put in the mouth of Whitford, Foxe's chaplain, while attempting to dissuade Sir Thomas More from following the bishop's counsel (Roper, *Life of More*, ad init.), that 'my lord, to serve the king's turn, will not stick to agree to his own father's death.'

The year before the king's death (1508) Foxe with other commissioners succeeded in completing at Calais a treaty of marriage between the king's younger daughter, the Princess Mary, and Charles, prince of Castile and archduke of Austria, subsequently the emperor Charles V. Though the marriage itself never took place, the child-prince was betrothed, by proxy, to the child-princess at Richmond on 17 Dec. of this year (see Rymer, *Fœdera*, xiii. 236-9), and the immediate objects of the alliance were thus secured.

On 22 April 1509 Henry VII died. Foxe was one of his executors, Fisher, bishop of Rochester, whose preferment had been given to him solely on Foxe's recommendation, being another. It is said by Harpsfield that Henry had specially commended his son to Foxe's care, and it is certain that he was continued in all the places of trust which he had occupied in the previous reign. According to Archbishop Parker (*De Antiquitate Britannicæ Ecclesiæ*), Warham and Foxe, the two first named on the new king's council, took different sides on the first question of importance which was discussed within it. Warham was averse to, while Foxe advised the marriage with Catherine, who had remained in England ever since the death of her first husband, Prince Arthur. The marriage was solemnised almost immediately afterwards by the archbishop himself, and the new king and queen were crowned together at Westminster within a few weeks of the marriage. It is insinuated by Parker that Foxe's advice was dictated solely by reasons of state, Warham s by religious scruples. Foxe had been present, on 27 June 1505, when Henry, instigated, or at least not opposed, by his father (see Ranke, *History of England*, bk. ii. ch. 2), had solemnly protested, on the ground of his youth, against the validity of the engagement with Catherine; but this conduct does not necessarily prove inconsistency, as the object of Henry and his father may have been merely to keep the question open, and subsequent events may have persuaded Foxe of the desirability of the marriage, while he probably never doubted its legitimacy.

The king's coronation was speedily followed by the death of his grandmother, the

'Lady Margaret,' as she is usually called, countess of Richmond and Derby [see BEAUFORT, MARGARET]. This pious lady named Foxe, in whom she appears to have reposed great confidence, together with Fisher and others, as one of her executors. He was thus concerned in what was probably the congenial employment of settling the incomplete foundation of St. John's College, Cambridge (that of Christ's had been completed before the Lady Margaret's death), though the principal merit of this work must be assigned to Fisher. In 1507 Foxe had been elected master of Pembroke College or Hall, in the same university, and continued to hold the office till 1519. Richard Parker (LELAND, *Collectanea*, vol. v.), writing in 1622, describes him as a former fellow of Pembroke, and Doctor of Law of Paris.

According to Polydore Vergil, the chief authority in Henry's council soon fell into the hands of Foxe and Thomas Howard, earl of Surrey. And according to the same writer (in whom, however, as Lord Herbert of Cherbury remarks, 'I have observed not a little malignity'), mutual jealousies and differences soon sprang up between these two powerful counsellors. One cause at least assigned for these differences seems highly probable, namely, the propensity of Surrey to squander the wealth which, under the previous reign, Foxe and his master had so diligently collected and so carefully husbanded.

The altercation between Warham and Foxe (1510–13) as to the prerogatives of the Archbishop of Canterbury with regard to the probate of wills and the administration of the estates of intestates, is narrated at length by Archbishop Parker in the work above cited, and is confirmed by documentary evidence. Foxe, supported by Bishops Fitzjames, Smith, and Oldham, appealed to Rome, but, as the cause was unduly spun out in the papal court, they finally procured its reference to the king, who decided the points mainly in their favour. In 1510 Foxe was employed, in common with Ruthall, bishop of Durham, and the Earl of Surrey, to conclude a treaty of peace with Louis XII of France. But this peace was not destined to last long, and the war with France, which broke out in 1513, brought another and a younger counsellor to the front. 'Wolsey's vast influence with the king,' says J. S. Brewer (*Reign of Henry VIII*), 'dates from this event. Though holding no higher rank than that of almoner, it is clear that the management of the war, in all its multifarious details, has fallen into his hands. . . . Well may Fox say, "I pray God send us with speed, and soon deliver you out of your outrageous charge and labour, else ye shall have a cold stomach, little sleep, pale visage, and a thin belly, *cum pari egestione*."' Wolsey, Foxe, and Ruthall all attended the army which invaded France, the former with two hundred, the two latter with one hundred men each; but it does not follow that these ecclesiastics were present at any engagement. On 7 Aug. 1514 a treaty of peace and also a treaty of marriage between Louis XII and the Princess Mary were concluded at London, Foxe being one of the commissioners. At this time J. S. Brewer regards him as still powerful in the council, though his influence was inferior to that of Wolsey, of Surrey (now Duke of Norfolk), and of Charles Brandon, duke of Suffolk. 'Foxe was,' says Giustinian, the Venetian ambassador, 'a lord of extreme authority and goodness.' But advancing years, combined probably with weariness of political life, with a certain disinclination to the foreign policy, favourable to the empire and antagonistic to France, which now prevailed, and, there can be no doubt from his extant letters, with genuine compunction for the prolonged neglect of his spiritual duties, made him anxious to retire from affairs of state. At the beginning of 1516 he resigned the custody of the privy seal, which was committed to Ruthall, and henceforth he seldom appeared at the council.

The traditional story of Wolsey's ingratitude to Foxe, of the growing alienation between them, and of Foxe being ultimately driven from the council board through the intrigues of Wolsey, 'owes its parentage,' as Brewer says, 'to the spite of Polydore Vergil, whom Wolsey had committed to prison. The historian would have us believe that Wolsey paved the way for his own advancement by supplanting Fox, and driving him from the council. . . . The insinuation is at variance with the correspondence of the two ministers. We see in their letters not only the cordial friendship which existed between them, but also the rooted disinclination of Fox to a life of diplomacy. It is only with the strongest arguments that Wolsey can prevail on him to give his attendance at the court and occupy his seat at the council table. He was always anxious to get away. He felt it inconsistent with his duties as a bishop to be immersed in politics, and he laments it to Wolsey in terms the sincerity of which cannot be mistaken. . . . So far from driving Fox from the court, it is the utmost that Wolsey can do to bring him there, and when he succeeds it is evidently more out of compassion for Wolsey's incredible labours than his own inclination.' In a letter to Wolsey, dated 23 April 1516 (*Letters and Papers of the Reign of Henry VIII*, ii. pt. i. 515), Foxe pro-

tests that he never had greater will to serve the king's father than the king himself, especially since Wolsey's great charge, 'perceiving better, straighter, and speedier ways of justice, and more diligence and labour for the king's right, duties, and profits to be in you than ever I see in times past in any other, and that I myself had more ease in attendance upon you in the said matters than ever I had before.' Had he not good impediment and the king's license to be occupied in his cure, to make satisfaction for twenty-eight years' negligence, he would be very blameable and unkind not to accept the invitation to court, considering Wolsey's goodness to him in times past. In a letter to Wolsey, written at a later date, 30 April 1522, Foxe speaks with still greater compunction of his former neglect of his spiritual duties, and with a still more fixed determination to take no further part in the affairs of state, to which Wolsey was endeavouring to recall his attention: 'Truly, my singular good lord, since the king's grace licensed me to remain in my church and thereabouts upon my cure, wherein I have been almost by the space of thirty years so negligent, that of four several cathedral churches that I have successively had, there be two, scilicet, "Excestre and Wellys," that I never see; and "innumerable sawles whereof I never see the bodyes;" and specially since by his licence I left the keeping of his privy seal, and most specially since my last departing from your good lordship and the council, I have determined, and, betwixt God and me, utterly renounced the meddling with worldly matters; specially concerning the war [with France] or anything to it appertaining (whereof for the many intolerable enormities that I have seen ensue by the said war in time past, I have no little remorse in my conscience), thinking that if I did continual penance for it all the days of my life, though I shall live twenty years longer than I may do, I could not yet make sufficient recompence therefor.' The tone of this letter, though the bishop's determination is firm, is throughout most friendly to Wolsey. Foxe's aversion to the French war had, it is plain from the passage quoted, as well as from subsequent parts of the letter, something to do with his disinclination to quit his pastoral charge, even for ever so brief a period, for the secular business of the court. In fact, of the two parties into which the council and the country were divided, the French and the German party, Foxe, as comes out plainly in the despatches of Giustinian, favoured the former.

The closing years of Foxe's life were spent in the quiet discharge of his episcopal duties, in devotional exercises, and the acts of liberality and munificence through which his memory now mainly survives. He was not, however, without trouble in his diocese. Writing to Wolsey, 2 Jan. 1520–1, he expresses satisfaction at Wolsey's proposed reformation of the clergy, the day of which he had desired to see, as Simeon desired to see the Messiah. As for himself, though, within his own small jurisdiction, he had given nearly all his study to this work for nearly three years, yet, whenever he had to correct and punish, he found the clergy, and particularly (what he did not at first suspect) the monks, so depraved, so licentious and corrupt, that he despaired of any proper reformation till the work was undertaken on a more general scale, and with a stronger arm. Once more we hear of him in a public capacity in 1523. The enormous subsidy of that year was energetically opposed in convocation, according to Polydore Vergil, by Foxe and Fisher, though of course without success. The charge on Foxe himself amounted to 2,000*l.*, on the Archbishop of Canterbury to 1,000*l.*, on Wolsey to 4,000*l.* The largeness of the revenues of the great sees at this time is strikingly illustrated by the fact that Foxe's newly founded college of Corpus was rated only at 133*l.* 6*s.* 8*d.*, and the two richest colleges in Oxford, Magdalen and New Colleges, only at 333*l.* 6*s.* 8*d.* each.

The story that shortly before his death Wolsey proposed to Foxe that he should retire from his bishopric on a pension, and that Foxe tartly replied that though he could no longer distinguish white from black, yet he could well discern the malice of an ungrateful man, and bade him attend closer to the king's business, leaving Winchester to the care of her bishop, rests solely on the authority of Archbishop Parker. It is inconsistent with what we know otherwise of Foxe's relations with Wolsey, and has an apocryphal flavour.

Foxe, who appears to have been totally blind for ten years before his death, died, probably at his castle of Wolvesey in Winchester, on 5 Oct. 1528. According to a document found in his coffin, from which this date is taken, he was buried on the very same day, the place of sepulture being the splendid Gothic chapel in Winchester Cathedral, which he had previously constructed. The ecclesiastical historian, Harpsfield, says that, being then a boy at Winchester School, he was present at the funeral. This devout and gentle prelate passed away at an opportune moment, when the troubles connected with the divorce were only in their initial stage. He was succeeded by Wolsey, who held the see of Winchester as perpetual Administrator.

The most permanent memorial of Foxe is

his college of Corpus Christi at Oxford, the foundation and settlement of which attracted great attention at the time (1515–16). Its most distinctive characteristic was the recognition of the new learning, a public lecturer in Greek being one of its principal officers. The foundation of this lectureship appears to have been the first official recognition of the Greek language in either university. Innovations almost equally startling were his bringing over the distinguished humanist, Ludovicus Vives, from the south of Italy to be reader of Latin, and his provision that the reader in theology should, in his interpretations of scripture, follow the Greek and Latin fathers rather than the scholastic commentators. The reader in Latin was carefully to extirpate all 'barbarism' from 'our bee-hive,' the name by which Foxe was accustomed fondly to designate his college. Indeed, Corpus and the subsequent foundations of Christ Church at Oxford and Trinity at Cambridge were emphatically the colleges of the Renaissance. Among the early fellows was Reginald Pole (afterwards cardinal), who with several others was transferred from Magdalen to his new college by the founder himself. Erasmus, writing in 1519 to John Claymond [q.v.], the first president, who had previously been president of Magdalen (*Ep.* lib. iv.), speaks of the great interest which had been taken in Foxe's foundation by Wolsey, Campeggio, and Henry VIII himself, and predicts that the college will be ranked 'inter præcipua decora Britanniæ,' and that its 'trilinguis bibliotheca' will attract more scholars to Oxford than were formerly attracted to Rome. It had been Foxe's original intention to establish a house in Oxford, after the fashion of Durham and Canterbury Colleges, for the reception of young monks of St. Swithin's monastery at Winchester while pursuing academical studies; but he was persuaded by Bishop Oldham of Exeter (himself a great benefactor to the college) to change his foundation into the more common form of one for the secular clergy. 'What, my lord,' Oldham is represented as saying by John Hooker, *alias* Vowell, in Holinshed, 'shall we build houses and provide livelihoods for a company of bussing monks, whose end and fall we ourselves may live to see; no, no, it is more meet a great deal that we should have care to provide for the increase of learning, and for such as who by their learning shall do good in the church and commonwealth.' The college (which it may be noted was founded out of the private revenues of Foxe and his friends, and not, as was the case with some other foundations, out of ecclesiastical spoils) still possesses the crosier, the gold chalice and patin, with many other relics of its founder. In addition to this notable foundation Foxe also built and endowed schools at Taunton and Grantham (the school of Sir Isaac Newton), besides making extensive additions and alterations in Winchester Cathedral, Farnham Castle, and the hospital of St. Cross. His alterations in Durham Castle and his fortifications at Norham have been already noticed. He was a benefactor also to the abbeys of Glastonbury and Netley, to Magdalen College, Oxford, and Pembroke College, Cambridge, and seems to have contributed largely to what we should now call the 'restoration' of St. Mary's Church, Oxford, as well as to the reduction of the floods in Oxford in the year of pestilence, 1517 (Wood, *Annals*, sub ann.) He is also said to have been concerned in the building of Henry VII's Chapel at Westminster, the architecture of which, though on a much larger scale, resembles that of his own chapel in Winchester Cathedral. Notwithstanding these numerous benefactions, his household appointments seem to have been on a magnificent scale. Harpsfield tells us that he had no less than 220 serving-men.

In 1499 a little book, entitled 'Contemplacyon of Synners,' was printed by Wynken de Worde, 'compyled and fynyshed at the devoute and dylygent request of the ryght reverende fader in God the lorde Rycharde bysshop of Dureham,' &c. It is possible that Foxe himself may have had a hand in this work. He also edited the 'Processional,' according to the use of Sarum, which was printed at Rouen, in 1508. At a later period he translated the Rule of St. Benedict for the benefit of the 'devout, religious women' of his diocese. The book was beautifully printed by Pynson on 22 Jan. 1516–17. From a letter to Wolsey, written on 18 Jan. 1527–28, it would appear that Foxe had at a subsequent time much trouble with some of his nuns.

There are several portraits of Foxe at Corpus Christi College, the principal of which is the one in the hall by 'Joannes Corvus, Flandrus' [see Corvus], which represents him as blind. Some of these portraits are independent, and apparently independent of them all are one at Lambeth Palace, and one, taken in 1522, at Sudeley Castle, Gloucestershire. Among the engraved portraits are one by Vertue, 1723, and one by Faber, *circa* 1713; the former of the picture by Corvus, the latter of a picture, also in the possession of the college, representing the bishop while still having his sight.

[Greneway's MS. Life of Foxe, and Fulman MSS. vol. ix. in C. C. C. Library; Anthony à Wood in Hist. and Antiquities of the Colleges and Halls

of Oxford; Cooper's Athenæ Cantab.; Holinshed's Chronicles; Polydore Vergil; Parker's Antiquitates Britannicæ; Harpsfield's Hist. Anglicana Ecclesiastica; Harrison's Description of England; Godwin, De Præsulibus Angliæ; Rymer's Fœdera; Bacon's Henry VII; Brewer's Henry VIII; Letters and Papers of the Reigns of Henry VII and Henry VIII; Giustinian's Despatches; Ellis's Original Letters, 2nd ser.; Surtees's Hist. of Durham; William de Chambre in the Historiæ Dunelmensis Scriptores tres, published by the Surtees Soc.; Cassan's Lives of the Bishops of Winchester and of the Bishops of Bath and Wells, &c., besides valuable information received from Mr. Chisholm Batten and the Rev. F. A. Gasquet, O.S.B.] T. F.

FOXE, SAMUEL (1560–1630), diarist, eldest son of John Foxe, the martyrologist [q. v.], was born at Norwich on 31 Dec. 1560 (*Diary*), and admitted into Merchant Taylors' School, London, on 20 Oct. 1572 (*School Register*). In 1574 he went to Oxford, where he was elected demy of Magdalen College. In 1576 he left for France without permission of his tutors or knowledge of his father. He was, however, readmitted to the college, although he is said to have acquired a fondness for dress, which displeased his father. In 1579 he was elected probationer, and in 1580 fellow of his college. In 1581 he was expelled on religious grounds. He seems to have quarrelled with some of his colleagues who adopted the extremer forms of puritanism. His father temperately pleaded for his restoration, and wrote to a bishop, probably Horn of Winchester, soliciting his help in the matter. Meanwhile Samuel spent more than three years in foreign travel, visiting the universities of Leipzig, Padua, and Basle. He returned to England in 1585, and was restored to his fellowship. His father gave him a lease of Shipton, Wiltshire, attached to the prebend which the elder Foxe held in Salisbury Cathedral. In 1587 he was admitted into the service of Sir Thomas Heneage of Copt Hall, Essex, and became custodian of Havering-atte-Bower and clerk of Epping. On 15 April 1589 he married Anne Leveson, a kinswoman of Sir Thomas Heneage. He was chosen burgess for the university of Oxford in 1590. The parliament in which he sat was of very brief duration, but it passed—probably with Foxe's aid—a valuable and much needed act directed against abuses in the election to fellowships, scholarships, and similar positions. About 1594 he settled at Warlies, near Waltham Abbey, and died there in January 1629–30. He was buried at Waltham Abbey 16 Jan. His will was dated 22 June 1629 (see *MS. Lansd.* 819, f. 32). A treatise on the Apocalypse, dedicated to Archbishop Whitgift, is said to have been written by him. The 'Life' of his father, prefixed to the second volume of the 'Actes and Monuments' in the edition of 1641, has been repeatedly ascribed to him. But internal evidence is much opposed to this theory of authorship [see Foxe, John, *ad fin.*] His 'Diary,' very brief and extending over only a portion of his life, will be found in the appendix to Strype's 'Annals.' The original is in 'MS. Lansd.' 679. A letter to his brother Simeon is in 'MS. Harl.' 416, f. 222, and a continuation of his travels in 'MS. Lansd.' 679. The latter pieces are printed in W. Winter's 'Biographical Notes on Foxe the Martyrologist,' 1876.

By his wife Anne, who was buried by her husband 18 May 1630, Foxe had three sons, Thomas, John, and Robert. Thomas Foxe, M.D. (1591–1652), born at Havering Palace 14 Feb. 1591; matriculated from Magdalen Hall, Oxford, 19 June 1607; was demy of Magdalen College 1608–13, and fellow 1613–30 (Bloxam, v. 30), proceeding B.A. 1611 and M.A. 1614. He was bursar of his college in 1622, and junior proctor of the university 1620–1. He afterwards studied medicine, proceeding M.D. at Oxford, and was a candidate of the London College of Physicians 25 June 1623. A letter describing Ben Jonson's reception at Oxford, written by Thomas Foxe to his father, is preserved in 'MS. Harl.' 416, f. 226, and has been printed by Mr. Winters. On 8 May 1634 James Hay, earl of Carlisle, applied to him for a loan of 500*l.* He seems to have acquired much property, and to have been friendly with men eminent in literature and society. He died at Warlies 20 Nov. 1662, and was buried in Waltham Abbey 26 Nov. He married Anne, daughter of Richard Honeywood of Charing, Kent, and Marleshall, Essex, and grand-daughter of Mrs. Mary Honeywood, the pious friend of his grandfather, the martyrologist. By her he left a daughter Alice, who married Sir Richard Willys, bart. Robert, Samuel's youngest son, was a captain in the navy, and died in 1646. He wrote to his elder brother an interesting letter descriptive of the trial of the Earl and Countess of Somerset.

[Wood's Athenæ Oxon. ed. Bliss, i. 533; Bloxam's Reg. of Magd. Coll. iv. 190–9; Strype's Annals, bk. ii. No. xlviii.; Winters's Biographical Notes, 1876.] C. J. R.

FOXE, SIMEON, M.D. (1568–1642), president of the College of Physicians, born in 1568 'in the house of the Duke of Norfolk,' was the youngest son of John Foxe, the martyrologist [q. v.]. He was educated at Eton, and on 24 Aug. 1583 was elected a scholar of King's College, Cambridge, where

he proceeded B.A. in 1587, having become a fellow 24 Aug. 1586. He graduated M.A. in 1591. Bishop Piers promised him a prebend, but he preferred to study medicine. After leaving college he resided for some time with Archbishop Whitgift, then visited Italy, and took the degree of M.D. at Padua. On his return home he engaged in military service, and was with Sir John Norris and the Earl of Southampton in Ireland and the Netherlands. In the Low Countries he is said to have been taken prisoner and detained for a time at Dunkirk. He reached London in 1603, and shortly afterwards commenced to practise, attaining to the highest eminence in his profession. He was admitted a candidate of the College of Physicians on 30 Sept. 1605, and a fellow on 25 June 1608. He was censor in 1614, 1620, 1621, 1623, 1624, 1625, 1631, and 1632; registrar on 20 Nov. 1627, on the death of Dr. Matthew Gwinne; treasurer on 3 Dec. 1629, on Harvey's resignation of that office; anatomy reader, 1630; elect, 22 Dec. 1630, in place of Dr. Thomas Moundeford, deceased; president from 1634 to 1640; consiliarius in 1641. He died at the college house at Amen Corner, Paternoster Row, on 20 April 1642. In his will, dated 21 Oct. 1641, proved by his nephew, Thomas Fox, he describes himself as of the parish of St. Martin's, Ludgate, London, and desires 'to be buried in Christian buriall within the Cathedrall Church of St. Paule in London, as neere to the monument of Doctor Lynacer as conveniently may be,' bequeathing the sum of 20*l.* 'towards the repayring of the same Cathedrall' (registered in P. C. C. 51, Cambell). He was buried according to his directions on 24 April. He also bequeathed to the college 40*l.*, to which his nephew added another 60*l.* 'On 22 Dec. 1656 the college, on the proposition of Dr. Baldwin Hamey, unanimously voted the erection of a marble bust to his memory in the Harveian Museum;' the statue was destroyed in the great fire of 1666, as was his monument in St. Paul's erected by his nephew. His portrait in the college was one of two pictures rescued from the fire, but has disappeared. He attended John Donne, dean of St. Paul's, and contributed liberally towards the erection of a monument to his memory. In Harleian MS. 416 (ff. 203b, 210, 214) are three Latin letters of Fox, two of which are addressed to his father and brother Samuel respectively.' The life of his father prefixed to the second volume of the 1641 edition of the 'Actes and Monuments,' long attributed to his brother Samuel, has lately been assigned, on very feeble grounds, to Simeon himself. He was certainly alive at the date of its publication, when Samuel had been dead twelve years. But internal evidence does not justify Simeon's claim to the memoir [see FOXE, JOHN, *ad fin.*]

[Munk's Coll. of Phys. (1878), i. 147–8; Harwood's Alumni Eton. p. 193; Winters's Biographical Notes on John Foxe, pp. 33, 36–38.]

G. G.

FOY, NATHANIEL, D.D. (*d.* 1707), bishop of Waterford and Lismore, son of John Foy, M.D., was born at York, and educated at Trinity College, Dublin, of which he became a senior fellow (M.A. 1671, B.D. and D.D. 1684). He was ordained priest in 1670, and in the same year was installed as a canon of Kildare. On 20 Dec. 1678 he was appointed minister of the parish of St. Bride, Dublin. In the reign of James II he stood up boldly in defence of the established church. Crowds assembled at St. Bride's every alternate Sunday to hear his replies to the sermons delivered at Christ Church on the preceding Sundays by a doctor of the Sorbonne in the presence of the king. This task he accomplished by means of abstracts of his antagonist's arguments supplied to him by gentlemen who wrote shorthand. He was prevented from preaching on several occasions by the menaces of some of the king's guard, and his firmness in supporting the protestant faith led to his being imprisoned, together with Dr. King and other clergymen.

After the battle of the Boyne his constancy was rewarded by William III, who promoted him to the united sees of Waterford and Lismore by letters patent 13 July 1691. In September 1695 he was imprisoned in Dublin Castle for three days by order of the House of Lords, because he had spoken disrespectfully of that assembly in a protest against the rejection of a bill for union and division of parishes. He died in Dublin on 31 Dec. 1707, and was buried at the west end of Waterford Cathedral, in St. Saviour's Chapel.

During his lifetime he expended 800*l.* on the improvement of the palace at Waterford, and by his will he established and endowed the free school at Grantstown. His only publication is 'A Sermon preached in Christ's Church, Dublin, on 23 Oct. 1698, being the anniversary thanksgiving for putting an end to the Irish Rebellion, which broke out on that day 1641. Before the House of Lords,' Dublin 1698, 4to.

[Ware's Bishops (Harris), p. 543; Cotton's Fasti, i. 130, ii. 250, v. 29, 273; Taylor's Univ. of Dublin. p. 416; Todd's Cat. of Dublin Graduates, p. 207; Killen's Eccl. Hist. of Ireland, ii. 184; Luttrell's Hist. Relation of State Affairs, ii. 213,

vi. 265; Smith's Waterford (1774), p. 188; Mant's Hist. of the Church of Ireland, ii. 12, 23, 63, 92, 195, 196.] T. C.

FRADELLE, HENRY JOSEPH (1778–1865), historical painter, was born at Lille in 1778, studied in Paris, and afterwards in Italy. He settled in London in 1816, and sent to the Royal Academy in the following year 'Milton dictating Paradise Lost to his Daughter.' He then resided at No. 4 Nassau Street, Middlesex Hospital. He also contributed thirty-six pictures to the British Institution, and two in Suffolk Street, between 1817 and 1854. In this latter year his address was 5 Brecknock Crescent, Camden New Town, where he painted the portrait of the son of W. T. Barnes of Rowley Lodge, Shenley, Hertfordshire. This was exhibited at the Royal Academy. The following rank among his best works: 'The Escape of Mary Queen of Scots from Lochleven Castle,' engraved by H. Dawe; 'The Earl of Leicester's Visit to Amy Robsart at Canmore Place,' engraved by Charles Turner in 1826; 'Queen Elizabeth and Lady Paget,' engraved by William Say in 1828; 'Mary Queen of Scots and her Secretary, Chastelard,' 'Rebecca and Ivanhoe,' 'Belinda at her Toilet,' and 'Lady Jane Grey,' most of which are in the collections at Petworth, Munich, Holland House, &c. The original drawing, dated 1824, in black chalk, of the picture representing the Earl of Leicester's visit to Amy Robsart is in the department of prints and drawings, British Museum. He died 14 March 1865.

[Redgrave's Dict. of Artists.] L. F.

FRAIGNEAU, WILLIAM (1717–1788), Greek professor at Cambridge, was the son of John Fraigneau, of Huguenot extraction. He was born in London in 1717, and became a queen's scholar at Westminster School in 1731. He proceeded to Trinity College, Cambridge, in 1736. Graduating B.A. 1739 and M.A. 1743, he took holy orders, and was elected a fellow. In 1743 he was appointed professor of Greek to the university, and held that position till 1750, when he resigned it. He then accepted the post of tutor to the family of Frederick, lord Bolingbroke, and in March 1758 was by him presented to the living of Battersea. Three years later the same patron gave him the living of Beckenham, Kent, and in 1765 a dispensation passed to enable Fraigneau to hold the two livings conjointly. He retained both appointments till his death, which took place at Brighton 12 Sept. 1788. He is described by Cole (*Athenæ Cantab.* F. p. 109) as 'a little man of great life and vivacity.'

[Le Neve's Fasti Eccl. Angl.; Hasted's Kent, i. 88; Manning and Bray's Surrey, iii. 341; Gen. Even. Post, 15 Sept. 1788; Nichols's Lit. Anecd. iv. 278; Welch's Alumni Westmonast. 303, 313, 314.] A. V.

FRAIZER, SIR ALEXANDER (1610?–1681), physician, was born in Scotland about 1610, and graduated M.D. at Montpelier on 1 Oct. 1635. He was incorporated at Cambridge 9 March 1637, and was elected a fellow of the College of Physicians of London on 23 Nov. 1641. He was a faithful royalist, followed Charles II abroad, and became his physician. The king placed confidence in him, and he was in turn courted and abused by the violent rival factions which grew up among the English exiles on the continent. He was once friendly with Hyde, and at another time avoided communication with him. He was declared by the king to be excellent as a physician, and was employed in court affairs. There was probably some resemblance of character which sustained the confidential relation; but the conclusion stated by some contemporary writers, that the physician was as unprincipled as his royal patient, is unsupported by evidence, and no weight attaches to the abuse of Sir John Denham and of Pepys. Denham's attacks are founded on personal enmity, of which the cause is not now known. Pepys's informant was Pierce, a groom of the privy chamber, who repeated backstairs' gossip. The respect with which Fraizer is mentioned by Dr. Edward Browne (*Travels*, ed. 1685, p. 115), and the fact that on 26 July 1666 he was chosen an elect at the College of Physicians, a distinction which his being king's physician would not have obtained for him had his professional character been low, are evidences of his general uprightness. Sir Edmundbury Godfrey, who dealt in wood, arrested Fraizer for a wood bill of about 30*l.* The bailiffs were beaten by the king's order, but this was not due to any misconduct on the physician's part, but to royal indignation at a supposed breach of a prerogative. Few records of Fraizer's practice remain; he attended the princess royal in the attack of small-pox which ended fatally on Christmas eve, 1660, and the young Dukes of Cambridge and Kendal in the illness which killed both in 1667, and he superintended the successful trepanning of Prince Rupert's skull on Sunday, 3 Feb. 1666. At Cologne Mr. Elburg was his apothecary. Soon after the Restoration he was knighted, and his wife made a dresser to the queen. He died 3 May 1681. He had a son, Charles, who became a fellow of Trinity College, Cambridge, was physician

in ordinary to Charles II, and was elected a fellow of the College of Physicians in 1684.

[Munk's Coll. of Phys. i. 233; Pepys's Diary, 6th ed. i. 134, ii. 168, iii. 55, 118, iv. 179.]

N. M.

FRAMPTON, JOHN (*fl.* 1577–1596), merchant, was resident for many years in Spain, and on his retirement about 1576 to his native country employed his leisure in translating from Spanish into English the following: Escalante's 'A Discourse of the Navigation which the Portugales doe Make,' dedicated to Edward Dyer, 1579, 4to; Monardes's 'Joyfull Newes ovt of the Newe Founde Worlde,' dedicated to Edward Dyer, 1577, 1580 (with three other tracts by Monardes), 1596, 4to; Marco Polo's 'Travels,' 1579, 4to; 'An Account of the Empire of China in 1579' (in 'Harleian Collection of Voyages,' 1745, vol. ii.)

[Joyfull Newes, 1st ed. pref.; Tanner's Bibl. Brit. p. 297; Brit. Mus. Cat. of Books before 1640.]

B. D. J.

FRAMPTON, MARY (1773–1846), writer of a journal, was the daughter of James Frampton of Moreton, Dorsetshire, by his second wife Phillis, who had been previously married to Dr. Charlton Wollaston. Frampton died in 1784, but his widow survived until 1829, when she had reached her ninety-second year. She was evidently an accomplished person, with a wide circle of well-connected relations and friends. Mary Frampton during the earlier part of her life went with her parents to London once every two years, and was present at the Gordon riots, the Warren Hastings trial, and the thanksgiving service for the recovery of George III in 1789. About two years after her father's death she and her mother settled at Dorchester, and formed a centre for the society of the county. Miss Frampton is said by all who have any recollection of her to have been a most agreeable person. Her views were evidently those of a strong tory. She died, unmarried, on 12 Nov. 1846.

Miss Frampton's 'Journal from the year 1779 until the year 1846, edited with notes by her niece, Harriot Georgina Mundy,' was published in 1885. It begins in 1803, prefaced by reminiscences from 1779, and incorporating a large correspondence from friends and acquaintances, together with much additional information supplied by the editor, Mrs. Mundy, who died in January 1886. The whole forms an interesting picture of the times, and gives, in particular, a good deal of information about the court. The Framptons became acquainted with the family of George III during his frequent visits to Weymouth, and their correspondents supplied them with many stories about the prince regent and his relations with Mrs. Fitzherbert, Lady Jersey, and Caroline of Brunswick; also about the Princess Charlotte, whose governess, Mrs. Campbell, was a great friend of the Framptons. The book deals with public affairs and society talk, giving anecdotes about Mrs. Montagu, 'Mary of Buttermere,' Archbishop Sumner, Miss Edgeworth, Napoleon and his widow, the Empress Maria Louisa, Charles X of France, and Baron Stockmar, and touching upon events like the outbreak of the French revolution, the French invasion of Wales in 1797, the visit of the allied sovereigns to London in 1814, and the riots and Swing fires of 1830.

[Mary Frampton's Journal mentioned above; information from the Mundy family. For reviews of the Journal see the Athenæum, Academy, and Saturday Review, 7 Nov. 1885, and the Spectator, 10 April 1886.]

L. C. S.

FRAMPTON, ROBERT (1622–1708), bishop of Gloucester, was born at Pimperne, near Blandford in Dorsetshire, 26 Feb. 1622. He was the youngest of eight children, his father being a respectable farmer. He was educated at the Blandford grammar school, whence he went to Oxford as an exhibitioner at Corpus Christi College. Here he was much neglected by his tutor, and by the aid of some influential friends was transferred to Christ Church, where he was placed under the tuition of Mr. Zouch. He took his degree with credit, and soon afterwards set up a private school at Farnham, Dorsetshire. He then obtained the appointment of head-master of the school of Gillingham in the same county, where he had a hundred boys under him. During the period of the war between the king and parliament, Frampton, professing high loyal principles, was involved in a quarrel with one Gage, a parliamentary officer in the neighbourhood. It appears that on more than one occasion they came to blows. Frampton and his brothers were engaged on the king's side in the battle of Hambledon Hill. He now determined in spite of the difficulties of the time to take orders, and was privately ordained by Skinner, bishop of Oxford. He then became domestic chaplain to the Earl of Elgin, but was also a frequent preacher in London and elsewhere, and was much admired for his oratorical powers. By the influence of Mr. Harvey, a well-known Levant merchant, Frampton obtained about 1651 the appointment of chaplain to the English factory at Aleppo (30 Aug. 1655).

Here he spent, with some short intervals of absence, twelve years, and by his abilities as a linguist and his straightforward character obtained great influence. He became a proficient in Arabic and in Italian, and lived on friendly terms with the chief men among the Mussulmans at Aleppo. He enjoyed the fullest confidence of the Europeans at Aleppo, who entrusted him with an important mission to the Porte, in which he succeeded, against all the influence of the pasha of Aleppo, in obtaining the redress of certain grievances under which foreigners were made to suffer in Syria. After many years spent at Aleppo, Frampton returned to England, where in 1667 he married Miss Mary Canning. Hearing, however, that the plague had broken out at Aleppo, he gallantly determined to return thither almost immediately after his marriage. He remained at Aleppo actively ministering to the sufferers till 1670, having himself escaped the disease. In this year he finally returned to England, where his reputation stood high. In two months' time he was appointed preacher at the Rolls, living in the house of Sir Harbottle Grimston. He was also made chaplain to the lord keeper, Sir Orlando Bridgeman [q. v.] Any amount of preferment was now within his reach, and he was confessedly one of the first preachers of the day. Pepys, writing in 1667, says: 'All the church crammed, and, to my great joy, find Mr. Frampton in the pulpit, and I think the best sermon for goodness and oratory, without affectation or study, that I ever heard in my life. The truth is he preaches the most like an apostle that ever I heard man, and it was much the best time that I ever spent in my life at church.' In 1671 Frampton was made prebendary of Gloucester, and shortly afterwards of Salisbury. In 1673, on the death of Dr. Vines, he was made dean of Gloucester. At this time he preached a sermon at court against the encouragement of infidelity, to which the king objected as personal, and the dean apologised. Frampton obtained the livings of Fontmell, Dorsetshire, and Oakford Fitzpaine, Devonshire, which he held with his deanery. In 1680 he was appointed bishop of Gloucester, in succession to Dr. John Pritchard. He was consecrated by Archbishop Sancroft in the chapel of All Souls' College, Oxford, 27 March 1681. At first he held his livings *in commendam*, but at Sancroft's desire he resigned them, being afterwards appointed to the living of Standish, Gloucestershire, the emoluments of which were very small, while his parsonage house was in ruins. Frampton proved himself a great builder and restorer. He did much both at the deanery and the episcopal palace of Gloucester, and rebuilt the house at Standish. He was a frequent preacher at Whitehall, and in the administration of his diocese was tolerant towards dissenters, and universally popular. After the accession of James II the king complained to the archbishop that Frampton was in the habit of denouncing popery. When the famous declaration of indulgence was published, and ordered to be read in churches, the bishop went strongly with those of his brethren who opposed it. When the petition of the bishops was drawn up, he authorised the appending of his signature, but he was not present with the seven at its presentation. He sent a direction to his clergy bidding them not to read the declaration, and when the seven were committed to the Tower he spent most of his time there with his brethren. But, though thus strongly opposed to the illegal proceedings of James, he would not transfer his allegiance to the new dynasty. On his refusal to take the oath his diocese was greatly moved. The gentry of the county offered to have the sessions deferred that he might have more time for deliberation. The grand jury petitioned for him. But neither side would yield, and the bishop was deprived of his see as a nonjuror some time in the autumn of 1690. He was allowed, however, by connivance, to hold the small benefice of Standish, where he resided. Here his life was not altogether tranquil. Frequent accusations were made against him of favouring popery, and he was actually arrested and imprisoned on suspicion of being concerned in a plot for murdering the king. The only definite act which could be proved against Frampton was his having sent round circular letters to the nonjuring clergy. But he was able to show that this was only done by way of raising some funds for the relief of those of them who were greatly in need. At the archbishop's request Frampton was accordingly liberated. In the Tower the deprived bishop had the opportunity of visiting Judge Jeffreys, whom he found in a very sad and melancholy state, and to whom he ministered christian consolation. At Standish it was Frampton's habit to attend the church services, and to take part in them, omitting the names of the royal family, and preaching from his pew. So greatly was he respected in the diocese that those who were instituted to livings by the legal bishop did not consider their institution complete until they had obtained the ratification, secretly given, of the deprived nonjuror. Frampton had no wish to continue the nonjuring schism, and consequently incurred the ill-will of the more violent members of the party. His views about the schism corresponded with those of Henry Dodwell in the

'Case in View' (1705). He regarded it altogether as a personal matter, and, though he could not himself feel justified in taking the oaths, he did not condemn others who might do so. He agreed in this to a great degree with Bishop Ken [q. v.] At the accession of Queen Anne the position of the nonjurors appeared to alter, and many of them returned to allegiance. The queen took particular notice of Frampton, and went so far as to offer him the see of Hereford, which was to be regarded as a 'translation,' thus recognising the position he still claimed as bishop of Gloucester. But Frampton, who was now a very aged man, declined this delicate offer. He died at Standish 25 May 1708, at the age of eighty-six, and was buried in the church there, his grave being marked by a black marble slab with the inscription, 'Robertus Frampton, Episcopus Glocestrensis—Cetera quis nescit?'

A portrait of Frampton hangs in the episcopal palace at Gloucester, and has been reproduced in the anonymous contemporary memoir first published in 1876, which corrects some of the mistakes made by Wood and others, and was unknown to Lathbury, author of the 'History of the Non-jurors.'

[Memoir of Robert Frampton, Bishop of Gloucester, edited by Rev. T. S. Evans, London, 1876; Lathbury's Hist. of the Nonjurors, London, 1845; Wood's Athenæ, ed. Bliss, vol. iv.; Diary and Correspondence of Samuel Pepys, vol. iii. London, 1858; Dodwell's A Case in View Considered, London, 1705; J. B. Pearson's Chaplains of the Levant Company, 1883, pp. 21, 56, 57.]

G. G. P.

FRAMPTON, TREGONWELL (1641–1727), 'the father of the turf,' born in 1641 at Moreton in Dorsetshire, was the fifth son of William Frampton, lord of the manor of Moreton, by his wife, Katharine Tregonwell of Milton Abbas. He probably passed his youth at home in the country, and there acquired a taste for field sports. He is described by Chafin (*Anecdotes of Cranbourne Chase*, p. 47) as being in 1670 the most active pursuer of hawking in the west of England. He was at the same period a regular attendant at race meetings, kept horses in training, and owned a house at Newmarket, though he passed the greater part of the year in Dorsetshire. At the former place he speedily acquired a reputation for bold and successful gambling. Coventry, in a despatch dated March 1675, mentions a horse-racing match 'wherein Mr. Frampton, a gentleman of some 120*l.* rent, is engaged 900*l.* deep.' He adds: 'I hope the world will see we have men who dare venture as well as M. de Turenne.' Frampton won his money, and in the racing records of the time his name appears far more frequently as a winner than a loser, the amounts at stake being considerably greater than was usual. In April 1676, for example, he had two matches in the same week, the one at Newmarket and the other at Salisbury, each for 1,000*l.* A well-known incident belongs to this period. The commonly accepted tradition is that embodied by Hawkesworth in an essay on instances of cruelty to animals (*Adventurer*, No. 37). This story is that Frampton's horse Dragon beat a certain mare, winning a stake of 10,000*l.* On the conclusion of the match the owner of the mare instantly offered to run her on the following day for double the sum against any gelding in the world, and Frampton accepted the challenge. He then castrated Dragon, who was brought out the next day, and again beat the mare, but fell down at the post and died almost immediately. Hawkesworth declares that he remembers the facts as thus stated to be true, but he could have had no personal knowledge of them. Lord Conway, in a letter dated 7 Oct. 1682, says: 'His majesty's horse Dragon, which carried seven stone, was beaten yesterday by a little horse called Post Boy, carrying four stone, and the masters of that art conclude this top horse of England is spoiled for ever.' This last sentence would seem to imply that some such operation as Hawkesworth alleges had been performed on a horse called Dragon; but it also contradicts his statement that the horse died at the post, and there is not the remotest evidence for supposing that Frampton had any connection with the racing establishment of Charles II. On the other hand Lawrence (*Philosophical and Practical Treatise on Horses*) quotes a letter from a Mr. Sandern of Newmarket: 'The abominable story which is told of Mr. Frampton . . . is entirely without foundation, for I had an uncle who was well acquainted with Mr. F., and who frequently assured me that no such circumstance ever happened. . . . Cruelty was no part of the old gentleman's character.' A letter written by the Duke of York to the Prince of Orange eighteen months after the date of Frampton's alleged cruelty mentions a forthcoming match between the 'famous horses Dragon and Why Not.' Frampton, though probably not guilty of this atrocity, was by no means always scrupulous. On one occasion he had made a match with Sir William Strickland, a Yorkshire baronet. Frampton managed to arrange a private trial, and secretly put 7lbs. overweight upon his horse, which was just beaten. The greatest interest was excited by the match, which was looked upon as a struggle between the north and south, and it

has been said that the bets arising from it were far in excess of anything that had been previously known. Several estates changed hands after the event, and so many gentlemen were completely ruined that, if Whyte (*Hist. of British Turf*, i. 397) may be believed, it was in consequence of the vast sums lost that the act (9 Anne c. 14, s. 3) was passed, forbidding the recovery of any sum due through bets above 10*l*. Frampton's horse was again beaten, and his losses must have been considerable. He had before known what it was to be in want of money, for in a letter dated September 1690 he says he 'shall be for a fortnight tumbling up and down in Dorset and Wiltshire till I have got up some money to make up part of my engagements; but I doubt shan't all,' and it may have been at this defeat of his horse by Merlin that he made over the family estate, to which he had succeeded on the death of his brother William in 1689, to his cousin Giles Frampton, the next heir, in consideration of 5,000*l*. down. But the dates of both the match and the transfer of property are unknown, though the latter took place some time prior to 1702.

It was probably in 1695 that Frampton first assumed the duties of the position ascribed to him on his tombstone of 'keeper of the running horses to their sacred majesties William III, Queen Anne, George I and George II.' In October of that year he won with the king's horse the town plate at Newmarket, and in the accounts of the master of the horse for the same year there is mention of a payment to him 'for settling the establishment of racehorses at the Green Cloth and Avery, and for a plate at Newmarket.' In 1700 his name first appears in 'Anglia Notitia' (pt. iv. p. 506) as receiving 1,000*l*. per annum as supervisor of the racehorses at Newmarket, for the maintenance of ten boys, their lodgings, &c., and for provisions of hay, oats, bread, and all other necessaries for ten racehorses. From that date till his death he regularly received a salary, which sometimes, however, dropped as low as 600*l*., the amount apparently being reckoned at 100*l*. for every horse in training. It is not now possible to ascertain the precise nature of Frampton's duties. He certainly trained the royal horses, and made matches for them, and they generally ran in his name. He continued to breed horses on his own account, some of which he used to dispose of at high prices to the master of the horse, and he remained a steady and persistent gambler. That part of his time which was not given up to horses was devoted to hawking, coursing, and cock-fighting. He was particularly successful with his cocks, and his taste was largely shared by his royal master, William III, who, during his visits to Newmarket, spent many of his afternoons in watching his trainer's cocks do battle. Frampton kept his post till his last day, which was 12 March 1727. He was buried in the church of All Saints, Newmarket, where on the south side of the altar is a mural monument of black and white marble inscribed to his memory.

Notwithstanding the comparative humility of Frampton's position there were few men of his time who enjoyed more widespread notoriety through the country. The author of 'Newmarket, or an Essay on the Turf,' London, 1771 (attributed by Cole to Mr. Anstey of Trumpington), thus describes him (p. 171 *n.*): 'I cannot here omit to instance the famous song which begins—

> Four and twenty Yorkshire knights
> Came out of the north countree,
> And they came down to Newmarket
> Mr. Frampton's horses to see.

At the same time I take this opportunity of paying my respects to the memory of old Frampton. This gentleman (whose picture may be seen in many a house in Newmarket) was as great an oddity as perhaps ever was heard of. He was a known woman hater, passionately fond of horse-racing, cocking, and coursing; remarkable for a peculiar uniformity in his dress, the fashion of which he never changed, and in which, regardless of its uncouth appearance, he would not unfrequently go to court and enquire in the most familiar manner for his master or mistress, the king or queen. Queen Anne used to call him Governor Frampton." Another writer quoted by Whyte (*British Turf*, i. 398), in an account of Newmarket in the reign of Anne, remarks: 'There was Mr. Frampton, the oldest, and, as they say, the cunningest jockey in England; one day he lost 1,000 guineas, the next he won 2,000, and so alternately. He made as light of throwing away 500*l*. or 1,000*l*. at a time as other men do of their pocket-money, and was perfectly calm, cheerful, and unconcerned when he had lost a thousand pounds as when he won it.' Noble (additions to GRANGER, ii. 387) gives further testimony to his qualities. It has been said of this man that he was 'a thorough good groom only, yet would have made a good minister of state if he had been trained for it . . . Frampton was supposed to be better acquainted with the genealogy of the most celebrated horses than any man of his time. . . . Not a splint or sprain, or bad eye, or old broken knee, or pinched foot, or low heel, escaped in the choice of a horse.' On the other hand he is tersely dismissed as a mere tout by Sir George Etherege in the couplet:—

I call a spade a spade, Eaton a bully,
Frampton a pimp, and brother John a cully.

The time when Frampton was first given the title 'father of the turf' is uncertain. It may have been towards the close of his long life; but he does not appear to have been so described in print till the publication of an engraving of his portrait by Wooton in 1791, which bears his name and the descriptive title. On another portrait, also by Wooton and engraved by Faber, he is called 'royal stud-keeper at Newmarket,' which is not accurate, the keeper of the stud holding a distinct office. Frampton's portrait has since frequently served as a frontispiece to books on racing, and occupies that position in Taunton's 'Portraits of Celebrated Racehorses' (London, 1886 and 1887).

[Hutchins's Dorsetshire, 3rd ed. 1861, i. 398 and 400; Addit. MS. 5807, fol. 132; Hore's History of Newmarket, 1886, vols. ii. and iii. passim; Chafin's Anecdotes of Cranbourne Chase, p. 47 et seq.; Anglia Notitia, 1700–27; J. C. Whyte's History of the British Turf, i. 389–99; State Papers, Dom. unpublished; Luttrell's Diary, iii. 540; Smith's Currant Intelligence; the Postman and Post Boy, &c. passim.]

A. V.

FRAMYNGHAM, WILLIAM (1512–1537), author, was born in February 1512 at Norwich, and educated at the grammar school, where he was contemporary with Dr. John Caius. From Norwich he went to Cambridge, and was at first at Pembroke Hall and afterwards at Queen's College, 'in aula Pembrokiana per adolescentiam educatus, per juventutem in Collegium reginale ascitus.' He proceeded B.A. 1530, M.A. 1533, and was scholar of Queen's College from 1530 till his death, and bursar for three years from 1534. He died 25 Sept. 1537. He left all his books to his friend and schoolfellow Dr. John Caius, who tells us that along with Framyngham he wrote 'Scholia' and notes upon them, but could never recover them from those in whose care he left them when he went to Italy. Long afterwards, in 1570, Edmund, bishop of Rochester, professed to know of them, but Caius apparently did not follow up the clue. Dr. Caius describes his friend as 'homo tenacissimæ memoriæ, fœcundi ingenii, infinitæ lectionis, indefatigati laboris atque diligentiæ,' and gives the following list of his works: 1. 'De Continentia lib. ii.' (prose). 2. 'De Consolatione ad Æmilianum cæcum lib. i.' (verse; suggested by the author's blindness, brought on by immoderate study). 3. 'D. Laurentii Martyrium' (verse). 4. 'Ἐκπύρωσις, sive Incendium Sodomorum' (verse). 5. 'Idololatria' (verse). 6. 'Ἀρέτη, sive in laudem virtutis' (verse). 7. 'Epigrammatum lib. ii.'

[J. Caius de libris propriis, 1570, p. 2; N. Carlisle's Endowed Grammar Schools, ii. 186; Tanner's Bibliotheca, p. 297; Cooper's Athenæ Cantab. i. 63, 531.]

R. B.

FRANCATELLI, CHARLES ELMÉ (1805–1876), cook, born in London in 1805, was of Italian extraction, and was educated in France. He studied the culinary art under Carême, and advanced it to unprecedented perfection in this country. He became successively chef de cuisine to the Earl of Chesterfield, the Earl of Dudley, Lord Kinnaird, &c. Afterwards he managed the well-known Crockford's, or the St. James's Club, whence he removed to the royal household, becoming maître d'hôtel and chief cook in ordinary to the queen. He next farmed the once flourishing Coventry House Club, and for seven years was chef de cuisine to the Reform Club. He afterwards managed the St. James's Hotel, Berkeley Street, Piccadilly, and finally the Freemasons' Tavern, which post he held until within a short period of his death. Francatelli was very successful as an author. In 1845 he published the 'Modern Cook,' which ran through twelve editions. This was succeeded in 1861 by 'The Cook's Guide and Butler's Assistant.' The same year he issued his 'Plain Cookery Book for the Working Classes,' and in 1862 the 'Royal English and Foreign Confectionery Book.' In the latter work he discussed the art of confectionery in all its branches as practised in England and in all the leading European countries. While able to dress the costliest banquets, Francatelli was likewise a culinary economist. On one occasion he characteristically remarked that he could feed every day a thousand families on the food that was wasted in London. His cookery book for the working classes contained information of practical value to the poor. Francatelli died at Eastbourne on 10 Aug. 1876.

[Men of the Time, 8th edit.; Ann. Reg. 1876; Illustr. Lond. News, 19 Aug. 1876.]

G. B. S.

FRANCE, ABRAHAM (*fl.* 1587–1633), poet. [See FRAUNCE.]

FRANCIA, FRANÇOIS LOUIS THOMAS (1772–1839), water-colour painter, was born at Calais 21 Dec. 1772, and was brought early in life to London by his father, a refugee. He was for some time employed as an assistant of a drawing-master named Barrow, who was the master of John Varley [q. v.] He commenced to exhibit at the Royal Aca-

demy in 1795, and contributed from that year to 1821 (inclusive) eighty-five works in all to its exhibitions. He was one of the sketching society formed by Thomas Girtin [q. v.] about 1799, and there is a moonlight composition in the South Kensington Museum dated in that year. He was a member of the (now Royal) Society of Painters in Water-Colours, and for some time its secretary, but he resigned his membership, and became in 1816 an unsuccessful candidate for the associateship of the Royal Academy. The next year he retired to Calais, where he resided till his death on 6 Feb. 1839. Here he gave instruction to R. P. Bonington [q. v.], whose coast scenes bear much resemblance to the later works of Francia. Francia's earlier drawings are broad and simple in execution, rich, but sombre in colour, like those of Girtin; but his later work, while still retaining its breadth and harmony, is brighter and lighter in tone, and more subtle in handling. Though he painted landscape of different kinds, his favourite subjects were shore scenes, which he executed with great truth and beauty of aerial effect. He was an excellent draughtsman of boats and shipping, and some of his drawings were engraved to illustrate a book of sketches of shipping by E. W. Cooke [q. v.] He was one of the earliest and most accomplished of English water-colourists, and his works are distinguished by their fine colour and poetical feeling. There are several of his drawings at the South Kensington Museum, and a few at the British Museum. In 1810 he published 'Studies of Landscapes by T. Gainsborough, J. Hoppner, R.A., T. Girtin, &c., imitated from the originals by L. F.'

[Redgrave's Dict. of Artists; Graves's Dict. of Artists; Bryan's Dict. (Graves); English Encyclopædia; private information.] C. M.

FRANCILLON, JAMES (1802–1866), legal writer, sixth son of Francis Francillon of Harwich, Essex, descended from a Huguenot family settled in this country since 1685, was born 21 Nov. 1802, educated at the king's school, Rochester, 'served his articles' and was admitted an attorney, thereafter entered a student at Gray's Inn, and was called to the bar by that society in 1833. He went the Oxford circuit, enjoyed a fair practice, but was chiefly employed in chamber work. In 1847, when the modern county courts were constituted, he was appointed judge for the Gloucestershire district. He was also a magistrate for Gloucestershire and Wiltshire, and deputy-chairman of the Gloucestershire quarter sessions. Francillon, who was married and had issue, died at Lausanne of cholera 3 Sept. 1866. He wrote 'Lectures, Elementary and Familiar, on English Law,' first and second series, 1860–1. This work, written in a popular style, had some reputation.

[County Court Chronicle and Bankruptcy Gazette, 1 Oct. 1866, p. 227; Gent. Mag. October 1866, p. 559.] F. W–T.

FRANCIS, ALBAN (*d.* 1715), Benedictine monk, a native of Middlesex, became a professed monk on 9 May 1670, in the abbey of St. Adrian and St. Denis at Lansperg or Lambspring in the kingdom of Hanover (Weldon, *Chronicle*, App. p. 24). He assumed in religion the name of Placid. He was sent to the mission in Cambridgeshire. On 7 Feb. 1686–7 James II addressed a mandatory letter under his signet manual to Dr. John Peachell, master of Magdalene College, and vice-chancellor of Cambridge, commanding him to admit Francis to the degree as master of arts 'without administering unto him any oath or oaths whatsoever, or tendering any subscription to be made by him.' This letter was laid before a congregation of the university on 21 Feb., and the senate advised that the king should be petitioned to revoke his mandate. The esquire-bedels and the registrars were sent to inform Francis that the senate were ready to admit him to the degree provided that he would swear as the law appointed, but he refused to do so, insisting upon the royal dispensation. On the same afternoon the heads met in the consistory, and agreed to send a letter to the Duke of Albemarle and another to the Earl of Sunderland, secretary of state, through whose hands the mandate had passed. A second letter from the king dated 24 Feb. was read in the senate on 11 March. The senate, confirmed by the approval of several eminent lawyers, persisted in its refusal to comply with the royal letters. Consequently the vice-chancellor and the senate (by its deputies) were cited to appear before the ecclesiastical commissioners at Whitehall. The lord chancellor (Jeffreys) pronounced the decision of the commissioners on 7 May 1687. Peachell was deprived of the office of vice-chancellor and was suspended, *ab officio et beneficio*, of his mastership during his majesty's pleasure. At a subsequent sitting (12 May) the lord chancellor reprimanded the deputies of the senate. Another vice-chancellor was elected, Dr. Balderston, master of Emmanuel College, but Francis never got his degree.

At the revolution Francis withdrew to Lambspring, whence he removed in 1699 to the English Benedictine college of St. Gregory at Douay. He was again sent to the

mission in the south province of England, where he died on 27 July 1715 (SNOW, *Necrology*, p. 87).

[Howell's State Trials, xi. 1319–37; Cooper's Annals of Cambridge, iii. 614; Dodd's Church Hist. iii. 424, 489; Macaulay's Hist. of England; Addit. MSS. 5869, f. 71, 32095, f. 238; Corrie's Notices of the Interference of the Crown with the Affairs of the English Universities, p. 62; Burnet's Hist. of his own Time (1838), p. 443; Echard's Hist. of England; Pepys's Memoirs, v. 117.] T. C.

FRANCIS, ANNE (1738–1800), authoress, daughter of the Rev. Daniel Gittins, rector of South Stoke, near Arundel, Sussex, was educated by her father in the classics and Hebrew, and became a competent scholar. She married the Rev. Robert Bransby Francis, rector of Edgefield, near Holt, Norfolk. She died on 7 Nov. 1800. She published: 1. 'A Poetical Translation of the Song of Solomon from the original Hebrew, with a preliminary Discourse and Notes, historical and explanatory,' 1781, 4to. 2. 'The Obsequies of Demetrius Poliorcetes: a Poem,' 1785, 4to. 3. 'A Poetical Epistle from Charlotte to Werther,' 1788, 4to. 4. 'Miscellaneous Poems,' 1790, 12mo.

[Dallaway's Western Sussex, ii. 193.] J. M. R.

FRANCIS, ENOCH (1688–1740), Welsh baptist, was born in 1688 at Pantyllaethdy, on the banks of the Tivy, and began to preach in 1707. He was settled first at Capel Iago, Llanbyther, but removed in 1730 to Newcastle Emlyn, Carmarthenshire. He became one of the most popular and successful ministers of his denomination. He was moderator of the baptist association at Hengoed, Glamorganshire, in 1730, 'but the meeting,' says Thomas, 'was uncomfortable. There were very warm debates upon general redemption and other articles connected with it. Mr. E. Francis had work enough to moderate some tempers.' The disturbing element at Hengoed was Charles Winter. Francis's publications were: 1. 'The Work and Reward of the Faithful Minister of the Gospel,' 1729. 2. 'A Word in Season,' 1733. He was also the author of some of the association letters; that of 1734 is specially mentioned. He died 4 Feb. 1739–40. Mary, his wife, died 23 Aug. 1739, aged 49, and the inscription on the tomb tells us 'Enoch walked with God;' 'Mary has chosen the better part.' The historian of the baptists concludes his memoir with an elegy by Jenkin Thomas, Drewen.

[Thomas's Hist. Baptist Association; Thomas's Hanes y Bedyddwyr; Rees's Hist. of Nonconformity in Wales.] R. J. J.

FRANCIS, FRANCIS (1822–1886), writer on angling, born in 1822 at Seaton, Devonshire, was son of Captain Morgan, R.N., his mother being the only daughter of Mr. Hartley, who founded the Hartley Institution at Southampton. He changed his name on coming of age and inheriting property. After being educated at various private schools, and with several tutors, he adopted the profession of a civil engineer, but on completing his articles abandoned it for sport and sporting literature. In 1851 he married Mary Cole of Oxford, and henceforth, happy in his domestic life, enthusiastically devoted himself to angling and all connected with it. No kind of fishing, from gudgeon to salmon, came amiss to him, and he speedily made himself familiar with every mode of catching fish. His ardour never flagged; a lifetime of fishing found him, when he reeled up his last line at Houghton, Hampshire, as enthusiastic as when in his boyhood he caught his first fish. He was angling editor of the 'Field' for more than a quarter of a century, and frequently wrote his experiences as an angler, together with reminiscences of angling literature, and papers on cognate subjects in the columns of that newspaper. He found time also to make himself a fair classical scholar, and to obtain a knowledge of the masterpieces of the English language. The collection of a good angling library formed a congenial entertainment to him. Francis established the Thames Rights Defence Association, throughout life advocated the cause of fish culture, and suggested the plan of 'The National Fish-Culture Association,' which has since been carried out. He had a large share, too, in introducing the ova of English trout to the New Zealand and Tasmanian streams. Thus he occupied himself with his rod and pen during many happy years until he was seized with a severe stroke of paralysis in 1883. Though he eventually recovered from this, he grew thinner month by month, and an old cancerous affection, for which he had previously undergone two operations, recurring, he died in his chair on 24 Dec. 1886. He had long lived at Twickenham and was buried there.

Francis was a member of the commission on oyster culture from 1868 to 1870, and was always enthusiastic about the improvement of English streams. As naturalist director for some years of the Brighton Aquarium he had special opportunities of observing fish and making experiments on their culture. He was of fine stature, active in mind and body, quick with his pen, and never unemployed; cheerful, bright, sympathetic, and independent, his courage was extraordinary, and was well exhibited in the

indomitable fortitude with which he bore the pains and necessary operations of the attempts to cure the cancer in his tongue. Scrupulously fair in word and thought, his nervous temperament made him no respecter of persons, and at times caused him to be hasty both in temper and judgment, but he was always ready to own himself mistaken, and was quick to forgive as well as to forget. On the Test and Itchen, and among the Scotch lochs and rivers, which he loved to frequent, his name will long be remembered. 'His memory is the memory of a man who spent his life not merely in selfish amusement, but in contributing largely to the amusement of others' (Memoir in *Book of Angling*). More perhaps than any other he instructed and delighted the enormous number of anglers who have sprung into existence during the last thirty years by his writings, his geniality, and his prowess as a fisherman.

Besides 'The Diplomatic History of the Greek War' (1878) which he wrote in early life, Francis was the author of: 1. 'Pickackifax,' a novel in rhyme, 1854. 2. 'The Real Salt,' a yachting story, 1854. 3. 'The Angler's Register,' 1858, 1860, 1861, from which sprang the 'Angler's Diary.' 4. 'Newton Dogvane,' a novel, 3 vols., illustrated by Leech, 1859. 5. 'Fish Culture,' 1863. 6. 'A Book on Angling,' 1867, his best work, which has often been enlarged and reissued in subsequent years. 7. 'Sidney Bellew,' a sporting novel, 2 vols., 1870. 8. 'Reports on Salmon Ladders,' 1870. 9. 'By Lake and River,' rambles in the north of England and in Scotland. 10. 'Angling' (often reissued), 1877. 11. 'Sporting Sketches with Pen and Pencil,' 1878 (in conjunction with Mr. A. W. Cooper). 12. 'Miscellaneous Papers from the "Field,"' 1880. 13. 'The Practical Management of Fisheries,' 1883. 14. 'Angling Reminiscences,' a posthumous work, 1887, containing almost his last contributions to the 'Field' paper. Besides these he wrote the articles on angling in 'Chambers's Encyclopædia,' and contributed a number of scattered papers to other magazines and journals.

[Fishing Gazette; Field and Academy for 1 Jan. 1887; Westwood and Satchell's Bibliotheca Piscatoria; Memoir prefixed to the sixth edition of his Book on Angling; private information.] M. G. W.

FRANCIS, GEORGE GRANT (1814–1882), Welsh antiquary, eldest son of John Francis of Swansea, Glamorganshire, by his wife, Mary Grant, was born in that town in January 1814, and educated at the high school there. Until within a few years of his death Francis took a very prominent part in every question affecting the interest of his native town. 'It mattered little,' writes one who knew him well, 'whether the subject was one of antiquarian research, . . . or a question of modern improvement and progress, such as railways, docks, or tramways. Whatever his hand found to do he did it with a might which certainly deserved success, though it by no means uniformly commanded it. . . . As with many other men of a similar temperament, his enthusiasm ran away with him.' His numerous schemes for local improvements were, in fact, somewhat in advance of his time, and being always financially weak, met with an imperfect appreciation. In 1835 he helped to found the Royal Institution of South Wales, and presented it with his large collections of local fossils, antiquities, coins, and seals, together with one of the best libraries of works relating to Wales extant, of which he compiled and printed a catalogue, afterwards adding a supplementary volume. He also shared in the formation of the Cambrian Archæological Association in 1846, and frequently contributed to its journal, the 'Archæologia Cambrensis.' To the volume for 1848 he sent for insertion the original contract of affiance between Edward of Carnarvon, prince of Wales, and Isabella, daughter of Philip the Fair, king of France, dated at Paris 20 May 1303, which he had discovered in Swansea Castle. It was printed separately the same year. He was active in restoring to public use the ancient grammar school of Bishop Gore, of which he was many years chairman and one of the trustees. His connection with it enabled him to collect materials for his book, 'The Free Grammar School, Swansea; with brief Memoirs of its Founders and Masters, and copies of original deeds,' 8vo, Swansea, 1849. By the town council he was entrusted with the restoration and arrangement of their neglected and scattered muniments, which task he performed so admirably as to call forth a warm eulogium from Lord Campbell in the court of queen's bench. He afterwards privately printed one hundred copies of 'Charters granted to Swansea. . . . Translated, illustrated, and edited by G. G. Francis,' Latin and English, fol., London, 1867. The preservation and restoration of Oystermouth Castle, near Swansea—one of the many ancient ruins pertaining to the house of Beaufort, lords of Gower and Kilvey—were also owing to his exertions, for which he was presented with a piece of plate. In 1851 Francis was selected to represent the Swansea district as local commissioner at the Great Exhibition. During the same year the British Association appointed him secretary

to its department of ethnology when holding its meeting at Swansea. He was mayor of the borough in 1853–4, and was also colonel of the 1st Glamorgan artillery volunteers, a corps raised by his exertions in 1859. In 1867 Francis communicated to the Swansea newspaper, 'The Cambrian,' 'as the earliest organ of the copper trade,' some curious papers which he had discovered in the Record Office on the metallurgy of the district. These papers excited considerable attention, and the author consented to gather them together and print fifty copies for presents as 'The Smelting of Copper in the Swansea District, from the Time of Elizabeth to the Present Day,' 8vo, Swansea, 1867. So numerous, however, were the inquiries for this book that he published it in 1881 as a quarto volume, illustrated with autotype portraits of men connected with the copper trade, and sketches of places historically interesting from their connection with copper smelting. From a large mass of original documents extant among the Gnoll papers at Neath, Francis was able to add to this second edition many new and important facts; while he personally examined each of the copper-smelting works described in the book.

Francis died at his town house, 9 Upper Phillimore Place, Kensington, 21 April 1882, and was buried on the 26th in Swansea cemetery. By his marriage in 1840 to Sarah, eldest daughter of John Richardson of Swansea, and of Whitby Lodge, Northumberland, he left issue three sons. He was elected F.S.A. 16 Jan. 1845, was its honorary secretary for South Wales, and was also a corresponding member of the Society of Antiquaries of Scotland and of the Welsh Manuscripts Society. In addition to those already named Francis wrote many other monographs on Welsh history and topography, of which we may mention: 1. 'Original Charters and Materials for a History of Neath and its Abbey, with illustrations, now first collected,' 8vo, Swansea, 1845 (fifty copies privately printed). 2. 'The Value of Holdings in Glamorgan and Swansea in 1545 and 1717, shown by rentals of the Herbert Family. Edited from the originals,' fol., Swansea, 1869 (twenty-five copies printed). 3. 'Notes on a Gold Chain of Office presented to the Corporation of Swansea in . . . 1875, . . . together with a list of [mayors] from 1835 to 1875,' 4to, Swansea, London (printed), 1876. He also assisted L. W. Dillwyn in the latter's 'Contributions towards a History of Swansea,' 8vo, Swansea, 1840, joined the Rev. Thomas Bliss in writing 'Some Account of Sir Hugh Johnys, Deputy Knight Marshal of England, temp. Henry VI and Edward IV, and of his Monumental Brass in St. Mary's Church, Swansea,' 8vo, Swansea, 1845, and readily gave Dr. Thomas Nicholas the benefit of his varied knowledge in the compilation of the 'Annals of Counties and County Families of Wales,' 1872, 1875.

[Swansea and Glamorgan Herald, 26 April and 3 May 1882; Nicholas's Annals, ii. 628; Thomas's Handbook to the Public Records, Introd. p. xviii; Lists of Soc. Antiq.; Brit. Mus. Cat.; Athenæum, 22 April 1882, pp. 510–11.] G. G.

FRANCIS, GEORGE WILLIAM (1800–1865), botanical writer, was born in London in 1800. Besides the works enumerated below, he edited the first five volumes of the 'Magazine of Science and School of Arts,' 1840–5. His family increasing he emigrated to Australia, arriving in the colony by the Louisa Baillie 2 Sept. 1849. Shortly after his arrival he took the old botanical garden, north of the Torrens river, as a yearly tenant, and was subsequently appointed director of the Adelaide botanic garden. This position he held until his death, after a long illness, of dropsy on 9 Aug. 1865; he was buried the next day. He left a widow and ten children.

He published: 1. 'Catalogue of British Plants and Ferns,' 1835; 5th edition, 1840. 2. 'Analysis of British Ferns,' 1837; 5th edition, 1855. 3. 'Little English Flora,' 1839. 4. 'Grammar of Botany,' 1840. 5. 'Chemical Experiments,' 1842, abridged by W. White, 1851, and republished as 'Chemistry for Students.' 6. 'Favourites of the Flower Garden,' 1844. 7. 'Manual of Practical Levelling for Railways and Canals,' 1846. 8. 'Art of Modelling Wax Flowers,' 1849. 9. 'Electrical Experiments,' 8th edition, 1855. 10. 'Dict. Practical Receipts,' new edition, 1857. 11. 'Acclimatisation of Animals and Plants,' Royal Society, South Australia, 1862.

[South Australian Register, 10 Aug. 1865.] B. D. J.

FRANCIS, JAMES GOODALL (1819–1884), Australian statesman, was born in London in 1819. In 1834 he arrived in Tasmania. He obtained employment in the firm of Boys & Pointer at Hobart. In 1847 the business was transferred to himself together with a partner named Macpherson. In 1853 the firm, Francis & Macpherson, opened a branch establishment in Victoria. Francis became managing partner there and took up his permanent residence in Melbourne. His position rapidly grew in influence. He became director of the bank of New South Wales in 1855, vice-president of the chamber of commerce in 1856, and president in 1857. In

October 1859 he was elected to the Victorian Legislative Assembly (the Lower House) for Richmond, and he sat in the house for the same constituency till his retirement fifteen years later. He entered the cabinet of William Nicholson on 25 Nov. 1859 as vice-president of the Board of Lands and Works and commissioner of public works. He held the office till 3 Sept. 1860. When James M'Culloch formed a ministry on 27 June 1863, Francis became commissioner of trade and customs, and retired with his chief 6 May 1868. M'Culloch held office for a third time, 9 April 1870–19 June 1871, when Francis joined him as treasurer. Francis supported the protectionist revision of the tariff, 1865–6, and was always a protectionist, although he deemed five and ten per cent. duties adequate to protect native industries. After the fall of Charles Gavan Duffy's administration in June 1872, Francis was entrusted by Viscount Canterbury, the governor, with the formation of a ministry. He retired on 3 July 1874, having passed a free education act and other important measures, including railway bills involving an expenditure of 2,250,000*l.* A dangerous attack of pleurisy was the chief cause of his resignation. On recovery he paid a long visit to England. In 1878 he reentered political life, and was returned to the Victoria Assembly as member for Warrnambool. On the retirement of Sir James M'Culloch he took office once again under James Service, but a painful illness compelled him to retire into private life in 1882. Francis frequently declined the honour of knighthood, and business reasons prevented his acceptance of the post of agent-general for the colony in London, when offered him by Sir Bryan O'Loghlan. Francis was not a polished speaker, but his integrity gave him enormous influence in the assembly. As premier he avoided constitutional strife or sensational appeals to the people. His practical good sense was widely appreciated. He died at Queenscliff, Victoria, on 25 Jan. 1884, and was buried privately, according to the wishes of his family, on 28 Jan.

[Private information; Heaton's Australian Dict. pp. 72–3, 160–2; Times, 29 Jan. 1884.]

FRANCIS, JOHN (1780–1861), sculptor, was born in Lincolnshire 3 Sept. 1780, and brought up to farming, but showing some talent for the arts, he was advised by a few friends to settle in London, where he became a pupil of Chantrey. He first exhibited at the Royal Academy in 1820 a bust of T. W. Coke, esq., and another of Captain Sir W. Bolton, R.N. At this period his residence was at Thornham, Norfolk. In 1822, when he sent to the same institution a bust of Miss Horatia Nelson, he was living at 2 New Norfolk Street, Park Lane. In 1844 he executed by command of her majesty in marble a bust of his Royal Highness Prince Albert, and a few years earlier a bust of Queen Victoria, now in the hall of the Reform Club. About this period Francis removed to 56 Albany Street, Regent's Park. Among his other works may be mentioned the following: Busts of the Duke and Duchess of Norfolk (1844); bust in bronze of the Duke of Sussex (1847); marble bust of Lord John Russell, now in the National Portrait Gallery (1848); a bronze medal of Eos, a favourite greyhound of Prince Albert (1848); marble bust of the Hon. Edward Petre (1848); four busts, in marble, of various members of the Eaton family (1851); posthumous bust of the Earl of Carlisle (1852); bust of the Duke of Wellington, now in the National Portrait Gallery (1852); posthumous bust of the Hon. and Rev. James Norton (1854); bust of Vice-admiral Sir Charles Napier (1855); cabinet bust of the Right Hon. Earl of Aberdeen (1856). Francis died in Albany Street, 30 Aug. 1861.

[Redgrave's Dict. of Artists.] L. F.

FRANCIS, JOHN (1811–1882), publisher of the 'Athenæum,' was born in Bermondsey on 18 July 1811. His father, James Parker Francis of Saffron Walden, Essex, married Elizabeth, daughter of Thomas Perkins of Ware, and came to London to carry on the business of a leather-dresser. For twenty-five years he was honorary secretary of the Leather-dressers' Trades Union, and died 24 Aug. 1850, aged 73. John received his earliest education from F. Painter, in Long Lane, Bermondsey. He afterwards attended a nonconformist school in Unicorn Yard, Tooley Street, Southwark, the master of which helped him in 1823 to apprentice himself to E. Marlborough, the well-known newspaper agent, 4 Ave Maria Lane. Having served his full time, in September 1831 he entered the office of the 'Athenæum' as a junior clerk, but he showed such ability that he became business manager and publisher of the journal on 4 Oct. At fourteen years of age he taught in the Sunday school of Dr. John Rippon's chapel, Carter Lane, Southwark, and was superintendent when Dr. Rippon removed to New Park Street in 1833. In 1849 Francis joined the new Bloomsbury Chapel under the pastorate of Dr. William Brock, and did good service as a district visitor in St. Giles's. At an early period of his business career his attention was drawn to the heavy fiscal restrictions on the newspaper press, and he took an active and prominent

part in trying to remove them. While Milner Gibson fought the battle in parliament, Francis did more than any man out of doors towards bringing about the repeal of the advertisement duty of 1*s.* 6*d.* on each advertisement, of the stamp duty of 1*d.* on each newspaper, and lastly of the paper duty of 1½*d.* per pound, which charges were successively repealed in 1853, 1855, and 1861. During the long agitation on this question he was constantly engaged in deputations to the leading ministers of the day, and was really the founder of the Association for the Repeal of the Paper Duty, on behalf of which he visited Edinburgh and Dublin in company with John Cassell [q. v.] and Henry Vizetelly. In 1863 his services were rewarded by the presentation, at 47 Paternoster Row, of a testimonial from gentlemen representing the press and the Association for the Repeal of the Taxes on Knowledge. 'The Bookseller' of 26 April 1861 (pp. 215–216) contains a paper by him on 'The Progress of Periodical Literature from 1830 to 1860,' and on 7 Jan. 1870 he contributed to the 'Athenæum' an essay on 'The Literature of the People.' He undertook the charge of the commercial affairs of 'Notes and Queries' in 1872, in addition to his other work, and in October 1881 he celebrated the fiftieth anniversary of his becoming publisher of the 'Athenæum.' For many years he resided at 2 Catherine Street and then at 20 Wellington Street, in connection with his publishing offices. Later on he lived at 11 Burghley Road, Highgate Road; but he returned in 1881 to 20 Wellington Street, Strand, London, where he died on 6 April 1882, and was buried in Highgate cemetery on 18 April, near the grave of Faraday, in the presence of many literary men. In his memory two John Francis pensions were founded in connection with the Newsvendors' Benevolent Institution. His wife, Charlotte Collins, died 7 Dec. 1879, aged 71.

Francis's elder son, John Collins Francis, succeeded him as publisher of the 'Athenæum,' and his younger son, Edward James Francis, was manager of the 'Weekly Dispatch' from 1875 till his death, 14 June 1881.

[J. C. Francis's John Francis, publisher of the Athenæum, 1888, i. 1–19, 45–7, 226, ii. 173 et seq., 545–50, with portrait; Times, 11 April 1882, p. 5, 12 April, p. 1, 19 April, p. 12; Athenæum, 15 April 1882, p. 476, and 27 Dec. 1884, p. 826; Sunday School Chronicle, 21 April 1882, p. 205; Grant's Newspaper Press (1871), ii. 299, 313, 320; Henry J. Nicoll's Great Movements, 1881, 269–339; Bookseller, 3 May 1882, and 5 March 1883 and 1885.] G. C. B.

FRANCIS, PHILIP (1708?–1773), miscellaneous writer, son of Dr. John Francis, rector of St. Mary's, Dublin (from which living he was for a time ejected for political reasons), and dean of Lismore, was born about 1708. He was sent to Trinity College, Dublin, taking the degree of B.A. in 1728, and was ordained, according to his father's wish, in the Irish branch of the English church. He held for some time the curacy of St. Peter's parish, Dublin, and while resident in that city published his translation of Horace, besides writing in the interests of 'the Castle.' Soon after the death of his wife, Elizabeth Rowe, whom he married in 1739, he crossed to England, and in 1744 obtained the rectory of Skeyton in Norfolk. If he ever took up his abode on this living he soon abandoned it for literature and society in London. In January 1752, when Gibbon became an inmate of his house, Francis was keeping or supposed to be keeping a school at Esher; but the boy's friends quickly found that the nominal instructor 'preferred the pleasures of London to the instruction of his pupils,' and in a month or two Gibbon was removed. To maintain himself in the social life of London, Francis tried many expedients, but most of them were failures. Twice was a play of his composition produced on the stage, and each time without success. He tried translation, but, except in his rendering of the works of Horace, he was beaten out of the field by abler writers. His fortune was made when he secured, through the kindness of Miss Bellamy, who pitied him for his ill-success in play-writing and recommended him to Fox, the post of private chaplain to Lady Caroline Fox, and became domesticated in her family, where he taught Lady Sarah Lennox to declaim and Charles James Fox to read. At the end of 1757 Fox was sent to Eton, and Francis accompanied him to assist the boy in his studies. The father, Henry Fox, best known as Lord Holland, found the Irish tutor a useful ally. It has sometimes been said that he was the chief writer in the paper called 'The Con-test,' which lived from November 1756 to August 1757, but the accuracy of this statement is more than doubtful. He is also said to have contributed to the 'Gazette' daily newspaper on behalf of the court interest. When Pitt resigned, in 1761, Francis wrote a libel against him under the title of 'Mr. Pitt's Letter Versified,' the notes to which, according to Horace Walpole, were supplied by Lord Holland, and he followed this with 'A Letter from the Anonymous Author of "Mr. Pitt's Letter Versified,"' in which he reflected on Pitt's indifference to the truculent language of Colonel Barré. Even so late as 1764 he

attacked Pitt and Wilkes with great bitterness in the 'Political Theatre.' On 22 June 1761 he was inducted to the vicarage of Chilham in Kent, but resigned in the summer of 1762, and through Lord Holland's influence he held from May 1764 to 1768 the chaplaincy at Chelsea Hospital, and the rectory of Barrow in Suffolk, to which he was instituted on 26 Feb. 1762, and which he retained until his death. These preferments did not exhaust the whole of the wages which he received for political services. He was recommended in January 1764 by George Grenville for a crown pension of 300*l.* a year, and his letters of thanks for these and other favours are printed in the 'Grenville Papers,' ii. 250–5, when he announced, as is common with the recipients of pensions, that he used to 'love and revere the constitution.' The editor quotes from a list of pensioners on the Irish establishment for 1770 the entry, 'John Stear, esq., assignee of Philip Francis, esq., 600*l.* for 31 years from Sept. 16, 1762.' Francis was still unsatisfied. He quarrelled with Lord Holland because he had not been made an Irish bishop, and threatened to expose his patron's villainy. Walpole relates that on Churchill's death a collection of letters from Holland to Francis, which had been supplied by him, were found among the poet's papers, and that, to stop any future exposure, the peer paid 500*l.* and obtained Francis's nomination to the chaplaincy at Chelsea. It should be noticed, however, that the appointment of Francis to that position preceded the date of Churchill's death, and that Churchill attacked him in the poem of the 'Author' as 'the atheist chaplain of an atheist lord,' and in the 'Candidate' sneered at his endeavours to translate. He was 'very feeble and languid in October 1766,' and next year he was 'struck with palsy from head to foot.' In June 1771 he was seized by a paralytic stroke, and after lingering for some years died at Bath 5 March 1773. He was fond of his son Sir Philip Francis [q. v.], and numerous letters to and from him are in the son's memoir; but he resented his son's marriage, and they were consequently at variance, but were afterwards reconciled. His first start in life was obtained through his rendering of Horace, of which Dr. Johnson said: 'The lyrical part of Horace never can be perfectly translated. Francis has done it the best. I'll take his five out of six against them all.' The first part, consisting of the 'Odes, Epodes, and Carmen Seculare of Horace in Latin and English,' in which he was assisted by Dr. Dunkin, is said to have been issued at Dublin in two volumes in 1742. It was republished in London in the next year, and in 1746 two more volumes, containing the 'Satires, Epistles, and Art of Poetry,' appeared with a dedication in prose to Lord Newport, lord chancellor of Ireland, who had encouraged the translation. The whole version was reissued in 1747, on this occasion with a poetical dedication to Lord Newport, and it ran into many subsequent editions, that edited by Edward Dubois being the best. It was also included in the set of poets edited by Chalmers, the 'British Poets,' vols. xcvii–viii., and in Whittingham's 'Greek and Roman Poets,' vol. xii. Francis was at work, as appears from a letter of Lord Chesterfield to Madame du Boccage, in 1751 on his play of 'Eugenia,' an adaptation of the French tragedy of 'Cenie,' and it was acted at Drury Lane Theatre on 17 Feb. 1752, but 'verged towards dullness,' and was naturally unsuccessful, when Chesterfield attributed its failure to the fact that pit and gallery did not like a tragedy without bloodshed. A similar failure attended his play of 'Constantine,' which was produced at Covent Garden on 23 Feb. 1754, and expired on the fourth night. Genest styles it 'a cold and uninteresting play, the plot avowedly taken in part from a French piece.' Both pieces were printed, the former being dedicated to the Countess of Lincoln, and the latter to Lord Chesterfield. For eight years he was employed in studying the 'Orations' of Demosthenes, and his translation appeared in two volumes in 1757–8, but it was deemed inferior to that by Leland, and Francis was much depressed by his disappointment.

An anonymous volume, which was written by John Taylor, and was that writer's first publication on the subject, was printed in 1813 with the title of 'A Discovery of the Author of the "Letters of Junius," founded on Evidence and Illustrations.' It attributed the authorship to Francis and his son, Sir Philip Francis, and claimed that all the peculiarities of language in the writings of the elder Francis are discernible in some parts of Junius. The doctor's connection with the 'Letters of Junius' may at once be dismissed from consideration. It is wholly without foundation.

[Gent. Mag. 1773, p. 155, 1785, pt. i. 245; Hill's Boswell, iii. 356; Notes and Queries, 2nd ser. ii. 156, 5th ser. ix. 355, x. 97; Gage's Suffolk, p. 18; Blomefield's Norfolk (1807 ed.), vi. 364; Chesterfield's Works (Stanhope's ed.), iii. 445, iv. 8; Faulkner's Chelsea, p. 198; Walpole's Memoirs of George III, i. 123, ii. 36; Webb's Irish Biography; Trevelyan's Fox, p. 48; Gibbon's Miscell. Works (1814), i. 40; Churchill's Works (1804), i. 314, 329, ii. 281; Genest's Hist. of English Stage, iv. 345–7, 397–8; Hasted's Kent, iii. 144; Merivale's Sir P. Francis, vol. i.]

W. P. C.

FRANCIS, Sir PHILIP (1740–1818), reputed author of 'Junius's Letters,' only child of the Rev. Philip Francis [q. v.], by his wife, Elizabeth Rowe, was born in Dublin, 22 Oct. 1740. His mother died about 1744–5, and his father soon after removed to England, leaving the son at a school kept by a Mr. Roe in Dublin. About 1751–2 Francis came to England to be educated by his father. Among his fellow-pupils was the historian Gibbon. On 17 March 1753 Francis was entered at St. Paul's School, then flourishing under an able head-master, George Thicknesse. He became a good classical scholar. Henry Sampson Woodfall [q. v.], afterwards the publisher of 'Junius,' was a schoolfellow. Francis was captain of the school in 1756, and left it in the same year to take a junior clerkship in the secretary of state's office. The appointment came from his father's patron, Henry Fox, afterwards the first Lord Holland. John Calcraft (1726–1772) [q. v.] was intimate both with Fox and the elder Francis, and Francis had many opportunities of seeing the leading statesmen of the day. He continued to educate himself, spent his savings on books, and became favourably known to Robert Wood, secretary of the treasury, a man of classical parts and a trusted subordinate of Pitt in the seven years' war. Through Wood's influence Francis was appointed secretary to General Edward Bligh [q. v.], whom he accompanied in the expedition to Cherbourg and St. Cas in 1758. In January 1760 he was appointed, again on Wood's recommendation, secretary of Lord Kinnoul's embassy to Portugal. He found time to learn French, Portuguese, and Spanish, and to compile elaborate note-books containing many diplomatic documents, besides discharging his official duties. Upon the conclusion of Kinnoul's mission in November 1760, Francis returned to his clerkship and his studies. His note-books show careful study both of classical and modern authors. He compiled careful financial and statistical tables, and made elaborate notes upon English constitutional questions. Wood recommended him to Pitt, to whom he acted as amanuensis between January 1761 and May 1762, writing despatches occasionally in French and Latin. Pitt, according to Lady Francis, was struck by the youth's talents, but no preferment resulted. In October 1761 Lord Egremont succeeded Pitt as secretary of state. Francis, who was in his department, tried, without success, to obtain the secretaryship to Hans Stanley's mission to Paris in 1761. He was acquainted with the course of later negotiations, and copied part of the correspondence between Egremont and the Duke of Bedford during the final negotiations for peace in the autumn of 1762. A remarkable reference is made to the relations between Egremont and Bedford at this time in the Junius letter of 29 Sept. 1769. Francis referred to his own employment on this occasion in a speech of 29 Feb. 1792. In 1761 he fell in love with Elizabeth Macrabie, then living with her parents at Fulham. She was an accomplished musician, and an attractive and sensible girl. She had no fortune, and the connection was disapproved by both families. They were both of age, however, and married at St. Martin's-in-the-Fields, 27 Feb. 1762. A coolness resulted between Francis and his father, till in 1766 the father's illness brought about a reconciliation.

At the end of 1762 Welbore Ellis succeeded Charles Townshend as secretary-at-war. He appointed Francis, upon Wood's recommendation, first clerk at the war office, and directly afterwards appointed as his deputy Christopher d'Oyly, who became Francis's most intimate friend. From 1765 the secretary-at-war was Lord Barrington. Both Barrington and D'Oyly left the greatest part of the official correspondence to be drafted by Francis. From this point Francis's career involves disputed questions. His biographer, Joseph Parkes, attributes to him many anonymous writings upon evidence of varying cogency. Francis told his second wife that he 'scarcely remembered when he did not write.' He was only treading in his father's steps, although his official position made a public acknowledgment of his writings inexpedient. A letter signed 'One of the People' in the 'Public Ledger' of 2 March 1763, dealing with a theatrical 'O. P.' riot, is claimed in his papers (Parkes, i. 69). In May 1766 Francis sent a long letter to the Duke of Richmond, then secretary of state, upon English trade with Portugal. The duke did not return it till 2 Aug., when he was leaving office. A strong hint had been given in a letter signed 'Tantum' in the 'Public Advertiser' of 1 Aug., which may therefore be plausibly attributed to Francis. His interest in Portuguese questions may also justify Parkes's opinion that he wrote letters signed 'Lusitanicus' and one signed 'Ulisippo' in the same paper for 2 and 13 Jan. and 3 March 1767 (*ib.* i. 132, 136). The statement is relevant only as showing that Francis was writing in the papers. Parkes also attributes to Francis two pamphlets in 1764. The first was published by John Almon [q. v.] in September as 'A Letter to the "Public Advertiser."' Part of it had appeared in that paper on 2 Aug. under the signature 'Candor,' but Woodfall declined to publish the rest without having the author's name. On 29 Nov.

Almon published a longer 'Enquiry into the doctrine . . . concerning Libels, Warrants, and the Seizure of Papers . . . in a Letter . . . from the Father of Candor.' These pamphlets, dealing with the Wilkes controversy, made some impression, went through several editions, and have been attributed to Dunning, Lord Temple, and others. Parkes attributes them to Francis upon internal evidence of little cogency, and also upon the evidence of a letter from 'Candor' to Woodfall, with a list of corrections, which is said to be 'unquestionably' in the handwriting of Francis (not the feigned hand of 'Junius'). The original, of which a facsimile is given by Parkes and Merivale, is in Addit. MS. 27777. It may be added that 'Candor' (2nd edit. p. 27) and the 'Father of Candor' (2nd edit. p. 37) speak pointedly of the practice in the secretary of state's office (see PARKES, i. 75–81, 85–96, 99–101). Woodfall addresses his correspondent as 'C.,' the signature afterwards used by Junius. Parkes also attributes to Francis a pamphlet called 'Irenarch' (1774), which he considers to be a continuation of the 'Candor' pamphlets. It was really written by R. Heathcote, in whose name it was afterwards published (*Notes and Queries*, 3rd series, xii. 456). Besides this Parkes identifies Francis with 'Anti-Sejanus,' the writer of letters to the 'Public Advertiser' in January 1765 and later, who is probably the 'Anti-Sejanus Junior' identified with Junius as author of one of the 'Miscellaneous Letters' in Woodfall's (1812) edition. 'Anti-Sejanus' was certainly James Scott, a clergyman patronised by Lord Sandwich, as was stated by a correspondent of the 'Public Advertiser' of 16 April 1770 (see also NICHOLS, *Lit. Anecd.* ix. 125; *Chatham Corr.* iv. 66). Parkes again attributes to Francis a letter signed 'A Friend to Public Credit' in the 'Public Advertiser' of 28 June 1768, of which he found a copy among Francis's papers. He failed to observe that this is one of a series by the same writer, and that a later letter of 11 Oct. 1768 is sharply attacked by 'Brutus,' and (19 Oct.) 'Atticus' (two of the letters assigned both by Parkes and Woodfall to Junius). If Francis wrote it, he was not Junius. But it is as inconsistent with Francis's views at the time as with the views of Junius. The 'Atticus' letter in which it is assailed was specially praised by Calcraft, with whom Francis was then acting, in a letter to the elder Francis (PARKES, i. 216). A copy of the letter of 28 June was no doubt kept by Francis, because it professes to give details of an operation upon the funds contemplated by the government. These palpable blunders go far to destroy the authority of Parkes's identifications. The following period of Francis's career is remarkably illustrated by the autobiographical fragment, written not later than 1776, and published by Parkes and Merivale (i. 355–70). His great patron was Calcraft. Francis says that he 'concurred heartily' in Calcraft's schemes, which offered his only 'hope of advancement.' Calcraft had been in close connection both with Chatham and with Chatham's brothers-in-law, Lord Temple and George Grenville, and kept upon terms with all these after the quarrel which separated them upon Chatham's acceptance of office in 1766. From the spring of 1767 Chatham's illness had caused his retirement from active participation in the government, and he finally resigned in October 1768. Calcraft's plan was to discredit the rump of Chatham's administration, to reconcile Chatham to the Grenville party, and to attack ministers by a combination, including the Rockinghams as well as the Grenvilles. This political combination succeeded so well that in the beginning of 1770, as Francis observes, victory seemed assured. The great support of the opposition was the agitation on behalf of Wilkes, who returned to England at the beginning of 1768. His election for Middlesex, his expulsions and re-election, final exclusion, and other disputes arising out of these questions were the main topics of controversy from 1768 till 1772. Junius was undoubtedly the close (even if unknown) ally of the clique to which Calcraft and Francis belonged throughout the whole movement. The very questionable authenticity of the 'Miscellaneous Letters' makes it impossible to speak confidently of the earlier attitude of Junius. We know, however, that on 2 Jan. 1768 he wrote privately to Chatham (*Chatham Corr.* iii. 302), warning him, with expressions of 'respect and veneration,' of treachery on the part of his colleagues. Chatham soon discovered, says Francis (PARKES, i. 361), 'that he had been cajoled and deceived.' During 1768 Junius also wrote three remarkable private letters to George Grenville (*Grenville Corr.* iv. 254, 355, 379). They claim the authorship of a letter called 'the Grand Council,' of the 'Atticus' of 19 Oct. 1768, of letters signed 'Lucius,' of others in defence of Grenville and criticising the commission of trade, and of 'almost everything that for two years past has attracted the attention of the public.' The author, who signs himself 'C.,' expects to make himself known to Grenville when Grenville becomes a minister, and will then not be 'a needy and troublesome dependent.' During 1768 Junius (assuming him to have written the 'Miscellaneous Letters,' some of which are thus claimed) bitterly attacked the government,

and especially the Duke of Grafton. If 'C.' be always his signature, he also attacked Wilkes at his first appearance, apparently because he first thought that ministers could be best assailed for want of energy, though he afterwards assails them for their arbitrary measures. He alludes disrespectfully to Chatham ('Lucius' 29 Aug. and 'Atticus' 19 Oct.), for Chatham's fame was still of use to ministers. He especially insists at length upon the dismissal of Amherst, which was regarded as a personal slight to Chatham, and therefore served to detach him from office.

The signature 'Junius' first appeared on 21 Nov. 1768, when Grafton and Camden were attacked for their behaviour to Wilkes. The first Junius of the collected edition appeared 21 Jan. 1769. It led to the sharp controversy with Sir William Draper [q. v.], which made the letters famous. The signature was afterwards used by Junius for his most careful writings, though he used many others. Junius now appeared as the advocate of Wilkes during the contest produced by his expulsions, and assailed the Duke of Bedford, whose influence was now on the government side, with singular ferocity. He culminated with the famous letter to the king on 19 Dec. 1769, which produced more sensation than any other letter.

At the beginning of 1770 Chatham came to the front with restored health. His friends Camden and Granby retired; Yorke committed suicide from remorse after taking Camden's place; Grafton himself resigned in January, and was succeeded by North. While Junius carried on the attack in his letters, Francis endeavoured to get Chatham's speeches diffused through the press. He claimed long afterwards, in a private note in Belsham's 'History' (ed. 1805), to have reported the speeches of Mansfield and Chatham on 9 Jan. 1770, and 'all Chatham's speeches on the Middlesex election,' &c., in this year (*Chatham Corr.* iv. 194). On the publication in the 'Parliamentary History' in 1813 he claimed to have reported Chatham's speeches of 9 and 22 Jan. and of 22 Nov., the only fully reported speeches of this period (*Parl. Hist.* xvi. 647, 741, 1091, and preface to vol. xxxiv.) He stated in pamphlets of 1811 that he had heard Chatham's speeches of January (see *Junius Identified*, 1816, pp. 289, 325). The speeches of January had appeared, as given for the first time by a 'gentleman of strong memory,' in Almon's 'Anecdotes of Chatham,' 1792, to which Francis made other contributions (Parkes, i. 160; Taylor's Appendix, p. 28). Notes taken from a speech of Chatham's on 2 Feb. 1770 are given from Francis's papers in Parkes and Merivale (i. 390–393). Francis's claim has at least a *primâ facie* justification. Taylor in his 'Junius Identified' pointed out a number of coincidences, some of them very remarkable, between the reports of the January speeches, the writings of Junius both before and after, and some of Francis's own writings. Dilke (*Papers of a Critic*, vol. ii.) endeavoured to meet this by stating that extracts from the speech of 9 Jan. had appeared at the time in the papers. The document to which Dilke apparently refers contains only a few brief fragments, in different language and without the specific phrases. He could find no report of the speech of 22 Jan. which contains, besides other coincidences, a sentence, quoted verbatim by Junius, in a private letter to Wilkes (7 Sept. 1771). This proves that Junius had seen the report, which, so far as we know, was still in Francis's desk. The nature of the brief and disguised reports of the time makes it highly improbable that any other report than that mentioned was published, and Almon's statement that he was the first publisher seems to be justified.

When parliament met in November 1770, the opposition dwelt chiefly upon the Falkland Islands difficulty, and upon the conduct of Mansfield in the trials of Woodfall and others for publishing Junius's letter to the king. On 22 Nov. Chatham delivered a great speech upon the Falkland Islands difficulty. Francis says in his autobiography (Parkes, i. 363) that he took it down from memory and had it published 'in a few days.' It appeared accordingly (*Papers of a Critic*) as an extra 'North Briton' on 1 Dec.; it was reprinted in the 'Middlesex Journal,' again in the 'Museum' and Almon, and was claimed by Francis in 1813.

A debate upon Mansfield followed on 5 Dec. A report was published at the time in several papers. On 10 Dec. Junius and Francis come into remarkable conjunction. On 21 Nov. Junius had written privately to Woodfall, hoping for information to be used against Mansfield, whom he is resolved to 'destroy.' On 1 Dec. Francis wrote a letter to Calcraft to be laid before Chatham, suggesting that Mansfield should be assailed by other methods, but not formally attacked in the house, where he was certain of a majority. Francis next got a hint of an argument against Mansfield from a friend at a tavern, reduced it to form, and sent it through Calcraft to Chatham. The paper, dated 9 Dec., is printed in the 'Chatham Correspondence' (iv. 48–9). Three days later Francis was flattered by hearing Chatham adopt his very words, and next day the speech 'flamed in the newspapers and ran through the kingdom.'

Chatham spoke on 10 Dec., and the 'London Evening Post' of the 11th reported that he had condemned Mansfield's conduct as 'irregular, extrajudicial and unprecedented,' the words used in Francis's private letter. Chatham's argument, however, was not given, and 'Nerva' in the 'Public Advertiser' of 14 Dec. showed that he had missed the point. On 17 Dec. 'Nerva' was answered by 'Phalaris,' who restates Francis's argument with such verbal closeness that there can be no doubt that he was Francis, or had read Francis's confidential communication to Chatham (see Herman Merivale in *Fortnightly Review*, March 1868). This letter, by omitting the three italicised words in 'I affirm *with Lord Chatham*,' became Chatham's speech in the report of the 'Museum' for January. In 1772 Junius cited this report in a note to the preface of the collected edition of his letters, and added 'it is exactly taken.' The 'Phalaris' letter, which was almost certainly by Francis, is included in the 'Miscellaneous Letters' of Junius; and the probability that Junius was the author is increased by his guarantee of its accuracy, and by the fact that he was keenly anxious to attack Chatham; that he was writing the letter of 'Domitian' at least, and private letters to Woodfall, and that, if he was not 'Phalaris,' he made no direct attempt to support Chatham's assault upon the common enemy. A violent scene took place later in the debate of 10 Dec., at which Francis states that he was present, and it is described in the 'Museum,' obviously by an eye-witness. It ended in the expulsion of all strangers. Junius's private letter to Woodfall of 31 Jan. 1771 shows his extreme anxiety that the doors of the House of Lords might not be closed in the coming session. Francis, who attributes the closing to his publication of the 22 Nov. speech, declares that the closure was fatal to the opposition.

Francis and Junius were equally interested in the Falkland Islands quarrel. Francis thought that a war would necessarily place Chatham in power, and in that case he says 'I might have commanded anything.' He speculated in the funds, and by the peaceful settlement of the dispute in 1771 lost 500*l.* Calcraft told Chatham on 14 Jan. 1771 that war 'is more and more certain.' Junius told Woodfall, 16 Jan. 1771, that 'every man in the administration looks upon war as inevitable.' The 'Domitian' letter of 17 Jan. argues the same point, and on 30 Jan. Junius argues the case in a letter to which Johnson made a well-known reply. The remarks in this letter are curiously coincident with remarks from an unnamed correspondent, communicated to Chatham by Calcraft on 20 Jan.

The settlement of this question strengthened the ministry; and the opposition gradually declined and fell into discordant factions. Junius supported the city in the quarrel with the House of Commons. In the summer he again attacked Grafton, who in May 1771 accepted the privy seal; and was diverted by a sharp encounter with Horne, who was now quarrelling with Wilkes. He afterwards corresponded privately with Wilkes, suggesting means for pacifying the conflicting factions. The opposition grew daily weaker. At the end of 1771 Junius made his last assault upon Mansfield for bailing Eyre. The letter, composed with great labour, is said by Campbell and Charles Butler to prove that Junius was not a lawyer. Like the attack made by Francis, however, it turns upon a technical point, and Junius, like Francis, sent the proof-sheets of his letter to Chatham, asking him to co-operate in the House of Lords. The letter, which appeared 21 Jan. 1772, with another to Lord Camden, was a complete failure, and Junius, under that name, wrote no more.

On 21 Jan. 1772 D'Oyly, Francis's intimate friend, resigned his post at the war office. Barrington appointed Anthony Chamier [q. v.] in his place. Francis himself resigned in March. On 25 Jan. Junius told Woodfall of Chamier's appointment, and announced his intention of 'torturing' Barrington, requesting Woodfall at the same time to be careful to keep it secret that Junius was the torturer. The intention was fulfilled in the letters under various signatures, presumably intended to suggest different authors, which appeared on 28 Jan. and in the following months. They show Junius in his cruellest mood, and are in a vein of brutal pleasantry which, though it occurs in some of the other unacknowledged letters, is so unlike the more dignified style of Junius as to evade recognition. If Francis wrote them, they gave vent to the accumulated bile of an ambitious and arrogant subordinate against a dull and supercilious superior, whose politics he despised, who had turned out his dearest friend, and who had not yet had his fair share of abuse in Junius.

It is, however, remarkable that the facts, very partially known to us, do not fully explain Francis's wrath. The memoir in the 'Mirror' (1811), probably inspired by Francis, states that he resigned 'in consequence of a difference with Viscount Barrington, by whom he thought himself injured.' Yet in a private letter of 24 Jan. 1772 Francis says that Barrington had offered D'Oyly's place to him (Parkes and Merivale, i. 275), which

he refused for 'solid reasons.' Barrington also wrote politely to Francis on 26 Feb. requesting him to make his own statement of the cause of his resignation, and desiring to use Francis's own words. The matter 'cannot remain a secret,' he says. In fact, however, the secret has been kept; no explanation is given by Francis himself or elsewhere. Francis's sixth child was born in this year; his father, who had long been hopelessly infirm, seems to have been partly dependent upon him. In losing his office, therefore, Francis would appear to have lost his chief means of support, while there were heavy claims upon him. He probably had some expectations through Calcraft's influence. He had been for some time thinking of an Indian appointment (*ib.* i. 260). He left England for a tour on the continent 7 July 1772, Calcraft promising to join him at Naples. Calcraft died 23 Aug. He had left 1,000*l.* to Francis by a codicil dated on the day of Francis's resignation, and an annuity of 200*l.* payable to Mrs. Francis if she should survive her husband and be left without due provision. Francis was also to be elected for his borough, Wareham. In his autobiography Francis leaves a spiteful character of Calcraft (*ib.* i. 359), curiously resembling a reference in Junius's letter of 5 Oct. 1771. Francis returned to England 14 Dec. 1772, anxious and only comforted by the friendship of D'Oyly. He was summoned to Bath, where his father was rapidly sinking, and returned to London on 12 or 13 Jan. The last letter from Junius to Woodfall had been dated 10 May 1772. A private note from Junius, taking a final leave of his publisher, is dated 19 Jan. 1773.

The evidence for the identity of Francis and Junius may be now briefly summarised. (1) Junius was especially acquainted with the affairs of the war office, and, in a less degree, of the state office. (2) Junius's fury at the dismissal of D'Oyly and Francis, coupled with his anxiety to conceal the fact that he was the author of these letters (private letter of 25 Jan. 1772), undoubtedly suggests some close personal interest. The publication of these letters in 1812, which first revealed the fact that they were written by Junius, suggested Francis to Taylor. (3) The facts above stated show that Junius throughout his career was acting, consciously or not, in the closest co-operation with Francis. Francis almost certainly wrote one of the 'Miscellaneous Letters' which fits into the Junius series. Junius guarantees the accuracy of a report by Francis of a speech in which Francis took a peculiar interest; and reports, probably due to Francis, make use of letters by Junius. Some presumptive proofs that Junius had information known to Francis will be found in the 'Grenville Correspondence' (ii. cxiv seq.), where they are adduced to support the hypothesis that Junius was Lord Temple. (4) The papers of Francis show that his absences from London correspond with the silence of Junius. Horne on 16 Aug. 1771 taunts Junius for delaying till 13 Aug. to answer a previous letter of 31 July. Francis had left London at the end of July, and returned on 11, or possibly 12 Aug. Almost every letter assigned to Junius was delivered when Francis was probably in London. The chief exception is that Francis was at Margate when 'Q in the Corner' and 'A Labourer in the same Cause' were acknowledged in the 'Public Advertiser' of 6 July 1770. But the 'Labourer in the same Cause' is probably spurious, and the other may probably have been sent before Francis's departure (see *Notes and Queries*, 4th ser. xi. 130, 178, 202, 387, 425, for discussions of this point). (5) The evidence from handwriting is apparently very strong. In 1871 Mr. Twisleton published a careful examination by the expert Charles Chabot [q. v.], who gives in detail reasons which can be easily tested, and are apparently conclusive for identifying the handwriting of Junius and Francis. In the same book will be found a curious account of a poem sent in all probability by Francis about Christmas 1771 to a Miss Giles, in the handwriting of his cousin, Tilghman, and enclosed in an anonymous letter, which is identified by another expert, Mr. Netherclift, as in the handwriting of Junius. In one correction of the press, and probably in some corrections afterwards erased, Junius forgot to use his disguise, and writes a date in a hand indistinguishable from Francis's. This, however, has been disputed. (6) Some minor coincidences have been alleged. 'Bifrons' in the 'Miscellaneous Letters' says that he saw the books of the jesuits burnt in Paris. This probably refers to August 1761, when Englishmen were excluded by the war. But Francis wished to accompany, and possibly may have been sent with despatches to, Hans Stanley, who was then engaged in negotiations in Paris, and who described the scene in a despatch which Francis, if in England, must have seen. On the other hand, it is doubtful whether Junius wrote 'Bifrons' (see PARKES, i. 192, 196). The alleged kindness to Fox is of little or no importance, because the elder Francis and Calcraft had bitterly quarrelled with Fox, and Francis was as likely to have attacked as to have spared him. (7) Francis clearly belonged to the same political school as Junius, and was, like him, a whig doctrinaire.

There is a close general coincidence of opinion, with such slight divergences as are naturally explained by the changes of Francis's position in later life. Francis never wrote anything equal to Junius, though occasional passages suggest the same authorship. Upon this head, however, it is only safe to say that the identification presents no great difficulty, though the resemblance by itself affords scarcely any presumption. (8) Francis's conduct when challenged is on the whole confirmative. He seems (see afterwards) to have desired that the claim should be accepted, but to have been unwilling to make it himself. He appears to have denied the fact at times, though some alleged denials read like equivocations. To have claimed the authorship openly would have been to admit that he had been guilty of libelling his patron, Barrington, whose brother, the Bishop of Durham, was still alive, to say nothing of other admissions. Had he been conscious of innocence, an explicit denial would certainly have been called for. His actual course may be explained by such motives struggling with vanity, and confirmed by long habits of secretiveness and a probably exaggerated view of the importance of the facts. But other explanations are of course possible. (9) The moral resemblance is undoubtedly so close that it would be impossible to describe the character of Junius except in terms strikingly applicable to Francis. The chief arguments against Francis are that his authorship would imply an underhand malignity, which is not improbable in the author of Junius, whoever he may have been, and only too probable in Francis, whether he was or was not the author of Junius. It is also said that Woodfall, the printer of the letters, and Pitt stated that they knew Francis not to be the author. Both Pitt and Woodfall died, however, before the authorship had been publicly, if at all, attributed to Francis; and such second-hand reports are of little value (see, on the other side, Mr. Fraser Rae in the 'Athenæum,' 1888, ii. 192). On the whole, it may be said that Taylor established a *prima facie* presumption, which has been considerably strengthened by the publication of Francis's papers, and which is turned into something like proof, unless the coincidences of handwriting stated by Chabot and Netherclift can be upset. Nor is there any real difficulty in the assumption. The personal indications thrown out by Junius in his private letters to Woodfall and Wilkes are so indefinite and so probably mere blinds, that no inference can be drawn from them.

Francis made a short journey to the Hague two months after his father's death (5 March 1772). He there obtained permission from a M. de Pinto to translate his 'Essay on Circulation.' The translation was published under the name of his cousin, Stephen Baggs. Lord North had just passed his 'Regulating Act' for India, under which the governor of Bengal was to become governor-general of India, and to be controlled by a council of four. Francis had been thinking of retiring to Pennsylvania, where he had purchased a thousand acres through his brother-in-law, Alexander Macrabie. Hearing that one of the places in the council was not filled, Francis applied to Barrington, who recommended him to North in 'the handsomest and strongest letter imaginable,' and on North's advice was approved by the king and named in the bill, his colleagues being Warren Hastings, the new governor-general, Clavering, Monson, and Barwell. The appointment of a retired clerk to a place of 10,000*l.* a year has suggested the hypothesis that he was receiving hush-money as Junius. The post had already been refused by Burke and Cholwell at least, and was apparently going begging (Parkes and Merivale, i. 327). For obvious reasons the Junius hypothesis is improbable, though no further explanation can be given. The vague gossip reported by Lady Francis and the family, and given in Wade's 'Junius,' is inconsistent and incredible. After this Francis was on friendly terms with Barrington (*ib.* p. 329). He visited Clive, with whose son and widow he kept up an intimacy. After various difficulties with the court of directors, whose instructions to the new council were offensive to Francis, he finally sailed from Portsmouth 31 March 1774, leaving, it seems, a liberal allowance for his wife and her family.

Francis reached Calcutta 19 Oct. 1774. He came, according to Merivale (ii. 9, 239), strongly prejudiced against Hastings, although in 1787 he declared in the House of Commons that he and his colleagues had left England with the 'highest opinion' of Hastings. In any case Francis soon came to regard Hastings with sentiments resembling strongly the sentiments expressed towards Mansfield by Junius. In his earliest letters he denounced with great bitterness the corruption and rapacity which, as he declared, pervaded the whole Indian administration. Francis, Clavering, and Monson were the majority of the council, opposed by Hastings and Barwell. They reversed Hastings's policy and recalled his agents [see under Hastings, Warren]. Francis was singularly energetic. He had four secretaries, his private secretary being his brother-in-law, Macrabie, and sometimes dictated to them all at once. He kept up a large correspondence,

and preserved his papers in the most business-like method (MERIVALE, ii. 3, 24).

His quarrel with Hastings was soon embittered by the part which Francis took in the famous case of Nuncomar. On 11 March 1774 Francis received a visit from Nuncomar, who brought him a letter. Francis laid this before the council, declaring himself to be ignorant of its contents. It charged Hastings with corruption. In the interval between the committal and the execution of Nuncomar, Francis and his colleagues had some conflicts with the supreme court on questions arising out of the proceedings. On 31 July Nuncomar wrote a letter to Francis, entreating him to intercede for a respite. On 1 Aug. Nuncomar's counsel, Farrer, proposed to Francis that the council should send to the court a letter covering a petition from Nuncomar and supporting his prayer for a respite. Francis approved, but as Clavering and Monson declined, the matter dropped, and Nuncomar's last chance disappeared. He was hanged 5 Aug. On the 14th Clavering presented to the council a petition received from Nuncomar on the 4th. This petition suggested that he was judicially murdered on account of his attack upon Hastings. Hastings proposed that the letter should be sent to the judges, upon whose character it reflected. Francis, however, stated that he considered it as 'libellous' and 'wholly unsupported,' and carried a motion that it should be burnt by the common hangman and the copy of it expunged from the proceedings of the council. He tried upon the impeachment of Impey to explain his conduct in suppressing this document as libellous, although he and his colleagues made similar insinuations both before and after the event in the minutes of the council. He asserted that if he had acted weakly it was from a desire to save Clavering from the vengeance of Hastings; while it has been argued (STEPHEN, *Nuncomar and Impey*, ii. 108) that his real motive was to keep the charge against Hastings secret until it could be used to more effect. Francis's letters at the time seem to imply a very cautious reticence (MERIVALE, ii. 35). The question is discussed in two pamphlets published in 1788, 'Answer of Philip Francis to the charge brought . . . by Sir E. Impey' (by Francis), and 'A Refutation of . . . the Answer' (by Impey). Francis had before long quarrelled with Clavering. His position became uncomfortable, and upon the death of Monson (25 Sept. 1776) he was reduced to impotence, Hastings having the casting vote. He had meanwhile won 20,000*l.* at whist from Barwell, a sum reduced to 12,000*l.* by subsequent losses. He then gave up play and invested his winnings. Although powerless in the council, he had hopes that Hastings would be superseded, and that he would be appointed to the vacant place. In June 1777 these hopes were dispelled upon Hastings's repudiation of his previous resignation and the decision of the supreme court in his favour. Clavering died 30 Aug. 1777. In the next month Francis wrote an elaborate letter to Lord North upon Indian affairs, separately printed in 1793. Wheler, sent out to succeed Hastings, arrived in Calcutta in November 1777, and generally acted with Francis as a member of council. They agreed in the following February to oppose 'the pernicious measures' of Hastings.

In 1778 Francis had an intrigue with the lovely wife, aged 16, of a Swiss merchant, named Grand. In November Grand surprised Francis, who had entered Mme. Grand's room. An action was brought by Grand against Francis, who was sentenced to pay fifty thousand rupees damages by Impey (6 March 1779). Mme. Grand afterwards threw herself upon Francis's protection. She left India before him, and afterwards became the mistress, and in 1801 the wife, of Talleyrand.

In March 1779 Sir Eyre Coote succeeded Clavering as member of council and in command of the forces. Francis afterwards accused Hastings of buying Coote's support by large allowances, and says of Coote in November, in language suggesting Junius upon Barrington, 'I never heard of so abandoned a scoundrel.' The military difficulties now led to a truce with Hastings, in which Major Scott acted as negotiator. The political differences were compromised. Two of Francis's protégés were to be restored to the posts from which Hastings had removed them, and Francis undertook not to oppose Hastings in the management of the Mahratta war. Francis also joined with Hastings in opposing the pretensions of the supreme court under Impey. Francis and his new colleague Wheler were still on bad terms with Hastings. At last, in July 1780, Hastings accused Francis of breaking their agreement, and stated in an official minute that he had found Francis's private conduct to be 'void of truth and honour.' Francis's account was that his agreement referred only to the operations already begun and not to new movements intended by Hastings. A duel followed (17 Aug. 1779), in which Francis was severely wounded. He recovered in a few days, but took little active part in business afterwards, finding that Wheler was not hearty in supporting him. He left India at the end of 1780, and, after a long delay at St. Helena, reached

Dover on 19 Oct. 1781. Francis is said to have made judicious suggestions for the government of India, and to have proposed the permanent settlement of Bengal, afterwards carried out by Lord Cornwallis; but is remembered almost solely by his antagonism to Hastings.

Francis had realised a fortune amounting to over 3,000*l.* a year (Merivale, ii. 211). He had been accused of parsimony, and, as part of this fortune was due to his gambling, his salary of 10,000*l.* a year would enable him to make the rest without using the corruption imputed to many contemporary 'nabobs.' It has been suggested, but apparently without authority, that his appointment was clogged by the condition that he should pay part of his salary to a 'rider' (*Calcutta Review*). He was so unpopular on his arrival in England that no one, it is said (Merivale, ii. 204), except the king and Lord North, would speak to him when he first appeared at court. He seems (*ib.*) to have contributed many anonymous papers to the press. Attacks upon the Indian administration in the 'Intrepid Magazine' and 'A State of the British Authority in Bengal' (1781) are attributed to him. He was also supposed to have inspired a book called 'Travels in Europe, Asia, and America,' &c., published under the name of Macintosh. Francis solemnly denied the authorship; but he is shown to have paid Macintosh a sum of 1,000*l.* at this time, besides 'large advances' to his cousin, Major Baggs, although he equally denied that Baggs was his agent (*ib.* pp. 205, 206). An edition of Junius, without the name of printer or publisher, appeared in 1783, and has been attributed to Francis by Parkes (*Notes and Queries*, 17 Feb. 1855).

In April 1784 Francis was returned to parliament for Yarmouth, Isle of Wight. He failed as a speaker, although he prepared and reported his speeches with great care. Wyndham and Dr. Parr praised them highly; but he was pompous, didactic, and wanting in fluency (Nicholl, *Recollections and Reflections*, 1822; Wraxall, *Memoirs*, ii. 200). He was a keen whig, and became intimate with all the assailants of Hastings. He had made Burke's acquaintance before sailing for India, and during his stay here they had had some correspondence. Francis gave Burke information and advice in preparing the charges against Hastings, and in April 1787 he was proposed as one of the managers of the impeachment, but rejected after some sharp debates. The managers, however, asked him in very complimentary terms to assist them, and he was most eager and regular in his attendance at the trial. His own statement of his share in preparing the impeachment and suggesting Burke's arguments is given by Merivale (ii. 287, 288).

In 1790 Francis was returned for Bletchingley. When Burke was alienated from the whigs by his views of the French revolution, Francis remonstrated with him, criticising his sentimental defence of Marie Antoinette with great severity, while Burke treated his dissent with special respect. Their correspondence, however, seems to have dropped, though Francis always spoke respectfully of his old friend.

Francis was an early reformer, and one of the founders of the 'Society of the Friends of the People,' of whose original programme (1793) he was in great part the author. He also was a strong opponent of the slave trade. In 1798 he was defeated in an election for Tewkesbury, but continued his intimacy with the whigs, and protested against Fox's secession. He became very intimate with Lord Thanet [see Tufton, Sackville], a radical reformer of the time, and was returned for Appleby in November 1802 by Thanet's influence. He had at this time many family losses, his daughter Harriet dying at Nice in the spring of 1803, another daughter, Elizabeth, on 14 July 1804, and his wife on 5 April 1806.

One of his last performances was an elaborate speech upon India, 5 April 1805. He hoped for the governor-generalship upon the death of Cornwallis (5 Oct. 1805). In March 1806 he quarrelled with Fox for declining to promise him the appointment. The death of Pitt seemed to open the way, and at this period Francis was for some years on terms of close intimacy with the prince regent. Various accounts have been given of the negotiations which took place (see Brougham, *Statesmen of the Time of George III*; and Lady Francis in Merivale, ii. 351–4). The governor-generalship was clearly out of the question, and Francis is said to have declined the government of the Cape. He had finally to content himself with the honour of adding K.C.B. to his name. Francis was re-elected for Appleby in December 1806, but on the election of 1807 he retired from parliamentary life.

The intimacy with the prince regent gradually declined as the prince dropped the whigs. Francis adhered to his rigid whiggism. At the end of 1814 he married his second wife, Miss Emma Watkins, daughter of a Yorkshire clergyman, born, as she states, ten years after the last Junius letter, or in 1782. He had corresponded with her from 1806, and seems to have been an affectionate husband. His amanuensis in later years was

Edward Dubois [q. v.], who published a life of Francis in the 'Monthly Mirror' for 1811. The publication of Taylor's 'Discovery of Junius' in 1813 (in which Junius is supposed to be the elder Francis, assisted by his son), and of 'Junius Identified' in 1816, put Francis in a difficult position. When the first was published, Francis wrote to the editor of the 'Monthly Magazine,' who wrote to him on the subject: 'Whether you will assist in giving currency to a silly, malignant falsehood is a question for your own consideration. To me it is a matter of perfect indifference.' After the appearance of the second, he behaved equivocally. His first present to his wife on their marriage was a copy of 'Junius's Letters,' and he left sealed up for her at his death a copy of 'Junius Identified.' She states that he never claimed to be Junius, but gives statements on his authority as to the circumstances of writing the letters, which could hardly have been made without expressly claiming the authorship. He withdrew from Brooks's Club in order, as she thought, to avoid awkward questions, and repelled direct inquiries with his usual severity. The anecdotes of Lady Francis (see MERIVALE, ii. 386–400) seem to establish this, although little reliance can be placed upon details.

Francis lived during his later years in St. James's Square, a place endeared to him, according to Lady Francis, because he had there acted as Chatham's amanuensis. He was known in society for his caustic humour, his intolerance of bores and long stories (which once led him to snub the prince regent), his real or affected penuriousness, and his old-fashioned gallantry to ladies. He suffered at the end from a painful disease, but retained his faculties to the last, and died quietly in his sleep 23 Dec. 1818.

A portrait of Francis by Hoppner is engraved in the first volume of Parkes and Merivale, and a caricature in the second. Francis had six children by his first wife: Sarah (*b.* 1763, died unmarried), Elizabeth (*b.* 1764, died unmarried 14 July 1804), Harriet (*b.* 1766, died unmarried 2 Jan. 1803), Philip (*b.* 1768, married Eliza Jane, daughter of Godshall Johnson of Putney, and left issue), Mary (*b.* 1770, married 1792 Godshall Johnson of Putney, who died 1800), and Catherine (*b.* 1772, married George James Cholmondeley).

Francis, whether Junius or not, was a man of great ability and unflagging industry; arrogant and vindictive in the extreme; unscrupulous in gratifying his enmities by covert insinuations and false assertions, yet courageous in attacking great men; rigid and even pedantic in his adherence to a set of principles which had their generous side; really scornful of meanness and corruption in others; and certainly doing much to vindicate the power of public opinion, although from motives which were not free from selfishness and the narrowest personal ambition. There may have been two such men, whose careers closely coincided during Francis's most vigorous period; but it seems more probable that there was only one.

Early collections of the letters of Junius were published by Newbery as the 'Political Convert,' 1769 (containing the Draper controversy); by Almon, 'Collection of Letters of Atticus, Lucius, Junius, and Others,' 1769; by A. Thomson, 'A Complete Collection of Junius's Letters' (reissued with additions). For a list of early editions see 'Notes and Queries,' 6th ser. v. 282, 342. Wheble printed collections 1770, 1771, 1772, 1775, the first without printer's name. The author's edition appeared in 1772. In 1783 appeared the new edition mentioned above. An edition by Robert Heron (for whom see *Notes and Queries*, 1st ser. vi. 445) appeared in 1802, another (with additions) in 1804, and Almon's edition appeared in 1806. The edition by George Woodfall, son of Henry Sampson Woodfall, 3 vols. 8vo, 1812, was edited with an anonymous introduction by J. Mason Good [q. v.] This edition included for the first time the private letters of Junius to H. S. Woodfall and to Wilkes. It also included a number of letters under different signatures not previously attributed to Junius. The publisher and editor had no private means of identifying Junius's letters; and some are almost certainly spurious. Others are identified by references in the private letters, or by the use of the letter 'C.' as a signature, or in notices to correspondents referring to letters. It is not certain that the same signature may not have been occasionally used by other correspondents. The identification is confirmed in a few cases by the letters to George Grenville (see above), which were not published till 1853. The original manuscripts of the letters to Woodfall and of a few of the later letters are now in the Woodfall MSS. in the British Museum, Addit. MSS. 27774–27788, where various other documents left by Woodfall are also preserved. Later editions of Junius are innumerable. The most convenient is Bohn's edition (1850 and later), edited by John Wade, which is a reprint of Woodfall's (1812) edition, with additional notes, taken in great part from Heron.

Francis printed separately many of his speeches in parliament, and the following pamphlets: 'Letter to Lord North,' 1793, and 'Letter to Lord Howick,' 1807, upon

India; 'Plan of Reform adopted by the Society of the Friends of the People in 1795,' reprinted in 1813; 'Proceedings in the House of Commons on the Slave Trade,' 1796; 'The Question as it stood in March 1798,' 1798; 'Reflections on the Abundance of Paper Money,' 1810; 'Letter to Lord Grey,' 1814 (upon the blockade of Norway), and 'Letter to Lord Holland,' 1816 (upon Irish policy); 'Historical Questions Exhibited,' in the 'Morning Chronicle' for January 1818 (upon the legitimacy of several royal families).

[The main authority for Francis's life is Memoirs of Sir Philip Francis, commenced by the late Joseph Parkes, completed and edited by Herman Merivale, 2 vols. 8vo, 1867 (founded on researches by Parkes, who had access to Francis's papers, but was very uncritical, and hastily put together by Merivale). See also the Memoirs by Dubois in the Mirror of 1811, reprinted in Taylor's Junius Identified; an article in the Gent. Mag. for January 1819, and one in the Annual Obituary for 1820, pp. 189–233. For the Indian career see Mr. Justice Stephen's Nuncomar and Impey, 1885; H. Beveridge's Trial of Maharaja Nanda Kumar, Calcutta, 1886; Calcutta Review, January 1845, pp. 561–608; Macaulay's Warren Hastings and the usual histories; H. E. Busteed's Echoes of Old Calcutta, 1882, pp. 72–165. Various anecdotes by Lady Francis are given in a letter printed in the notes to Campbell's Lord Loughborough in Lives of the Chancellors, 1847, vi. 344–7, in Wade's Junius, and in Parkes and Merivale; they are utterly untrustworthy. For remarks upon Francis's supposed authorship of Junius see Discovery of the Author of Junius (by John Taylor), 1813; the Identity of Junius with a Distinguished Living Character (by the same), 1816, and Supplement, 1817. For Taylor's statement that the book was exclusively by him, see Notes and Queries, 1st ser. iii. 258; Butler's Reminiscences, 1824, i. 73–107, ii. 120–6; E. H. Barker's Claims of Sir Philip Francis Disproved (privately printed 1827), 1828; Wraxall's Posthumous Memoirs, 1836, iii. 125–38; Dilke's Papers of a Critic, vol. ii.; A. Hayward's More about Junius, in Historical and Critical Essays; The Handwriting of Junius Investigated by Charles Chabot, with preface by Hon. E. Twisleton, 1871; Mahon's History, chap. xlvii.; Lecky's History, iii. 235–54; art. 'Chatham, Francis, and Junius,' by present writer, English Historical Review, April 1888; Mr. Fraser Rae, in Athenæum for 1888, ii. 192, 258, 319. A list of over fifty suggested authors is given in Halkett and Lang's Dictionary of Anonymous Literature and Cushing's Initials and Pseudonyms. Lists of books on the subject are in Lowndes's Manual, and Notes and Queries, 6th ser. v. 463. The following may be mentioned: In favour of Barré, Isaac: John Britton's Authorship of Junius Elucidated, 1841; of Boyd, Hugh [q.v.]: George Chalmers's Authorship of Junius Ascertained, with appendix to Supplemental Apology, 1819; also Almon's Anecdotes, ii. 16, and Almon's Junius; of Burke, William: J. C. Symons's William Burke the Author of Junius, 1859; of Chatham: B. Waterhouse's Essay on Junius, 1841, John Swinden's Junius Lord Chatham, 1833, and William Dowe's Junius Lord Chatham, 1857; of Chesterfield: W. Cramp's The Author of Junius Discovered in ... Lord Chesterfield, 1821, and other books in 1823 and 1851; of De Lolme: T. Busby's Arguments and Facts Demonstrating ... 1816; of Laughlin Macleane: Sir D. Brewster; of Lord Lyttelton: Quarterly Review, vol. xc. (by David Trevena Coulton); of Governor Pownall: Fred. Griffin's Junius Discovered, 1854; of Lord George Sackville: G. Coventry's Critical Enquiry, 1825, and John Jaques's History of Junius, 1843; of Lord Temple: Isaac Newhall's Letters on Junius, 1831, and W. J. Smith in Grenville Papers, iii. pp. xiii–ccxxviii; of John Horne Tooke: John A. Graham's Memoirs of J. H. Tooke, 1829, and [J. Bellows] Posthumous Works of Junius, 1829; of D. Wilmot: Olivia Serres Wilmot's Junius: Sir Philip Francis denied; of Daniel Wray: James Falconer's The Secret Revealed, 1830. The Anecdotes of Junius, 1788, were reprinted from 'Anecdotes' prefixed to the so-called 'Piccadilly' edition of 1771, assuming E. Burke to be the author. The opinion was common at the time, from Burke's unique combination of literary and political fame, but was solemnly denied by him, and is intrinsically incredible. In 1841 Mr. N. W. Simons reprinted 'A Letter to an Honourable Brigadier-General' (1760), which he ascribed to Junius on (worthless) internal evidence.] L. S.

FRANCIS, THOMAS, M.D. (*d.* 1574), president of the College of Physicians, a native of Chester, was educated at Christ Church, Oxford, as a member of which he was admitted B.A. 19 June 1540, and M.A. 7 July 1544. 'After he had taken the degree of M. of A.,' says Wood, 'he applyed his studies to the theological faculty, but the encouragement thereof being in these days but little, he transfer'd himself to the school of physicians, and, with the consent and approbation of Dr. Wryght, the vice-chancellor, was entred on the physic line, 4 [7] Aug. 1550. In the year after, I find him supplying the place and office of the king's professor of physic, being, I presume, only deputy for Dr. John Warner' (*Fasti Oxon.* ed. Bliss, i. 143–4). He received the degree of M.B. and license to practise 9 March 1554–5, and commenced M.D. on the following 29 July (*Reg. of Univ. of Oxford*, Oxf. Hist. Soc. i. 198, 299). In the beginning of 1554–5 he succeeded Warner in the regius professorship, which he resigned in 1561 to become provost of Queen's College. The appointment was not a popular one, and 'serious disturbances' took place at his inauguration (Letter of Francis, Calfhill, and others to

Cecil, dated from Oxford, 11 May 1561 in *Cal. State Papers*, Dom. 1547–80, p. 175). He retired from the provostship in 1563. He was admitted a fellow of the College of Physicians, 21 Oct. 1560, at the comitia specially convened for that purpose. He was censor in 1561 and the three following years; was provisionally named elect 30 Sept. 1562 in place of Dr. John Clement, 'a second time gone abroad,' and was definitely appointed to that office 12 May 1564. He was president of the college in 1568, and consiliarius in 1571. Francis was physician in ordinary to Queen Elizabeth, and, according to Wood, much respected by her. While president he had some trouble with the quack Eliseus Bomelius [q. v.], whom he was obliged to prosecute for practising physic without a license from the college. Bomelius in his letters to Cecil offered to expose the ignorance of Francis in Latin and astronomy, but at the prospect of his enlargement apologised for having circulated such false statements (*ib.* pp. 292, 304). Francis lived in Silver Street, in the parish of St. Olave, London. He died in 1574. By his will, dated 8 April and proved 9 Nov. 1574, though he left his wife Anne comfortably provided for, he was more solicitous for the welfare of one 'Edwarde Marbecke alias ffraunces, a yonge childe, nowe or late withe me in house dwellinge.' He names as his executors Roger Marbeck and John Riche (will registered in P. C. C. 41, Martyn).

[Munk's Coll. of Phys. (1878), i. 61–2.]

G. G.

FRANCISCUS À SANTA CLARA. [See DAVENPORT.]

FRANCK, RICHARD (1624?–1708), captain in the parliamentary service, was born and educated at Cambridge, but probably was not a member of the university, unless it be thought (with Sir W. Scott) that 'some degree of learning was necessary to have formed so very uncommon and pedantic a style' (*Memoir*, p. 1). When the civil war broke out he left Cambridge to 'seek umbrage in the city of London,' and became a Cromwellian trooper, when he probably obtained the rank of captain, for he is addressed in one of the recommendatory poems prefixed to his Scotch travels as 'my honoured friend, Captain Richard Franck.' He has indeed been thought to have served in the royalist army, but his panegyric on the Protector, his enumeration of the six great patriots of the English nation, Ireton, Vane, Nevill, Martin, Marvell, and Cromwell, together with his flouting of the cavalier angler, Izaak Walton, forbids the supposition. Nor does his name appear among the army lists of the king. In the uncertainty and religious confusions which ensued upon the rise of Cromwell to power, Franck left England for a tour in Scotland. This must have been about 1656 or 1657, and his love of travel led him to the extreme north of the kingdom, 'when,' he says, 'to admiration I inspected that little artick world and every angle of it.' He returned to Nottingham, where he seems to have lived many years. About 1690 he went to America, where his second book was written, and in 1694 was in London at the Barbican. It may be gathered that he had a wife, whom in his 'Northern Memoirs' he calls Constantia. He wrote to her during his journey north. Of his death nothing can be learnt.

The book which has made Franck famous is an excellent specimen of euphuistic literature. Its title runs 'Northern Memoirs, calculated for the Meridian of Scotland. Wherein most or all of the Cities, Citadels, Sea-ports, Castles, Forts, Fortresses, Rivers, and Rivulets are compendiously described. Together with choice Collections of various Discoveries, Remarkable Observations, Theological Notions, Political Axioms, National Intrigues, Polemick Inferences, Contemplations, Speculations, and several curious and industrious Inspections, lineally drawn from Antiquaries and other noted and intelligible Persons of Honour and Eminency. To which is added the Contemplative and Practical Angler by way of Diversion,' with more of the same character. 'By Richard Franck, Philanthropus. Plures necat Gula quam Gladius, 1694.' The rest of the work is equally cumbrous. No less than four dedications must be confronted, a preface, an address in rhyme to his book, four recommendatory poems by as many writers, and then another poem 'to the poet' by the author, before the book itself is reached. It is in the form of a dialogue between Theophanes, Agrippa (a servant), Aquila (a friend), and himself, under the name Arnoldus, and the style is bombastic, stilted, and pedantic to a degree, 'drawn from the rough draught of a martial pen,' as Franck himself describes it. The author was evidently a mystic, deeply tinged with Böhm's tenets, and not improbably deranged on certain subjects. Sir W. Scott compares his style with that of Sir Thomas Urquhart's translation of 'Rabelais,' but in verbosity and affectation Franck exceeds Urquhart. 'Northern Memoirs' was written in 1658, put together in 1685, and not published till 1694. Its main interest centres in the places which Franck visited in Scotland, and the account of them which he gives.

His route was by Carlisle and Dumfries to Glasgow; thence to Stirling, Perth, Forfar, and Loch Ness; Sutherlandshire and Caithness, Cromarty, Aberdeen, Dundee, St. Andrews, Edinburgh, and Berwick, were next seen, and he made his way home by Morpeth. For anglers the book possesses great attraction. Franck is the first to describe salmon-fishing in Scotland, and both in that and trout-fishing with artificial fly he proves himself an excellent practical angler. His rules for fly-fishing, and especially for salmon-fishing, cannot be improved at present. Internal evidence shows that he had read the 'Compleat Angler;' indeed he tells us that he had argued with Walton at Stafford on the fact related by the latter of pickerel weed breeding pike, and that Walton laid it on Gesner and then 'huffed away.' Franck loses no opportunity of scoffing at him. He incidentally mentions Nottingham as being even in his time the nursery of many good anglers, describes their famous 'pith bait' and the breeding of salmon, and commends the dressing of a fly which could not be improved upon at the present day. He is the first angler to name that curious fish of the Trent, the burbot, and highly commends the salmon of the Thames, especially those caught below bridge. The rudiments of angling he learnt in the Cam, but perfected himself in the Trent. His puritanism frequently breaks out while discoursing of angling. He says of religion after the Restoration, 'It is worn so threadbare that nothing save the name is left to cover it.' It is plain that he read Shirley's poems.

Franck's second book is entitled 'A Philosophical Treatise of the Original and Production of Things. Writ in America in a time of solitude,' London, 1687. The running head title of the work is 'Rabbi Moses.' It is written in the same high-flown language as 'Northern Memoirs,' but is devoid of interest. Franck also probably wrote 'The Admirable and Indefatigable Adventures of the Nine Pious Pilgrims . . . to the New Jerusalem. Written in America in a time of Solitude and Divine Contemplation. By a Zealous Lover of Truth . . .' London (Morphew), 1708. The introductory matter is signed 'Philanthropos' as in Franck's other books. The style supports the ascription.

[Memoir by Sir W. Scott, prefixed to an edition of the Northern Memoirs, 1821, see Lockhart's Life, v. 134, ed. 1837; Westwood and Satchell's Bibliotheca Piscatoria, p. 100; Retrospective Review, viii. 170; Censura Literaria, vi. 11; Westwood's Chronicle of the Compleat Angler, 1864, p. 13; Notes and Queries, 5th ser. vi. 27.]

M. G. W.

FRANCKLIN, THOMAS (1721–1784), miscellaneous writer, son of Richard Francklin, bookseller near the Piazza in Covent Garden, London, who printed Pulteney's paper, 'The Craftsman,' was born in 1721, and admitted into Westminster School in 1735. In 1739 he was elected second from the school to Trinity College, Cambridge, where he was admitted on 21 June 1739, and took the degrees of B.A. in 1742, M.A. 1746, and D.D. in 1770. In 1745 he was elected to a minor fellowship, was promoted in the next year to be 'socius major,' and resided in college until the end of 1758. On the advice and encouragement of Pulteney he was educated for the church, but that statesman forgot his promises, and rendered Francklin no assistance in life. He was for some time an usher in his old school, and on 27 June 1750 was elected to the honourable, if not profitable, post of Greek professor at Cambridge. Later in the same year he was involved in a dispute with the heads of the university. Forty-six old boys of Westminster met between eight and nine o'clock on 17 Nov. at the Tuns Tavern to commemorate, as was their custom, the accession of Queen Elizabeth, and Francklin was in the chair. The party was just about to separate at eleven o'clock, when the senior proctor appeared and somewhat rudely called upon them to disperse. Many of the graduates present resented the summons, and hot words ensued. Several pamphlets were afterwards published, and among them was one from Francklin entitled 'An Authentic Narrative of the late Extraordinary Proceedings at Cambridge against the W . . . r Club,' 1751. Further particulars concerning the disturbance and the subsequent proceedings in the vice-chancellor's court will be found in Wordsworth's 'Social Life at the English Universities in the Eighteenth Century,' pp. 70–5. He resigned his professorship in 1759, and on 2 Jan. of that year was instituted, on presentation of his college, to the vicarage of Ware in Hertfordshire, which he held in conjunction with the lectureship of St. Paul's, Covent Garden, and a proprietary chapel in Queen Street, London. As a popular preacher his services were often in requisition. He was appointed king's chaplain in November 1767, and was selected to preach the commencement sermon at St. Mary's, Cambridge, on the installation of the Duke of Grafton as chancellor of the university in 1770. Through the favour of Archbishop Cornwallis he was appointed in 1777 to the rectory of Brasted in Kent, whereupon he vacated the living of Ware. For the greater part of his life Francklin was compelled, by want of lucrative preferment, to write for

the press and for the stage. His plays were more numerous than original, but two of them met, through the excellence of the acting, with considerable success. He brought out in 1757 a periodical paper of his own composition entitled 'The Centinel,' and he was one of the contributors to Smollett's 'Critical Review.' Dr. Johnson and Sir Joshua Reynolds were among his friends, and through their influence he was exalted to the place of chaplain to the Royal Academy on its foundation, when he addressed the associates 'in good old lyric commonplaces,' and on Goldsmith's death in 1774 succeeded to the professorship of ancient history. It has been generally assumed that he was the 'Tho. Franklin' who signed the round-robin to Johnson on the Latin epitaph to Goldsmith; but Dr. Hill says, on account of the omission of the letter *c* in the name, and the difference in the handwriting from his acknowledged signature, 'he certainly was not,' but no other bearer of the name was sufficiently prominent among their friends to justify such a conspicuous honour. With the generality of literary men he was unpopular. One of his victims in the 'Critical Review' was Arthur Murphy, who solaced his feelings of indignation in 'A Poetical Epistle to Samuel Johnson, A.M.,' whereupon it is said that Francklin 'had recourse to the law for protection, and swore the peace' against Murphy (*Biog. Dramatica*, 1812 ed., i. 253–6). Churchill, in the 'Rosciad,' sneeringly says that 'he sicken'd at all triumphs but his own,' and in the poem of 'The Journey,' exclaims, with less reason, let

> Francklin, proud of some small Greek,
> Make Sophocles, disguis'd in English, speak.

After a laborious life Francklin died in Great Queen Street, London, 15 March 1784. He married, on 20 Jan. 1759, Miss Venables, the daughter of a wine merchant; she died in Great Queen Street, 24 May 1796.

Francklin's most profitable works consisted of translations and tragedies. His first venture was an anonymous rendering of Cicero's treatise, 'Of the Nature of the Gods,' which appeared in 1741, was reissued in 1775, and, after revision by C. D. Yonge, formed a part of one of the volumes in Bohn's 'Classical Library.' In 1749 he published 'The Epistles of Phalaris translated from the Greek; to which are added some select epistles of the most eminent Greek writers.' His translation of the tragedies of Sophocles was long considered the best in the English language. It came out in 1759, and was reprinted in 1809 and 1832, large selections from it were included in Sanford's 'British Poets,' vol. l., and it has recently been included in Professor Henry Morley's 'Universal Library' (vol. xliv.), while a separate impression of the 'Œdipus Tyrannus' was struck off in 1806. Equal popularity attended his version of 'The Works of Lucian from the Greek,' which was produced in 1780 in two volumes, and appeared in a second edition in 1781. The whole work was dedicated to Rigby; the politician, and parts were inscribed to other eminent men, the most famous of whom were Bishop Douglas, Dr. Johnson, 'the Demonax of the present age,' Sir Joshua Reynolds, and Edmund Burke. His translation of Lucian's 'Trips to the Moon' forms vol. lxxi. of Cassell's 'National Library,' edited by Professor Henry Morley. Francklin's plays are: 1. 'The Earl of Warwick,' which was produced at Drury Lane Theatre on 13 Dec. 1766, and was often represented. On its first appearance Mrs. Yates created a great impression in the part of Margaret of Anjou, and Mrs. Siddons in later years made that character equally successful. The whole play, which is said to have been taken without any acknowledgment from the French of La Harpe, was printed in 1766 and 1767, and was included in the collections of Bell, Mrs. Inchbald, Dibdin, and many others. 2. 'Matilda,' first presented at Drury Lane on 21 Jan. 1775, was also profitable to the author, as is shown in the balance-sheet in Garrick's 'Correspondence,' ii. 44. It appeared in print in 1775, and was also included in several theatrical collections. 3. 'The Contract,' brought out at the Haymarket on 12 June 1776, and printed in the same year, was a failure, although it deserved a better fate. The chief characters were two persons who had made a contract of marriage, parted, and on meeting again after many years, wished the engagement broken off. 4. 'Mary Queen of Scots,' which was several times announced but was never acted, and remained in manuscript until 1837, when it was edited by the author's eldest son, Lieutenant-colonel William Francklin [q. v.], once of the Hon. East India Company's service.

Francklin's other literary productions were very numerous. Their titles were: 1. 'Translation,' a poem, 1753, which condemned many previous attempts at translation, and appealed to abler men to undertake the task, ending with the preliminary puff of his proposal to print by subscription a version of Sophocles. 2. 'Enquiry into the Astronomy and Anatomy of the Ancients,' 1749, and said to have been reprinted in 1775. 3. 'Truth and Falsehood, a Tale,' 1755, issued anonymously, and panegyrising the then Duchess of Bedford. 4. 'The Centinel,' 1757 fol., 1758 12mo, a periodical paper, one

of the numberless imitations of the 'Tatler' and 'Spectator.' 5. 'A Dissertation on Ancient Tragedy,' 1760, given gratis to the subscribers to his translation of Sophocles. 6. 'A Letter to a Bishop concerning Lectureships,' 'a piece of humour' on the manner of election to such posts, and the miserable pay attaching thereto. Between 1748 and 1779 Francklin printed nine single sermons preached on charitable and special occasions, the most important of which was that delivered at St. George's, Bloomsbury, in May 1756, on the death of the Rev. John Sturges, from which it appears that he had hoped to succeed him in that position. An entire volume of his sermons on 'The Relative Duties' was published in 1765, and passed into a fourth edition in 1788. He died without leaving adequate provision for his family, and in 1785 there appeared for his widow's relief two volumes of 'Sermons on Various Subjects,' followed by a third in 1787. Francklin lent his name, in conjunction with Smollett, to a translation of Voltaire's works and letters, but the 'Orestes' (produced at Covent Garden Theatre 13 March 1769 for the benefit of Mrs. Yates) and the 'Electra' (brought out at Drury Lane 15 Oct. 1774) are believed to have been his sole share in the publication. Some of his fugitive pieces were embodied in the 'Miscellaneous Pieces' brought together by Tom Davies, and there are many of his letters in the 'Garrick Correspondence.'

[Welch's Westm. School (1852 ed.), pp. 311, 321, 326; Forshall's Westminster, pp. 108–9, 229–30; Hill's Boswell, i. 355, iii. 83, iv. 34; Cussans's Hertfordshire, vol. i. pt. i. p. 154; Taylor's Sir Joshua Reynolds, i. 261–2, 310, 317, ii. 73, 162; Gent. Mag. 1759, p. 45, 1784, pt. i. pp. 238–9, 1796, pt. i. p. 446; Genest, v. 119–120, 242–6, 441–7, 528–9; Churchill's Works (1804), i. 7–8, 82, ii. 367; Nichols's Lit. Anecd. ii. 594, vi. 425; Hasted's Kent, i. 381; Records of Trin. Coll. Cambr.] W. P. C.

FRANCKLIN, WILLIAM (1763–1839), orientalist, born in 1763, was the eldest son of Thomas Francklin (1721–1784) [q. v.], by his wife Miss Venables. He was admitted on the foundation at Westminster in 1777, whence he was elected to Trinity College, Cambridge, in 1781. Preferring to engage in the profession of arms, he was admitted a cadet in the service of the East India Company in 1782, appointed ensign of the 19th regiment of Bengal native infantry 31 Jan. 1783, lieutenant 20 Oct. 1789, captain in the army 7 June 1796, captain in his regiment 30 Sept. 1803, major in the army 25 April 1808, major in his regiment 29 March 1810, lieutenant-colonel in the army 4 June 1814, and in his regiment on 16 Dec. of the same year. On being invalided, 1 Oct. 1815, he was made regulating officer at Bhaugulpore. He retired in India in December 1825, and died 12 April 1839, aged 76. A distinguished officer, Francklin also enjoyed considerable reputation as an oriental scholar. In 1786 he made a tour in Persia, in the course of which he resided for eight months at Shiraz as an inmate of a Persian family, and was thus enabled to communicate a fuller account of the manners of the people than had before appeared. His journal was published as 'Observations made on a Tour from Bengal to Persia in . . . 1786–7; with a short account of the remains of the . . . Palace of Persepolis,' 4to, Calcutta, 1788 (reprinted in vol. ix. of J. Pinkerton's 'General Collection of Voyages,' 4to, 1808, &c.) A French version, 'Voyage du Bengal à Chyraz,' was published in vols. ii. and iii. of 'Collection portative de voyages traduits de différentes langues orientales,' 12mo, Paris [1797, &c.] His next work, 'The History of the Reign of Shah-Aulum, the present Emperor of Hindostan. . . . With an Appendix,' 4to, London, 1798, serves as an important continuation of the 'Seir ul Mutákherin, or History of Modern Times.' Francklin also published: 1. 'The Loves of Camarúpa and Cámalatà, an ancient Indian Tale . . . translated from the Persian' [version by Na'ámat Allah?], 12mo, London, 1793. 2. 'Remarks and Observations on the Plain of Troy, made during an Excursion in June 1799,' 4to, London, 1800. 3. 'Military Memoirs of Mr. George Thomas, who . . . rose . . . to the rank of a General in the service of the native powers in . . . India. . . . Compiled and arranged from Mr. Thomas's original documents (Appendix),' 4to, Calcutta, 1803; 8vo, London, 1805. 4. 'Tracts, Political, Geographical, and Commercial; on the dominions of Ava, and the North-Western parts of Hindostaun,' 8vo, London, 1811. 5. 'Miscellaneous Remarks, in two parts: 1st. On Vincent's Geography of Susiana. 2nd. Supplementary Note on the Site of the ancient City of Palibothra,' 4to, Calcutta, 1813. 6. 'Inquiry concerning the Site of ancient Palibothra,' &c. 4 pts. 4to, London, 1815–22. 7. 'Researches on the Tenets and Doctrines of the Jeynes and Boodhists; conjectured to be the Brachmanes of ancient India. In which is introduced a discussion on the worship of the serpent in various countries of the world,' 4to, London, 1827. To vol. iv. of 'Asiatick Researches' (1795), pp. 419–32, he contributed 'An Account of the present State of Delhi;' while to vol. ii. of 'Miscellaneous Translations from Oriental Languages,' published in 1834 by the Oriental

Translation Fund, he furnished an 'Account of the Grand Festival held by the Amír Timúr . . . A. H. 803. Translated . . . from the Mulfuzat Timuri, or Life of Timur, written by himself.' In 1837 he published his father's historical play, 'Mary Queen of Scots.' He maintained a learned correspondence with Dean Vincent, who was second master during the time he was at Westminster; and Francklin was one of the few persons to whom the dean acknowledged obligations in the preface to the 'Periplus,' 1800–5. Francklin was a member, and during the later years of his life librarian and member of the council, of the Royal Asiatic Society. He was also member of the Calcutta Asiatic Society.

[Preface to Thomas Francklin's Mary Queen of Scots; Welch's Alumni Westmon. (1852), pp. 407, 414–15; Dodwell and Miles's List of Officers of Indian Army, pp. 102–3; East India Registers; Journal of Royal Asiatic Society, vol. v. Annual Report, 11 May 1839, pp. ii–iii; Asiatic Journal, new ser. vol. xxix. pt. ii. p. 80.] G. G.

FRANK, MARK, D.D. (1613–1664), theologian, born at Brickhill, Buckinghamshire, in 1613, was admitted pensioner of Pembroke College, Cambridge, 4 July 1627. He was elected to a scholarship in 1630, and to a fellowship 8 Oct. 1634, having become M.A. the same year. In 1641 he became B.D., and was chosen junior treasurer of his college, and senior treasurer in 1642. Two years later he was ejected as a malignant by the parliamentary visitors, on his refusal to take the covenant, and ordered to leave Cambridge. We are told that he bore his long period of deprivation 'with patience and constancy.' Before his ejection he had attracted the favourable notice of Charles I by a sermon he preached at Paul's Cross before the lord mayor and aldermen in 1641 on Jeremiah xxxv. 18–19, which the king commanded to be printed. In this sermon he propounds the Rechabites as an example of obedience 'never more needful' than then, and gives a strongly drawn picture of the troubles of the time, describing the insults to the monarch, the bishops, and the clergy. 'It is a usual thing nowadays,' he says, 'to direct our governours what to do, what to read, what to command; then, forsooth, we will obey them.' At the Restoration Frank was re-established in his fellowship 10 Aug. 1660, and his learning and loyalty were rewarded by a long series of well-deserved ecclesiastical promotions. He was made D.D. by royal mandate in 1661, and was chosen master of his college 23 Aug. 1662, in succession to Dr. Laney, elevated to the see of Peterborough. Archbishop Juxon appointed him one of his chaplains, and he held the office of domestic chaplain and *ex-officio* licenser of theological works to Juxon's successor, Archbishop Sheldon, by whom he was presented to the archdeaconry of St. Albans, and to the treasurership of St. Paul's 19 Dec. 1660, and 22 April 1662 collated to the prebendal stall of Islington in the same cathedral. He was also presented to the rectory of Barley, Hertfordshire, 2 Feb. 1663–4, by Bishop Wren, a preferment he enjoyed but a short time, his death taking place the following year, at the age of fifty-one. He was buried in St. Paul's Cathedral, near the entrance of the north door. By his will he bequeathed 100*l.* and 360 volumes of books to St. Paul's Cathedral. Frank is chiefly known by a 'Course of Sermons for all the Sundays and Festivals throughout the Year,' originally published after his death, with a portrait, in 1672, and republished, in two volumes, in the 'Library of Anglo-Catholic Theology.' The series includes several sermons for the chief days of the christian year, there being nine for Christmas day, three for the Epiphany, five for Easter day, &c. The sermon on the Rechabites already mentioned, preached at Paul's Cross, is added, and one preached in St. Paul's Cathedral. These sermons deserve notice as the productions of a sound but not extreme churchman—plain, sensible, and evangelical discourses. In their scholarly character and shrewd incisiveness they recall the sermons of Bishop Andrewes, which they resemble also in their divisions and subdivisions, according to the fashion of the age. The divisions, however, are natural, not artificial, and are calculated to bring out and elucidate the real meaning of the text, and the lessons it was intended to convey.

[Attwood's Manuscript List of Masters of Pembroke; Kennet's Biographical Notices Lansd. MS. 986, No. 21, p. 54; Baker's MSS. vi. 297; biographical notice prefixed to sermons in Library A.-C. T.] E. V.

FRANKLAND, JOCOSA or JOYCE (1531–1587), philanthropist, the daughter of Robert Trappes, a citizen and goldsmith of London, by his wife Joan, was born in London in 1531. She married, first Henry Saxey, a 'merchant venturer,' and afterwards William (?) Frankland of Rye House, Hertfordshire, whom also she outlived. By her first husband she had an only son, William Saxey, a student of Gray's Inn, to whom she was greatly attached, and who died at Rye House 22 Aug. 1581, aged 23. Conjointly with him she had founded junior fellowships and scholarships at Caius and Emmanuel Colleges, Cambridge, and after his death and that of her second husband, who was per-

haps unsympathetic, she determined to devote her wealth to educational endowments, as the most congenial tribute to the memory of her son. At Newport Ponds, Essex, she founded a free school. To Lincoln College, Oxford, she gave 3*l.* a year in augmentation of four scholarships founded by her mother, Joan Trappes, and to Brasenose College she left by her will, dated 20 Feb. 1586, both land and houses for the increase of the emoluments of the principal and fellows, and for the foundation of an additional fellowship, the holder of which was to be by preference a member of either the Trappes or Saxey families. She also provided maintenance for four scholars and a yearly stipend for an under-reader in logic and for a bible-clerk. In recognition of Jocosa Frankland's generosity her name was included in the grace after meat repeated daily in the college hall; and after her death, which occurred at Aldermanbury, London, 1587, the principals and fellows of Brasenose erected a monument to her memory in the church of St. Leonard's, Foster Lane, where she was buried. In the same church, which was destroyed in the fire of London, her father's tomb bore the too depreciatory epitaph:

When the bells be merely [merrily] rung
And the Masse devoutly sung
And the meate merely eaten,
Then shall Robert Trappis, his wyffe, and his children be forgotten.

In the hall of Brasenose College is a portrait of Jocosa Frankland with some Latin verses inscribed, commencing:

Trapsi nata fui, Saxy sponsata marito,
Gulielmo mater visa beata meo.
Mors matura patrem, sors abstulit atra maritum;
Filius heu rapida morte peremptus obit.

The existence of the husband Frankland is throughout ignored. The portrait was engraved by Fittler. Another portrait is in the master's gallery in the Combination Room at Caius College, Cambridge.

[Wood's Hist. and Antiq. of Oxford, ed. Gutch, pp. 240, 358, 360, 369; Newcourt's Rep. Eccl. Lond., i. 393; Stow's Survey of London and Westm. ed. 1633, p. 325; Clutterbuck's Hist. of Hertfordshire, iii. 247; Cole MSS. v. 34, lvi. 350; Evans's Cat. of Portraits.] A. V.

FRANKLAND, RICHARD (1630–1698), nonconformist tutor, son of John Frankland, was born on 1 Nov. 1630, at Rathmell, a hamlet in the parish of Giggleswick, Yorkshire. The Franklands of Thirkleby, Yorkshire (baronets from 1660), with whom John Frankland was connected, were originally from Giggleswick (Surtees Society, vol. xxxviii.) Frankland was educated (1640–1648) at Giggleswick grammar school, and was admitted on 18 May 1648 as minor pensionary at Christ's College, Cambridge. The tone of his college, under the mastership of Samuel Bolton, D.D. [q. v.], was that of a cultured puritanism. Frankland, like Oliver Heywood [q. v.], received lasting impressions from the preaching of Samuel Hammond [q. v.], lecturer (till 1652) at St. Giles'. He was a hard student, and took his degrees with distinction (B.A. 1651, M.A. 1655).

After graduating, Frankland preached for short periods at Hexham, Northumberland; Houghton-le-Spring, Durham; and Lanchester, Durham. At Lanchester he received presbyterian ordination on 14 Sept. 1653. 'Discouragements' led him to remove to a chaplaincy at Ellenthorp Hall, near Boroughbridge, West Riding, in the family of John Brook (*d.* 1693), twice lord mayor of York, and a strong presbyterian. Frankland left Ellenthorp to become curate to Lupthern, rector of Sedgefield, Durham. Sir Arthur Haslerig [q. v.] put him into the rich vicarage of Bishop Auckland, Durham, some time before August 1659. Some post was designed for him in the college at Durham, for which Cromwell had issued a patent on 15 May 1657. His patron, Haslerig, was interested in the success of this college, which died at the Restoration.

At Bishop Auckland, where two of his children were born, Frankland confined himself to his parochial duties. After the Restoration he was one of the first to be attacked for nonconformity. His living was in the bishop's gift, but Cosin (consecrated 2 Dec. 1660) did not interfere with a peaceable man. An attorney named Bowster demanded of him, 'publickly before the congregation,' whether he intended to conform. Frankland thought it would be time to answer this question when the terms of conformity had been settled; and meanwhile relied on the king's declaration (25 Oct. 1660) dispensing with conformity. Bowster, with a neighbouring clergyman, got possession of the keys and locked Frankland out of his church. He indicted them for riot, but the case was dismissed at the assizes for a technical flaw in the indictment. Cosin now offered to institute Frankland and give him higher preferment if he would receive episcopal ordination. He even proposed, but without result, to ordain him conditionally, and 'so privately that the people might not know of it.' By the act of 1661 Frankland was confirmed in the possession of his living; but the uniformity act of the following year ejected him.

In 1662 Frankland retired to his patrimony at Rathmell, where he lived some years in privacy. His children were baptised (1664 and 1668) at the parish church. At this period he did not join the ranks of the 'conventicle' preachers. Efforts were being made by the nonconformists of the north to secure the educational advantages offered for a short time by the Durham College. William Pell, who had been a fellow of Magdalene College, Cambridge, and a tutor at Durham, declined to start an academical institution, holding himself precluded by his graduation oath from resuming collegiate lectures outside the ancient universities. Application was then successfully made to Frankland, who was not hindered by the same scruple. Nonconformist tutors usually understood the oath as referring to prelections in order to a degree. Before opening his 'academy' Frankland was in London, where he felt 'a violent impulse upon his mind to go to the king.' By the help of 'the old Earl of Manchester, lord chamberleyne' (Edward Montagu, *d.* 5 May 1671), he gained an audience while Charles was on his way to the council. Frankland, in the divine name, enjoined Charles 'to reform your life, your family, your kingdom, and the church,' adding an impressive warning. '"I wil," saith the king, "do what I can."' After a few more words 'the king hasted away, saying, "I thank you, sir," and twice looking back before he went into the counsel-chamber, said, "I thank you, sir; I thank you"' (Aspland, from Sampson's *Day-book*, Addit. MS. 4460, p. 28).

Early in March 1670 Frankland began to receive students at Rathmell. His first student was George, youngest son of Sir Thomas Liddell, bart., of Ravensworth Castle, Durham, head of a family distinguished for its loyalty, though marked by puritan leanings. Some of his students were intended for the legal, others for the medical profession; his first divinity students belonged to the independent denomination. It was not till the indulgence of 1672 (15 March), from which Stillingfleet dates the presbyterian separation, that divinity students connected with that body were sent to Rathmell, and the earliest nonconformist 'academy' (as distinct from a mere school) became an important institution and the model of others. The course of studies in this 'northern academy' included 'logic, metaphysics, somatology, pneumatology, natural philosophy, divinity, and chronology.' The lectures were in Latin, and given by Frankland until he had trained up assistants, among whom were John Issot, Richard Frankland (the tutor's son) and John Owen. The discipline of the house was strict, but Frankland always succeeded in gaining the confidence of his students, and maintained his authority with 'admirable temper.' Morning prayers were at seven, winter and summer; lectures were over by noon, but solitary study went on after dinner till six o'clock prayers, and supper was followed by discussion of the day's work, unhampered by the tutor's presence. Those who wished to graduate went on to Scotland, where they were promoted to a degree after one session's attendance. The total number of Frankland's students was 304; among the best known of his divinity students are William Tong (entered 2 March 1681), Joshua Bayes [q. v.], and John Evans, D.D. [q. v.] (entered 26 May 1697), leaders of the presbyterian interest in London. John Disney (1677–1730) [q. v.] entered as a law student on 5 July 1695. The ministry of dissent in the north of England was chiefly recruited from Frankland's academy, as the ejected of 1662 gradually died out.

The academy had six migrations from place to place. In consequence of the indulgence, Frankland had begun to preach at Rathmell, and though 'no very taking' preacher, his solid discourses gained him a call from a congregation in Westmoreland. At Natland, near Kendal, the dissenters of the neighbourhood held their worship, the parochial chapel being in ruins. Frankland moved hither with his academy in 1674 (between 20 Feb. and 26 May). The congregation increased under his care, and he extended his labours to Kendal and elsewhere. The first nonconformist ordination in Yorkshire was held (10 July 1678) at his instigation and with his assistance. He met with considerable opposition, but the first definite reference to proceedings against him occurs in a manuscript notebook of Oliver Heywood, under date 29 May 1681. Frankland had been excommunicated in the ecclesiastical court; his friends had obtained an absolution for him, upon which the official gave notice 'that Mr. Richard Frankland, the ringleader of the sectarys, hath voluntarily submitted himself to the orders of the church and is reconciled to it,' &c. (Aspland). The report ran that Frankland had conformed and got a good living. Early in 1683 the enforcement of the Five Miles Act compelled him to leave Natland as being too near to Kendal. He transferred his academy to Calton Hall, the seat of the Lamberts, in the parish of Kirkby Malham, West Riding, and in 1684 to Dawson Fold in Westmoreland, just outside the five-miles radius from Kendal. In 1685 (a year in which two of his former students were imprisoned at York, and the

only year in which his academy received no accessions) he retired to Hart Barrow, near to Cartmell Fell, just inside the Lancashire border, and so convenient for escaping a writ for either county. Late in 1686 Frankland availed himself of James II's arbitrary exercise of the dispensing power, took out a fifty shilling dispensation, and removed to Attercliffe, a suburb of Sheffield, Yorkshire. He left Attercliffe at the end of July 1689, in consequence of the death of his favourite son, and returned to Rathmell. His pupil Timothy Jollie [q. v.], independent minister at Sheffield, began another academy at Attercliffe on a more restricted principle than Frankland's, excluding mathematics 'as tending to scepticism.'

Frankland carried his academy with him back to Rathmell, and during the remaining nine years of his life he admitted nearly as many students as in the whole previous period of over nineteen years. His congregation also throve, and he maintained harmony among its members at a time when many were beginning to relax their hold of the Calvinism to which he himself adhered. But while the Toleration Act protected him as a preacher, hardly a year passed without some fresh attempt on the part of the authorities to put down his academy. For not answering a citation to the archbishop's (Lamplugh) court he was again excommunicated; at the instance of Lord Wharton and Sir Thomas Rokeby, William III ordered his absolution, which was read in Giggleswick Church. Soon after the consecration of Sharp as archbishop of York (5 July 1691) new alarm was excited by the assembling of twenty-four nonconformist ministers at Wakefield (2 Sept.) to consider the 'heads of agreement' sent down from London as an irenicon between the presbyterian and independent sections. Frankland was the senior minister present, and earnestly promoted the union. Next year the clergy of Craven petitioned Sharp to suppress the academy. Sharp wrote to Tillotson for advice. Tillotson evidently did not like the business, and suggested to Sharp (14 June 1692), as 'the fairest and softest way of ridding' his 'hands of' it, that he should see Frankland and explain that the objection to licensing of his academy was not based upon his nonconformity. His school was not required in the district, and it was contrary to the bishop's oath to license public instruction in 'university learning.' Sharp saw Frankland after a confirmation at Skipton and invited the nonconformist to Bishopthorpe. Here, with the help of a pipe of tobacco and a glass of good wine, a very friendly interview took place in the library, Sharp courteously declining controversy and inviting confidential hints about the state of the diocese (Frankland to Thoresby, 6 Nov. 1694). The archbishop's goodwill did not stop further proceedings. From a letter of Richard Stretton, presbyterian minister at Haberdashers' Hall, London, to Ralph Thoresby, it appears that early in 1695 there was a prosecution against Frankland; on 10 Feb. the indictment was quashed. In 1697 he was brought before the spiritual court, but at Michaelmas the case was postponed, apparently by the archbishop's order. Calamy states that his troubles continued till the year of his death, but no further particulars are available. Oliver Heywood's diaries are full of references to the academy and its students, and to Frankland's labours at ordinations.

His health began to break in 1697, when he was troubled with gravel. But he persevered in his work to the last, and died in the midst of his scholars on 1 Oct. 1698. He was buried on 5 Oct. in Giggleswick Church, where his daughters placed an ornate mural tablet to his memory, being a facsimile of the monument to John Lambert, son of Major-general Lambert, in Kirkby Malham Church. His portrait, taken in early life, is in Dr. Williams's Library. His funeral sermon was preached some time after by John Chorlton [q. v.], who transferred the 'northern academy' to Manchester; the institution has continued with few interruptions to the present day. It is now the Manchester New College, removed in 1889 from London to Oxford. In the charge of the presbyterian congregation at Rathmell, Frankland was succeeded by James Towers.

He married Elizabeth Sanderson of Hedley Hope, in the parish of Brancepeth, Durham (buried 5 Jan. 1691), and had at least two sons (1. John, born 13 Aug. 1659, entered the academy 3 May 1678, and died in June 1679, 'the strongest man of his age in and about Natland;' 2. Richard, baptised 8 June 1668, entered the academy 13 April 1680, died of the small-pox, and was buried at Sheffield 4 May 1689) and three daughters (1. Barbary, born 16 April 1661, and buried 5 Aug. 1662; 2. Elizabeth, baptised 25 Aug. 1664 (this is the 'Mrs. Frankland' mentioned by Oliver Heywood as collecting materials for a memoir of her father); 3. Margaret, married 19 June 1701 to Samuel Smith (*d.* 1732) of York).

He published only 'Reflections on a Letter writ by a nameless Author to the Reverend Clergy of both Universities,' &c., London and Halifax, 1697, 4to (B.M. 4103, aaa. 9). The tract is excessively rare; from the state

of one of the two known copies, Aspland conjectures that most of the impression was accidentally destroyed; it is more probable that it had a purely local circulation. It has a preface by Oliver Heywood (dated 11 March; not included in his works). The 'Letter' to which it is a reply was published in 1694 (dated 10 Dec.), and is a plea by a churchman for moderation towards unitarians; Heywood's preface suggests that it had got into the hands of Frankland's students. The 'Reflections,' written in failing health, are justly described by Heywood as 'able' and 'uncouth.'

[Oliver Heywood wrote (10 Oct. 1698) a life of Frankland which is lost; Hunter thinks it formed the basis of the notice in Calamy. The first real biography of Frankland was published in the Christian Reformer, 1862, pp. 1 sq., 80 sq., by the editor, Robert Brook Aspland [q. v.]; the copy used above has Aspland's manuscript emendations. Wesley's Reply to Palmer, 1707, p. 34; Calamy's Account, 1713, pp. 284 sq., 289; Continuation, 1727, i. xlii, 452; Clegge's Short Acct. of J. Ashe, 1736, p. 55 (account of the academy); Grey's Impartial Exam. of the Fourth Vol. of Neal, 1739, p. 112; Birch's Life of Tillotson, 1753, p. 270 sq.; Neal's Hist. of the Puritans, 1822, iv. 110; Thoresby's Diary, 1830; Thoresby's Letters, 1832; Hunter's Life of O. Heywood, 1842, p. 242, &c.; Christian Reformer, 1846, p. 290 sq. (James Yates on Durham College); Wallace's Antitrin. Biog. 1850, i. 286 sq.; Surtees Society, vol. xxxviii. 1860 (wills of Frankland family); Miall's Congregationalism in Yorkshire, 1868, pp. 259 sq., 337; Kenrick's Mem. of Presb. Chap. York, 1869, p. 43; Proceedings in Commen. of foundation of Manch. New Coll., 1886, p. 25 sq.; Hunter's MS., Addit. MS. 24485; extracts from admission book Christ's Coll. Cambr. per H. J. Ansell; extracts from parish registers at Bishop Auckland, per the Rev. J. Baker and at Giggleswick, per the Rev. Cuthbert Routh; authorities cited above. For the list of Frankland's students, see Latham's Fun. Serm. for Daniel Madock, 1745, appendix; compare Monthly Repository, 1811, p. 9 sq., 1813, p. 181; Toulmin's Hist. Prot. Dissenters, 1818, p. 575 sq.; Hunter's MS., Addit. MS. 24442 (from the lists of Oliver Heywood and Eliezer Heywood).] A. G.

FRANKLAND, THOMAS (1633–1690), impostor and annalist, was born in Lancashire in 1633. He was entered in May 1649 at Brasenose College, Oxford, and became a fellow in 1654. He proceeded to the M.A. degree on 28 June 1655, and in 1662 was proctor of the university. He took orders after his grace had been three times refused, but renounced them in order to practise medicine. He settled in London and passed as M.D., alleging when asked for particulars by members of either university that he had taken his degree at the other. He applied for admission to the Royal College of Physicians, producing a certificate to attest that the M.D. degree had been conferred on him at Oxford, 10 Oct. 1667. He was admitted a candidate of the college in December 1671, and on 29 July 1675 became a fellow. At a general election he was appointed junior censor of the college. His overbearing conduct in this office made him much disliked, especially by the juniors, some of whom caused a search to be made in the registers of Oxford University. The officers of the university certified by an instrument dated 15 Nov. 1677 that no record of his degree could be found. Frankland showed that he held the Cambridge M.D. degree, but it was proved that this had been obtained merely on the strength of his pretended Oxford degree, he having been admitted at Cambridge on 28 Feb. 1676 'to the same degree' as he held from Oxford. Other charges of receiving bribes for shielding empirics were brought against him. He was disqualified for membership of the College of Physicians, but his formal ejectment does not appear to have taken place before 26 June 1682, Wood says by the connivance of the senior members. Compelled to abandon medicine, Frankland had turned his undeniable talents to historical study, and in 1681 published anonymously 'The Annals of King James I and King Charles I,' a folio volume of 913 pages besides preface and index. This book is largely made up of speeches in parliament and documents of state. Frankland has also been credited with the authorship of 'The Honours of the Lords Spiritual asserted, and their privileges to Vote in Capital Cases in Parliament maintained by Reason and Precedent,' folio, 1679. According to Wood, Frankland forged a will as well as his doctor's certificate. His name occurs as the recipient of 800*l.* secret service money in 1689. His misdoings brought him to the Fleet prison, where he died in 1690, and was buried in the church of St. Vedast, Foster Lane.

[Wood's Athenæ Oxon., ed. Bliss, iv. 290, and Wood's Life prefixed, p. lxxviii; Munk's Coll. of Phys. i. 382; Rawlinson MSS. A. 306.] A. V.

FRANKLAND, Sir THOMAS (1717?–1784), admiral, was the second son of Henry Frankland (died in Bengal 1738), a nephew of Sir Thomas Frankland, bart., for many years (1733–42) one of the lords of the admiralty, a younger brother of Sir Charles Henry Frankland, some time consul-general in Portugal, whose story forms the groundwork of Dr. O. W. Holmes's ballad of 'Agnes,'

and is told in more accurate detail in 'Sir C. H. Frankland, or Boston in the Colonial Times,' by Elias Nason (8vo, 1865; see also *Appleton's Journal*, 1873, x. 273), and a direct descendant of Oliver Cromwell, being the great-grandson of his daughter Frances. He is described on his passing certificate, 3 Nov. 1737, as being upwards of twenty years of age, and as having been at sea for six years and eleven days. After serving as a lieutenant of the Chatham, with Captain Philip Vanbrugh, and of the Cumberland, with Captain James Steuart, both on the home station, he was promoted, in July 1740, to the command of the Rose frigate, and was sent out to the Bahamas, on which station, including the coast of Florida and Carolina, he remained till the summer of 1745. During this time he captured several of the enemy's vessels, privateers and guarda-costas, including one, in June 1742, commanded by Juan de Leon Fandino, the man who cut off Jenkins's ear in 1731, and who now, with a mixed crew of 'Indians, mulattoes, and negroes,' made a long and resolute defence against the very superior force; and another, in December 1744, 'whose principal loading consisted in pistoles, a few chests of dollars, and a great deal of wrought gold and silver; the quantity was so great that the shares were delivered by weight, to save the trouble of counting it' (Beatson, i. 282). As the prize was not condemned by legal process, the value does not seem to have been clearly known, but after the treasure and the rest of the cargo were disposed of, two accidental finds of thirty thousand and twenty thousand pistoles were looked on as comparative trifles. In October 1746 Frankland was appointed to the Dragon of 60 guns, which he commanded on the Leeward Islands station till the peace. In 1755 he was again sent out to the West Indies, as commodore at Antigua, with his broad pennant in the Winchester. His arrival on his station was marked by a disagreement with his predecessor, Commodore Pye, who, being junior to Frankland, had committed the mistake of keeping his broad pennant flying in Frankland's presence, and was 'excessively angry' that Frankland would not allow it. He had also, in Frankland's opinion, been guilty, during the time of his command, of several gross irregularities, which Frankland officially reported, and which, on Pye's return to England, were inquired into by a court-martial [see Pye, Sir Thomas]. It has been said that in this matter Frankland was moved by a personal dislike to Pye rather than by zeal for the service; but though his account may have been thus rendered more harsh, it is consonant with the general tenor of his service and character. His determination to maintain his own rights and the prescribed regulations is best illustrated by his reply to an official letter indicating the wish of the first lord of the admiralty with respect to some patronage which Frankland, after his promotion to the rank of rear-admiral, conceived to belong to himself as commander-in-chief. 'You will please,' he wrote to the secretary of the admiralty on 12 May 1757, 'to acquaint Lord Temple that I have friends of my own to provide for; . . . it is a privilege I never have or can give up.' The admiralty took an early opportunity of recalling him; he returned to England in the following October, and had no further employment at sea, though rising in due course to the ranks of vice-admiral and admiral, In 1768, on the death of his elder brother, Sir Charles Henry, he succeeded to the baronetcy. In 1749 he had been elected as member of parliament for Thirsk, which he continued to represent, not taking any active part in politics, but speaking occasionally, and very much to the point, on naval matters; as, for instance, on the iniquities which pervaded the system of government contracts, 11 March 1779, and on the navy estimates, 17 June 1784. He died shortly after this last effort, on 21 Nov. He married, in May 1743, Sarah, daughter of Judge Rhett of South Carolina, by whom he had a large family.

[Official Letters and other Documents in the Public Record Office; Charnock's Biog. Nav. v. 18; Beatson's Nav. and Mil. Memoirs; Burke's Peerage and Baronetage.] J. K. L.

FRANKLIN, ELEANOR ANNE (1797 ?–1825), poetess, first wife of John (afterwards Sir John) Franklin [q. v.], was daughter of William Porden, an architect of some eminence, and one of a line of architects. She early developed a taste for poetry and art, and while still a girl published 'The Veils, or the Triumph of Constancy, a poem in 6 Books' (8vo, 1815). A short poem on the Arctic expedition (8vo, 1818), and a visit to the Trent, then just come home, brought her the acquaintance of John Franklin. The acquaintance was renewed on Franklin's return from his first journey through Arctic America, and on 19 Aug. 1823 she became his wife. She had previously published another and more ambitious work, 'Cœur de Lion, an Epic poem in 16 cantos' (2 vols. 8vo, 1822). On her marriage there was, we are told, a distinct understanding that she would 'never, under any circumstances, seek to turn her husband aside from the duty he owed to his country and his profession' (*A Brave Man*, p. 18), a promise that she held even to the death. On 3 June 1824 she gave birth

to a daughter; she seems never to have recovered her health, fell into a decline, and died on 22 Feb. 1825, six days after her husband had left England on his second journey through North America. Mrs. Franklin's poetry obtained in its day a certain social success, but it has none of the elements of vitality, and is now quite forgotten. Her versification is, however, smooth, and shows a delicate and cultivated mind. During her girlhood and short married life she gathered round her a pleasant society of men distinguished in art, literature, or science, and her correspondence not infrequently occurs in the memoirs of that time. She was always keen in the pursuit of knowledge and bright in conversation, but was qualified to retort one day at the Royal Institution, when she heard some one suggest that 'the young ladies had far better stay at home and make a pudding,' 'We did that before we came out.' A portrait is in the possession of the Gell family.

[A Brave Man and his Belongings (by one of Mrs. Franklin's nieces: printed for private circulation in 1874); Gent. Mag. 1825, i. 470–1.]

J. K. L.

FRANKLIN, JANE, Lady (1792–1875), second wife of Sir John Franklin [q. v.], whom she married on 5 Nov. 1828, was one of three daughters of John Griffin of Bedford Place. Before her marriage she was in the habit of accompanying her father in his frequent journeys both in England and on the continent. Shortly after her marriage Franklin was appointed to the command of a frigate in the Mediterranean, and during the time she travelled in Syria, Asia Minor, and other parts adjacent, joining her husband as opportunity offered. She afterwards accompanied him to Van Diemen's Land, and appears to have travelled not only over the whole of that island, but also in Australia and New Zealand. But she also devoted herself very earnestly to the improvement of the condition of the female convicts, on which, as well as on measures for the good of the honest labouring population, she is said to have expended very considerable sums. When apprehensions as to the safety of Sir John Franklin began to be felt, she was naturally one of the first to take alarm, and as early as 1848 stimulated the search both by personal influence and by the offer of a reward of 2,000*l*. Between 1850 and 1857 she fitted out, mainly if not entirely at her own expense, no less than five ships for the search (Richardson, *Polar Regions*, p. 174); the last of these, the Fox, being the one that succeeded in bringing back the story of the lost expedition. To this work she devoted a very large part of her property. At this period, too, she seems to have sought relief from oppressing anxiety in constant travel. Her journeys embraced almost the whole of the civilised world, including Japan and Nevada. It was not, however, these that the Royal Geographical Society recognised in conferring on her their founder's medal in 1860, but rather the zeal and self-sacrifice with which she had maintained the search for the missing ships, and the success which, in 1859, had rewarded her efforts. She continued occasionally to attend the meetings of the society, where she was always an honoured guest. During the last months of her life she had been much occupied with the outfit of the Pandora yacht, which she had sent to try and make the north-west passage by the route on which her husband had failed. The Pandora failed also, but Lady Franklin did not live to hear the result. Her very last work was the completion of a monument to her husband's memory in Westminster Abbey. She wished to compose his epitaph, but thoughts and words would not flow in unison, and the task was completed by Lord Tennyson, Franklin's nephew by marriage. It was unveiled a fortnight after her death, and a note added by Dean Stanley tells that it was 'erected by his widow, who, after long waiting and sending many in search of him, herself departed to seek and to find him in the realms of light, 18 July 1875, aged 83 years.'

[Annual Register, 1875, cxvii. 143; McClintock's Narrative of the Discovery of the Fate of Sir John Franklin; Osborn's Career, Last Voyage, and Fate of Sir John Franklin; A Brave Man and his Belongings; Journal of the Royal Geographical Society, vol. xxv. p. lxxxvi.]

J. K. L.

FRANKLIN, Sir JOHN (1786–1847), Arctic explorer, the twelfth and youngest son of Willingham Franklin of Spilsby in Lincolnshire, was born on 16 April 1786. It had been intended to bring him up for the church, but a holiday visit to the seashore excited a strong desire to go to sea, which his father vainly endeavoured to overcome by sending him for a voyage in a merchant vessel as far as Lisbon. On his return he entered the royal navy on board the Polyphemus, then just sailing for the Baltic, where she played a leading part in the battle of Copenhagen. Two months later Franklin was appointed as a midshipman to the Investigator, under the command of his cousin, Matthew Flinders [q. v.], and on the point of sailing for Australia. While in the Investigator Franklin distinguished himself by his remarkable aptitude for nautical and as-

tronomical observations; he was employed at Sydney as assistant in a little observatory which Flinders established, and won the notice of Captain King, the governor, who used to address him familiarly as Mr. Tycho Brahe. When the ship's company was broken up after the wreck of the Porpoise, Franklin accompanied Lieutenant Fowler to China in the Rolla, and, taking a passage home in the East India Company's ship Earl Camden, was with Commodore Dance in his extraordinary engagement with Linois (15 Feb. 1804), on which occasion Fowler commanded on the lower deck and Franklin took charge of the signals [see DANCE, SIR NATHANIEL]. On arriving in England Franklin was appointed to the Bellerophon [see COOKE, JOHN, 1763–1805], in which he was present in the battle of Trafalgar, again having charge of the signals, and being one of the few on the Bellerophon's poop who escaped unhurt. Two years later he joined the Bedford, and, continuing in her after his promotion to lieutenant's rank (11 Feb. 1808), was employed on the home station till the peace in 1814, when the ship was ordered to North America, to form part of the expedition against New Orleans. In a boat attack on some gunboats in Lac Borgne Franklin was slightly wounded; and he had besides a full share in the laborious duties of the campaign. Its failure may account for the fact that no attention was paid to the strong recommendation of Sir John Lambert, in command of the troops with which he had been serving, and that he remained a lieutenant, serving on board the Forth frigate, with Sir William Bolton, Nelson's nephew. With Franklin's appointment in January 1818 to command the hired brig Trent, fitting out to accompany Captain Buchan in the Dorothea, Franklin's career as an Arctic explorer commenced. Their instructions were to pass between Spitzbergen and Greenland, use their best endeavours to reach the pole, and thence, if possible, to shape a course direct for Behring's Straits. The two ships sailed on 25 April, sighted Spitzbergen on 26 May, and passed without difficulty along its western coast; they were then stopped by the ice, and, being driven into the pack on 30 July, the Dorothea received so much damage as to be in momentary danger of foundering. They got into Dane's Gat, where such repairs as were possible were executed, but it was still very doubtful whether she could live through the passage home, and further contact with the ice was clearly out of the question. Buchan's instructions fully authorised him in this contingency to move into the Trent and send the Dorothea home; but he was unwilling to appear to desert his shipmates in a time of great danger. The Dorothea's state was such as to forbid her being sent home unattended, and Franklin's request that he might be allowed to go on rendered the task of superseding him the more disagreeable. So Buchan judged rightly that his proper course was to take the Dorothea home, with the Trent in close attendance on her. They arrived in England on 22 Oct.

Early in the following year Franklin was appointed to the command of an exploring expedition to be sent out with the general idea of amending the very defective geography of the northern part of America, and with more particular instructions 'to determine the latitudes and longitudes of the northern coast of North America, and the trendings of that coast from the mouth of the Coppermine River to the eastern extremity of that continent.' The details of the route from York Factory, named as a starting-point, were left to Franklin's judgment, guided by the advice he should receive from the agents of the Hudson's Bay Company, who would be instructed to co-operate with the expedition, and to provide it with guides, hunters, clothing, and ammunition. The small party, including Dr. (afterwards Sir John) Richardson [q. v.], Hood and Back, midshipmen [see BACK, SIR GEORGE], the last of whom had been with Franklin in the Trent, two seamen, and four Orkney boatmen, landed at York on 30 Aug. 1819, and started on 9 Sept. The scheme was, with portable boats or canoes, to follow the line of rivers and lakes, beginning with the Nelson and Saskatchewan, and ending with the Elk, Slave, and Coppermine. At Cumberland House, a long-established station on the Saskatchewan, it was found that further progress that season was impossible. One of the seamen and the Orkneymen were sent back, and, leaving Hood and Richardson to bring on the boats when the way should be open, Franklin and Back started on foot for Fort Chipewyan on the shore of Lake Athabasca, which they reached on 26 March 1820. It was Franklin's intention to make all arrangements for an onward march as soon as the boats should arrive. He now found that owing to the rivalry, amounting almost to war, between the two trading companies which disputed the territory, no supplies were available; and, when the boats came on, the expedition left Fort Chipewyan on 18 July with little more than one day's provisions and with a scanty supply of powder. On 2 Aug. they left Fort Providence on the northern shore of Great Slave Lake, the party consisting, what with Canadian voyageurs and interpreters, of twenty-eight men, besides three women and three children. The

next day they were joined by a large party of Indian hunters, under a chief Akaitcho. The progress was very slow, and the winter came on earlier than usual. By 25 Aug. the pools were beginning to freeze, and, though Franklin was anxious at all hazards to push on to the sea and establish himself for the winter at the mouth of the Coppermine, he yielded to the very urgent remonstrances of Akaitcho, and wintered in a hut which is still shown on the map as Fort Enterprise. It was not till 14 June 1821 that the ice gave way sufficiently for them to launch their canoes on the Coppermine, and to bid farewell to Akaitcho and his Indians. By 14 July they came within sight of the sea, and on the 21st embarked for their voyage in the Arctic Ocean. And so to the eastward in a tedious navigation along the coast, naming Cape Barrow and Cape Flinders, as far as Cape Turnagain, which they reached on 18 Aug.; when Franklin, finding that his resources would admit neither of going on nor of going back to the Coppermine, determined to take his way by a river to which he gave the name of his young companion, Hood. Hood's river was soon found to be impracticable for navigation. They took the large canoes to pieces, built two small ones which they could carry with them, reduced their baggage as much as possible, and began their march for Fort Providence through the country which has the distinction of being labelled, even in the Arctic, as 'Barren Grounds.' The story of their sufferings is one of the most terrible on human record. Cold, hunger, and fatigue broke down even the strongest of the party. Some died, some were murdered—poor Hood among the number, one was put to death as the murderer. In their last extremity Franklin and Richardson fell in with Akaitcho, who fed them, took care of them, and brought them in safety to Fort Providence on 11 Dec. Back and the miserable remnant of their party joined a few days later. They rested there for some months, and reached York again on 14 June 1822. 'Thus terminated,' wrote Franklin, 'our long, fatiguing, and disastrous travels in North America, having journeyed by water and land (including our navigation of the Polar Sea) 5,550 miles.'

In the following October Franklin, with his companions, arrived in England. He had already, during his absence (1 Jan. 1821), been made a commander; he was now (20 Nov.) advanced to post rank, in recognition of his labours and sufferings; he was also elected a fellow of the Royal Society. Richardson was appointed surgeon of the Chatham division of marines; and Back, who had been promoted to be a lieutenant, after three Arctic winters was sent out to the West Indies to be thawed. Franklin employed his time in England in writing the narrative of his journey, which was published early in the following year, and at once took its place among the most classic of books of travel. He also wooed and, in August 1823, was married to Miss Porden [see FRANKLIN, ELEANOR ANNE]. Early in 1824 Franklin laid before the admiralty a scheme for another expedition, which might benefit by his previous experience, and possibly co-operate with the more purely naval expedition then fitting out under the command of Captain Parry [see PARRY, SIR WILLIAM EDWARD]. Franklin proposed that during the course of 1824 and the early months of 1825 stores, together with a party of English seamen, should be sent on in advance as far as possible; that he himself, starting in the spring, should go from New York to Lake Huron, and take on from the naval establishment there such further supplies as were available; and so, picking up his party as he proceeded, make his way to the Great Bear Lake, down the Mackenzie river, and along the coast westward as far as Kotzebue Sound, where a ship might be sent to meet him. In accordance with this the instructions were drawn out; the Blossom was commissioned for the service in Behring's Straits [see BEECHEY, FREDERICK WILLIAM]; and the previous arrangements having been made, Franklin, again with Back and Richardson, and with Mr. Kendall, a mate, as a third colleague, sailed from Liverpool on 16 Feb. 1825.

His wife, who had some months before given birth to a daughter, was now in an advanced decline; but he had probably persuaded himself that her illness was not necessarily mortal, and was much shocked by the news of her death, which reached him at the station on Lake Huron. He pushed on to join his advanced party with the boats, which he found near Fort Methy on 29 June. On 7 Aug. they reached Fort Norman on the Mackenzie, and leaving a party to build huts by Great Bear Lake, Franklin himself went down the river, a run of six days, to the sea; and landing on an island—which he named Garry Island, after the deputy-governor of the Hudson's Bay Company—he there planted the British flag, a silk union-jack which had been worked for the express purpose by his deceased wife. 'I will not,' he wrote, 'attempt to describe my emotions as it expanded to the breeze.' For the sake of his companions, however, he endeavoured to simulate cheerfulness; and after examining the archipelago at the mouth of the river, returned to

the winter quarters, which he had intended naming Fort Reliance, but which, in his absence, the officers had named Fort Franklin.

The winter passed not unpleasantly; they had a sufficiency of clothing and food, and were able to keep open their communications with the posts of the Hudson's Bay Company, and to get occasional letters from home. As the summer approached, their preparations for the coming voyage were made, and they started on 24 June 1826, with the boats provisioned for eighty days at full allowance. At the head of the delta on 3 July they separated, Richardson and Kendall going eastwards as far as the Coppermine River and returning to Fort Franklin overland; while Franklin and Back went westwards, examining the coast as far as Point Beechey, in longitude 149° 37′ W. It was then 16 Aug.; there appeared no possibility of fetching Kotzebue Inlet; the hazard of shipwreck increased each day; wintering on the coast, as was suggested in their instructions, was out of the question; and a winter journey overland to Fort Franklin was an alternative which Franklin's past experience warned him against. One of the Blossom's boats had at this time advanced to the immediate neighbourhood of Point Barrow, but of this Franklin was of course ignorant; fortunately so, he thought afterwards; for otherwise he would have advanced, but would, in all probability, have been unable to overtake the Blossom's party. As it was, he returned to Fort Franklin by the way he had come. Richardson had been before him and had started again on a geologising expedition to Great Slave Lake. Franklin, remaining at the fort till 20 Feb. 1827, set out on foot for Fort Chipewyan, whence on 18 June he reached Cumberland House. There he rejoined Richardson, and the two, returning by way of Montreal and New York, where they were splendidly fêted, arrived in Liverpool on 26 Sept. The rest of the expedition, which had lost only two men, arrived at Portsmouth a fortnight later in charge of Captain Back. The journey, not so exciting nor so tragic as the former, had been even richer in geographical results, as was fully shown when the narrative was published in 1828. The Geographical Society of Paris awarded Franklin their gold medal; on 29 April 1829 he received the honour of knighthood; and at the summer convocation, the university of Oxford conferred on him the honorary degree of D.C.L. It was also during this period of relaxation that, on 5 Nov. 1828, he married Miss Griffin [see Franklin, Jane, Lady].

From August 1830 to December 1833 Franklin commanded the Rainbow frigate on the Mediterranean station, and during most of the time was employed on the coast of Greece, a service for which he received the order of the Redeemer of Greece, and afterwards (25 Jan. 1836) the Hanoverian Guelphic order. In the summer of 1836 he was appointed lieutenant-governor of Van Diemen's Land, and arrived at Hobart Town on 6 Jan. 1837. The period of his government, extending over nearly seven years, was marked by many measures for the social and moral improvement of the colony, then still, to a great extent, a convict station. The condition of the convicts more especially was a subject which much occupied his attention, and his endeavours for humanising them were strenuously aided by the exertions and the liberal expenditure of his wife. For the better class of colonists he established a scientific society which has developed into the present Royal Society of Hobart Town; and not only founded but largely endowed a college, for which, at his request, Dr. Arnold of Rugby selected a head-master. By the colonists, as a body, he was much beloved. At the close of his period of service he embarked at Hobart Town on 3 Nov. 1843, 'amidst,' he wrote, 'a burst of generous and enthusiastic feeling.' After visiting several places on the coast, he crossed over to Port Phillip, then a very recent settlement, from which he sailed 10 Jan. 1844, and arrived at Portsmouth in the following June.

Arctic exploration was exciting special interest. The Erebus and Terror had come home from a remarkable voyage to the Antarctic [see Ross, Sir James Clark], so that suitable ships were at once available; there was, too, a stagnation in the shipping interest, and seamen were everywhere clamouring for employment. Back and Dease and Simpson and Ross had traced the northern coast-line of America almost in its entirety; little remained to be done to solve the problem of the north-west passage. Few capable men any longer doubted its actual existence; though whether, under any circumstances, it could be available for navigation was still problematical. The admiralty resolved on a naval expedition. There was at first some hesitation about the commander; but Franklin claimed the post, as being the senior officer of Arctic experience then in England. The first lord of the admiralty pointed out to him that he was sixty years of age. 'No, no, my lord,' answered Franklin, 'only fifty-nine.' 'Before such earnestness all scruples yielded; the offer was officially made and accepted' (Osborn, p. 285), and on 3 March 1845 Franklin commissioned the Erebus for 'particular service,' the Terror being at the same

time commissioned by Captain Crozier [see CROZIER, FRANCIS RAWDON MOIRA].

The two ships, fitted, for the first time in the annals of Arctic exploration, with auxiliary screws, and provisioned (as it was believed) for three years, sailed together from Greenhithe on 18 May, with instructions to make their way to about 74° N., 98° W., in the vicinity of Cape Walker, and thence to the southward and westward in a course as direct to Behring's Straits as ice and land might permit. 'It was well known,' wrote Sherard Osborn in 1859, 'that this southern course was that of Franklin's predilection, founded on his judgment and experience. There are many in England who can recollect him pointing on his chart to the western entrance of Simpson Strait and the adjoining coast of North America and saying, "If I can but get down there, my work is done; thence it's plain sailing to the westward."' In the beginning of July the ships were at Disco, and Fitzjames, the commander of the Erebus, wrote on the 12th 'that Sir John was delightful;' that both officers and men were in good spirits and of excellent material (OSBORN, p. 286). On 26 July the ships parted from an Aberdeen whaler off the entrance of Lancaster Sound; a fair wind bore them away westward, and they vanished into the unknown. Over their movements a dark curtain settled down, which was raised slowly and with difficulty, nor was it fully lifted for fourteen years.

As early as the winter of 1846–7 there were gloomy anticipations; and though it was maintained at the admiralty that, as the ships were provisioned for three years, there were no grounds for anxiety, popular feeling so far prevailed that in the summer of 1847 large supplies, under the charge of Sir John Richardson and Dr. Rae, were sent out to Hudson's Bay to be conveyed by the inland water route to the mouth of the Mackenzie or of the Coppermine, or to other stations on the coast. As the winter of 1847–8 passed by without any news of the ships, a very real uneasiness was felt. With the spring of 1848 began a series of relief and search expeditions, both public and private, English and American, which has no parallel in maritime annals, and which, while prosecuting the main object of the voyages, turned the map of the Arctic regions north of America from a blank void into a grim but distinct representation of islands, straits, and seas. These expeditions, of which a complete list is given by Richardson (*Polar Regions*, p. 172), may be summarised thus: One in 1847, that already mentioned from Hudson's Bay under Richardson and Rae; five in 1848; three in 1849; ten in 1850, including those sent out by the admiralty under Austin, Ommanney, Collinson, and McClure; two in 1851; nine in 1852, including the one under Sir Edward Belcher; five in 1853, including one in boats and sledges by Dr. Rae, and one into Smith's Sound by Dr. Kane of the United States Navy; two in 1854; one in 1855; and one, that of the Fox, in 1857.

In 1850 Captain Ommanney discovered on Beechey Island the traces of the missing ships having there passed their first winter, and at the same time vast stacks of preserved meat canisters, which, there was only too much reason to believe, had been found to be filled with putrid abomination, and had been there condemned by survey, thus fatally diminishing the three years' provisions which were supposed to be on board (*ib.* p. 163). Nothing further was learned till April 1854, when Dr. Rae, a factor of the Hudson's Bay Company, in a boat expedition carried on at the company's expense, gathered intelligence of a party of white men having been seen, four winters before, travelling over the ice near King William's Land, and of their bodies having been afterwards seen on the main land in the neighbourhood of a large river, presumably Back's Great Fish River. From the Eskimos who told him of this, Rae also obtained numerous small articles, silver spoons, &c., the marks on which clearly identified them as having belonged to officers of the Erebus and Terror; among others a small silver plate engraved 'Sir John Franklin, K.C.H.' (*Journal of the Royal Geographical Society*, 13 Nov. 1854, xxv. 250).

By these visible tokens the substantial truth of the story seemed to be fully confirmed, and the admiralty declined to enter on any further search. Others, however, were fain to hope that some survivors might still remain, and, chiefly by the personal exertions and at the personal cost of Lady Franklin, the Fox yacht was fitted out in 1857, under the command of Captain (now Admiral Sir) Leopold McClintock. She failed through the accident of the seasons to get into the prescribed locality in the first or second year. It was not till the early months of 1859 that McClintock and his colleagues, Lieutenant Hobson of the navy, and Captain (now Sir) Allen Young of the mercantile marine, came on distinct traces of the lost expedition. Numerous relics were then found: a boat, a few skeletons, chronometers, clothing, instruments, watches, plate, books; and at last, towards the end of May, a written paper, the contents of which, together with what was told by the Eskimos or could be argued by

induction, comprise the sum of all that can be known. The paper, which was one of the official forms issued to be left for transmission by any casual finder, had been in the first instance filled up in the customary manner, but carelessly and with a wrong date: '28 May 1847—H.M. ships Erebus and Terror wintered in the ice in lat. 70° 05′ N., long. 98° 23′ W. Having wintered in 1846–7 [a mistake for 1845–6] at Beechey Island in lat. 74° 43′ 28″ N., long. 91° 39′ 15″ W., after having ascended Wellington Channel to lat. 77° and returned by the west side of Cornwallis Island. Sir John Franklin commanding the expedition. All well. . . .' In 1846 they proceeded to the south-west, and eventually reached within twelve miles of the north extreme of King William's Land, when their progress was arrested by the approaching winter; and there they remained. The rest of the story was written on the margin of the same form by Captain Fitzjames: '25 April 1848—H.M. ships Terror and Erebus were deserted on 22 April, 5 leagues N.N.W. of this, having been beset since 12 Sept. 1846. The officers and crews, consisting of 105 souls, under the command of Captain F. R. M. Crozier, landed here in lat. 69° 37′ 42″ N., long. 98° 41′ W. Sir John Franklin died on 11 June 1847, and the total loss by deaths in the expedition has been to this date 9 officers and 15 men.' To which was added, in Crozier's writing, 'and start on to-morrow, 26th, for Back's Fish River.' And this was all. From the Eskimos McClintock learned that one of the ships sank in deep water, and that, to their grief, they got nothing from her; the other, much broken, was forced on shore, and from her they obtained the wood and iron which he saw in their possession. But there was no further news of the men. It was too certain that every soul of the party perished miserably; some earlier on King William's Land; some 'falling down and dying as they walked,' as an old woman told McClintock; many on the mainland by the Great Fish River. Most fortunate then in his end was Franklin, who died before this terrible fate fell on his men; died, proud in the consciousness of having seen, even if he had not fully travelled over the north-west passage, the strait separating King William's Land from Victoria Land; the strait which, if the ice would have permitted, would have led him into the known waters already explored by Dease and Simpson.

Since the finding of this written record Franklin has been recognised as the discoverer of the north-west passage, and is so styled on the pedestal of the statue to his memory erected at the public cost in Waterloo Place, London. This statue 'gives a tolerably faithful representation of him.' There are other statues at Hobart Town and Spilsby. A portrait painted by T. Phillips, R.A., about the time of his first marriage, has been photographed. Another portrait by John Jackson, R.A., lent by Mr. John Murray, was exhibited in the loan exhibition at South Kensington in 1868. Another portrait by Derby is engraved for Jerdan's 'National Portrait Gallery' (vol. ii.), and there is a capital lithograph by Negelen. A monument in Westminster Abbey, erected by his widow, was uncovered a fortnight after her death in 1875.

Franklin was a man not only of iron resolution and indomitable courage, but of a singular geniality, uprightness, and simplicity, which kindled into the warmest affection his influence over his comrades and subordinates. He left but one child, the daughter of his first wife. She married in 1849 the Rev. John Philip Gell, the head of an old Derbyshire family, who, as a young man, had been selected by Dr. Arnold's advice to be principal of the college in Hobart Town, and is now (1889) rector of Buxted in Sussex. Mrs. Gell died in 1860, leaving several children.

[Marshall's Roy. Nav. Biog. ix. (vol. iii. pt. i.) 1; O'Byrne's Nav. Biog. Dict.; Encycl. Brit. 7th and 8th editions; Richardson's Polar Regions; Sherard Osborn's Career, Last Voyage, and Fate of Sir John Franklin: this was originally published in Once a Week (October and November 1859), was afterwards republished separately, and is here referred to in the first volume of Admiral Osborn's Collected Works (1865); a Brave Man and his Belongings, printed in 1874 for private circulation: it is addressed by a niece of the first Mrs. Franklin to Franklin's grand-children and grand nephews or nieces; Beechey's Voyage of Discovery towards the North Pole in H.M. ships Dorothea and Trent; Narrative of a Journey to the Shores of the Polar Sea in the years 1819–22 by John Franklin (4to, 1823); Narrative of a Second Expedition to the Shores of the Polar Sea in the years 1825–7, by John Franklin (4to, 1828); Report of the Committee appointed by the Lords Commissioners of the Admiralty to inquire into and report on the recent Arctic Expeditions in search of Sir John Franklin (fol. 1851); Papers relative to the recent Arctic Expeditions in search of Sir John Franklin and the crews of H.M.S. Erebus and Terror (fol. 1854); Further Papers relative to the recent Arctic Expeditions in search of Sir John Franklin (fol. 1855); McClintock's Narrative of the Discovery of the fate of Sir John Franklin and his Companions.] J. K. L.

FRANKLIN, ROBERT (1630–1684), nonconformist divine, was born in London 16 July 1630. In his ninth year he went into Suffolk to live with an aunt, and in

due course was sent to Woodbridge school. Here, as he confessed, he was too fond of sports, violent in temper, and prone to lying. He was specially trained in writing and accounts with a view to his being apprenticed in London, but his ability led to his being sent to Cambridge, where he was admitted to Jesus College. His tutor was Bantoft, whom he succeeded in the office, but he gave up tuition on proving successful in a preaching competition against a Dr. Brooks for the college living of Kirton, Suffolk. Franklin found that he was unable to subsist in comfort on his living, which only produced 50*l.* a year, and set up a school, which proved to be educationally successful, but a commercial failure. Through a friend's influence he was appointed to the superior living of Bramfield, but here he received nothing at all, as the former incumbent declined to retire. He then obtained the living of Blythburgh, where he remained only a short time, being presented in 1659 to the vicarage of Westhall, where he again found an incumbent, speechless from palsy, who declined to move. Franklin was allowed, however, to perform the duties of the vicar on payment of ten shillings a week to his predecessor, who at length resigned and left him in possession. In 1662 he 'left his living rather than defile his conscience.' He became in 1663 private chaplain to Sir Samuel Barnardiston [q. v.], but after six months went to London and suffered for nonconformity. He was first seized for preaching at Colebrooke, and was lodged in Aylesbury gaol, his goods being confiscated. On his release he took a house in London, and held religious meetings there, but refusing the corporation oath he was again imprisoned. A sermon which he preached some time afterwards in Glovers' Hall was followed by his detention for six months in Newgate. Later he was seized in his own house at Bunhill Fields, and committed to the New prison; he was released shortly, but compelled to appear every sessions, and to give bail for his good behaviour. He died in 1684. He is described by Calamy as a man of great gravity and integrity, and a plain, serious preacher. Franklin subscribed his name, among those of fellow-ministers, to 'A Murderer Punished and Pardoned; or a True Relation of the Wicked Life and Shamefulkappy Death of Thos. Savage, imprisoned, justly condemned, and twice executed at Radcliff, by us who were often with him in Newgate.' Otherwise he only published 'Death in Triumph over the most desirable ones,' a funeral sermon on Mrs. Mary Parry (1683), for, as he remarks in the preface to this publication, he had not the 'itching humour of the scribbling age, nor any desire to appear in print.' He left a manuscript entitled 'Memorable Occurrences of my Life,' which is the principal source for the facts of his career. Franklin was married.

[Calamy and Palmer's Nonconf. Mem. iii. 291; Davy's Athenæ Suffolc. i. 267.] A. V.

FRANKLYN, WILLIAM (1480?–1556), dean of Windsor, was born at Bledlow, Buckinghamshire, probably about 1480, and educated at Eton and King's College, Cambridge, where he graduated B.C.L. in 1504. He took orders, and in 1514 was appointed chancellor of the diocese of Durham and receiver of the bishop's revenues. In 1515 he became archdeacon of Durham and master of the hospital of St. Giles at Kepyer, Durham. In this and the following years Franklyn was active in directing measures in border warfare with the Scotch. His headquarters were at Norham, and it was probably about this period that a grant of arms was made him in consideration of the recovery of the castle at that place by his prowess and policy. In February 1518 he was installed prebendary of Heydour-cum-Walton in the diocese of Lincoln, and before 1522 he was rector of Houghton-le-Spring, Durham, and held the prebend of Eveston, in the collegiate church of Lanchester, in the same county. On Wolsey's accession to the see of Durham he confirmed Franklyn in the chancellorship, with power of appointing justices of the peace, coroners, stewards, bailiffs, and other officers, and the chancellor made himself very useful to the bishop in devising plans for increasing the revenues of the diocese. In one of many letters addressed by Franklyn to Wolsey in 1528 he points out the neglect of certain palatine rights which might be exercised with advantage, shows how collieries and lead mines might be more profitably worked, and suggests that some one else should be appointed chancellor and he himself Wolsey's surveyor of Yorkshire, for, though the chancellorship carried the best pay, 'I am young and can do more service thus.' He was still chancellor under Tunstall, Wolsey's successor at Durham, but he already enjoyed marked proofs of Wolsey's favour. He received a salaried appointment as counsellor resident with Henry Fitzroy [q. v.], duke of Richmond, natural son of Henry VIII; was presented to the prebend of Stillington, Yorkshire, in February 1526, and in the same year became president of Queen's College, Cambridge, which office he held only a year and nine months. His name appears in the commission formed, October 1528, to treat for peace with James V of Scotland, and he had a hand

in the negotiations which led to the peace concluded 31 July 1534 at Holyrood. In May 1535 he was one of the council in the north executing the royal commission for assessing and taxing spiritual proceedings. On 17 Dec. 1536 Franklyn was by patent appointed dean of Windsor, and in 1540 he exchanged his Lincolnshire prebend for the rectory of Chalfont St. Giles, Buckinghamshire, the parsonage attaching to which he afterwards let on a lease of thirty-one years to John Storie, LL.D. [q. v.] As dean of Windsor he assisted at the christening of Edward VI and the funeral of Lady Jane Dudley, and his signature is affixed to the decree declaring the invalidity of the marriage of Henry VIII with Anne of Cleves. On 14 Jan. 1544–5 he surrendered to the crown his hospital of Kepyer and most of his benefices, and he also alienated the revenues of his deanery, some temporarily, others in perpetuity. The complaints against him on this score were so loud that after the accession of Edward VI he was compelled to resign. He retired to Chalfont St. Giles, where he died in January 1555–6, and was buried in the church. His will met with disapproval, for a grant was made to one J. Glynne of so much as he could recover of goods, chattels, and money, devised by Franklyn for superstitious purposes (*Cal. State Papers*, Dom. 1547–80, p. 233). A large number of letters addressed by Franklyn to Wolsey, Cromwell, and others are preserved in the Record Office and the British Museum. Franklyn is described by Foxe as 'a timorous man' (*Acts and Monuments*, ed. 1847, v. 469).

[Lipscombe's Hist. of Buckinghamshire, ii. 69, iii. 232; Le Neve's Fasti Eccl. Angl. ii. 156, iii. 213, 304, 373, 685; Hutchinson's Hist. of Durham, i. 404, 407, 443, ii. 540; Brewer's Letters and Papers of Henry VIII (Rolls Ser.), passim; Wood's Athenæ Oxon. ed. Bliss, i. 389; Strype's Eccl. Mem. ii. pt. i. pp. 9, 12; Rymer's Fœdera, xii. 282, 541; Camden Miscellany, vols. iii. xxiii.; Cooper's Athenæ Cantabr. i. 141; Cole's MS. Collection, vii. 129, xiii. 125, 126, xxxii. 112, 113, xlviii. 257. In the place first cited Cole doubts the identity of Franklyn, dean of Windsor, with Franklyn, archdeacon of Durham, seemingly only because he lacked proof of it.] A. V.

FRANKS, Sir JOHN (1770–1852), Indian judge, second son of Thomas Franks (1729–1787), of Ballymagooly, Cork, by Catherine, daughter of Rev. John Day, born in 1770, graduated at Trinity College, Dublin, B.A. 1788, LL.B. 1791. He was called to the Irish bar 1792. He went the Munster circuit, and had a good practice as chamber counsel. He 'took silk' in 1823. In 1825 the board of control, on the recommendation of his friend Plunket, then attorney-general, appointed him a judge of the supreme court at Calcutta. He received, as was customary, the honour of knighthood before his departure for India. He held this office till the effect of the climate on his health brought about his resignation in 1834. On his return he resided at Roebuck, near Dublin. He died 11 Jan. 1852. He was thrice married. By his first wife, Catherine, daughter of his cousin Thomas Franks of Carrig, Cork, he had two sons and three daughters. His heir was John Franks of Bally-scaddane, co. Limerick.

Franks was popular, both as advocate and judge. He was an intimate friend of Curran, and one of his executors, W. H. Curran, Curran's son, commemorates his 'peculiar aboriginal wit, quiet, keen, and natural to the occasion, and, best of all, never malignant' (*Gent. Mag.*)

[Gent. Mag. April 1852, p. 408; Graduates of Dublin, p. 208; Burke's Landed Gentry.] F. W–T.

FRANKS, Sir THOMAS HARTE (1808–1862), general, was the second son of William Franks of Carrig Castle, near Mallow, co. Cork, by Catherine, daughter of William Hume, M.P. for the county of Wicklow, and aunt of Fitzwilliam Hume Dick, M.P. for Wicklow. He entered the army as an ensign in the 10th regiment on 7 July 1825, and had been promoted lieutenant on 26 Sept. 1826, captain on 1 March 1839, major on 29 Dec. 1843, and lieutenant-colonel on 28 March 1845, before he had ever seen service. During these twenty years he had been with his regiment in many parts of the world, and in 1842 he accompanied it for the first time to India. He was engaged in the first Sikh war, and the 10th regiment was one of those which were called up to help to fill the gap caused by the heavy losses at Mudkí and Firozshah. At the battle of Sobraon the 10th regiment was on the extreme right of the line, and it did its duty nobly in carrying the Sikh position in front of it. Franks was wounded, and had a horse shot under him, and he was rewarded by the Sobraon medal and by being made a C.B. In the second Sikh war Franks's regiment was the first English one to come up to the siege of Múltán, and Franks, as one of the senior officers with the besieging force, held many independent commands, and rendered most valuable services. After the siege was over he joined Lord Gough on 10 Feb. 1849, and served with great distinction at Gujrát. He was promoted colonel on 20 June 1854, and was appointed to the command of the Jalandhar brigade on 11 May 1855. He had handed over his command, and

was just going home on sick leave, when the mutiny of 1857 broke out. Thereupon he refused to go to England, and remained at Calcutta until his health was sufficiently restored to enable him to take the field. In January 1858 he was appointed to command the 4th infantry division in the field, with the rank of brigadier-general. This division, nearly six thousand strong, was intended to carry out a favourite scheme of Lord Canning. Franks was directed to march across the north-eastern frontier of Oude, driving the mutineers before him, and then to meet Sir Jung Bahadur, the prime minister of Nepal, who had promised to bring a force of Goorkhas to the assistance of the English, after which the two corps together were to co-operate in Sir Colin Campbell's operations against Lucknow. This programme was successfully carried out; the junction with Jung Bahadur's Goorkhas was cleverly effected, and on 19 and 23 Feb. Franks inflicted two severe defeats on the rebel leader, Muhammad Hussein Nazim, at Chanda, and between Badshahganj and Sultánpur respectively. The effect of these victories, in which Franks only lost two men killed and sixteen wounded, was, however, minimised by the severe check which he received in an attempt to take Dohrighat. Sir Colin Campbell was much incensed at this defeat, and after the final capture of Lucknow he refused to give Franks another command in the field. This was a severe blow to Franks, who at once returned to England, where he was promoted major-general on 20 July 1858, made a K.C.B., and given the thanks of parliament. His health was entirely ruined by his exertions, and he died at Ibstone House, Tetsworth, Oxfordshire, on 5 Feb. 1862. Franks married (1) Matilda, daughter of Richard Kay, esq., and widow of the Rev. W. Fletcher; (2) Rebecca Constantia Elizabeth, widow of Samuel Brewis, esq., of Langley House, Prestwich, Lancashire.

[Hart's Army List; Gent. Mag. March 1862; Despatches of Lord Hardinge, Lord Gough, and Sir Harry Smith; Shadwell's Lord Clyde; Malleson's Indian Mutiny.] H. M. S.

FRANSHAM, JOHN (1730–1810), free-thinker, son of Thomas and Isidora Fransham, was born early in 1730 (baptised 19 March) in the parish of St. George of Colegate, Norwich, where his father was sexton or parish clerk. He showed precocity at an elementary school. He wrote sermons, which the rector of St. George's thought good enough to submit to the dean. The aid of a relative, probably Isaac Fransham (1660–1743), an attorney, enabled him to study for the church. His relative dying, Fransham, at the age of fifteen, was apprenticed for a few weeks to a cooper at Wymondham, Norfolk. By writing sermons for clergymen he made a little money, but could not support himself, though he went barefoot nearly three years. John Taylor, D.D., the presbyterian theologian, gave him gratuitous instruction. A legacy of 25*l.* determined him to buy a pony, not to ride, but to 'make a friend of,' as he told a physician consulted by his father, who thought him out of his wits. As long as the money lasted, Fransham took lessons from W. Hemingway, a land surveyor. He then wrote for Marshall, an attorney, but was never articled. One of Marshall's clerks, John Chambers, afterwards recorder of Norwich, took great pains with him. He made the acquaintance of Joseph Clover [q. v.], the veterinary surgeon, who employed him to take horses to be shod, and taught him mathematics in return for Fransham's help in classics.

In 1748 he joined a company of strolling players. He is said to have taken, among other parts, those of Iago and Shylock. The players got no pay and lived on turnips; Fransham left them on finding that the turnips were stolen. He sailed from Great Yarmouth for North Shields, intending to study at the Scottish universities and visit the highlands. But at Newcastle-on-Tyne he enlisted in the Old Buffs, was soon discharged as bandy-legged, and made his way back to Norwich with three halfpence and a plaid. After this he worked with Daniel Wright, a freethinking journeyman weaver. The two friends sat facing each other, so that they could carry on discussions amid the rattle of their looms.

After Wright's death, about 1750, Fransham devoted himself to teaching. For two or three years he was tutor in the family of Leman, a farmer at Hellesdon, Norfolk. He next took pupils at Norwich in Latin, Greek, French, and mathematics. He only taught for two hours a day, and had time to act as amanuensis to Samuel Bourn (1714-1796) [q. v.] He became a member of a society for philosophical experiment, founded by Peter Bilby. His reputation grew as a successful preliminary tutor for the universities; he reluctantly took as many as twenty pupils, being of opinion that no man could do justice to more than eight. His terms rose from a shilling a week to 15*s.* a quarter; out of this slender income he saved money, and collected two hundred books towards a projected library. If he got a bargain at a bookstall he insisted on paying the full value as soon as he knew it.

In 1767 he spent nine months in London, carrying John Leedes, a former pupil, through

his Latin examination at the College of Surgeons. In London he formed a slight acquaintance with the queen's under-librarian, who introduced him to Foote. Foote, in 'The Devil upon Two Sticks' (1768), caricatured teacher and pupil as Johnny Macpherson and Dr. Emanuel Last. Fransham wore a plaid, which suggested the Mac, a green jacket with large horn buttons, a broad hat, drab shorts, coarse worsted stockings, and large shoes. The boys called him 'old horn-buttoned Jack.'

On his return to Norwich, the Chute family, who had a country house at South Pickenham, Norfolk, allowed him (about 1771) to sleep at their Norwich house (where his sister, Mrs. Bennett, was housekeeper) and to use the library. He taught (about 1772) in the family of Samuel Cooper, D.D. [see Cooper, Sir Astley Paston], at Brooke Hall, Norfolk, on the terms of board and lodging from Saturday till Monday. This engagement he gave up, as the walk of over six miles out and in was too much for him. When Cooper obtained preferment at Great Yarmouth, Fransham was advised by his friend Robinson to write and ask for a guinea. The difficulty was that Fransham had never written a letter in his life, and after he had copied Robinson's draft, did not know how to fold it. Cooper sent him 5*l.* The death of young Chute (of which Fransham thought he had warning in a dream) threw Fransham again on his own resources. He reduced his allowance to a farthing's worth of potatoes a day; the experiment of sleeping on Mousehold Heath in his plaid brought on a violent cold, and was not repeated. For nearly three years, from about 1780, he dined every Sunday with counsellor Cooper, a relative of the clergyman, who introduced him to Dr. Parr. From about 1784 to about 1794 he lodged with Thomas Robinson, schoolmaster at St. Peter's Hungate. He left Robinson to lodge with Jay, a baker in St. Clement's. Here he would never allow the floor of his room to be wetted or the walls whitewashed, for fear of damp, and to have his bed made more than once a week he considered 'the height of effeminacy.' In 1805 he was asked for assistance by a distant relative, Mrs. Smith; he took her as his housekeeper, hiring a room and a garret in St. George's Colegate. When she left him in 1806 he seems to have resided for about three years with his sister, who had become a widow; leaving her, he made his last move to a garret in Elm Hill. In 1807 or 1808 he made the acquaintance of Michael Stark (*d.* 1831), a Norwich dyer, and became tutor to his sons, of whom the youngest was James Stark, the artist.

Fransham has been called a pagan and a polytheist chiefly on the strength of his hymns to the ancient gods, his designation of chicken-broth as a sacrifice to Æsculapius, and his describing a change in the weather as Juno's response to supplication. His love for classical antiquity led him to prefer the Greek mathematicians to any of the moderns, to reject (with Berkeley) the doctrine of fluxions, and to despise algebra. Convinced of the legendary origin of all theology, he esteemed the legends of paganism as the most venerable, and put upon them a construction of his own. Taylor, the platonist, he observed, took them in a sense 'intended for the vulgar alone.' Hume was to him the 'prince of philosophers;' he read Plato with admiration, but among the speculations of antiquity the arguments of Cotta, in the 'De Natura Deorum,' were most to his mind. He annotated a copy of Chubb's posthumous works, apparently for republication as a vehicle of his own ideas. In a note to p. 168 of Chubb's 'Author's Farewell,' he puts forward the hypothesis of a multiplicity of 'artists' as explaining the 'infinitely various parts of nature.' In his manuscript 'Metaphysicorum Elementa' (begun 1748, and written with Spinoza as his model) he defines God as 'ens non dependens, quod etiam causa est omnium cæterorum existentium.' He thinks it obvious that space fulfils the terms of this definition, and hence concludes 'spatium solum esse Deum,' adding 'Deus, vel spatium, est solidum.' His chief quarrel with the preachers of his time was that they allowed vicious and cruel customs to go unreproved. Asked at an election time for whom he would be inclined to vote, he replied, 'I would vote for that man who had humanity enough to drive long-tailed horses.' He was fond of most animals, but disliked dogs, as 'noisy, mobbish, and vulgar,' and in his 'Aristopia, or ideal state,' he provided for their extermination.

Fransham brought under complete control a temper which in his early years was ungovernable. He rose at five in summer, at six in winter; a strict teetotaller, he ate little animal food, living chiefly on tea and bread-and-butter. To assure himself of the value of health, he would eat tarts till he got a headache, which he cured with strong tea. For his amusement he played a hautboy, but burned the instrument to make tea. Supplying its place with a 'bilbo-catch,' he persevered until he had caught the ball on the spike 666,666 times (not in succession; he could never exceed a sequence of two hundred). His dread of fire led him constantly to practise the experiment of letting himself down from an upper story by a ladder. In

money matters he was extremely exact, but could bear losses with equanimity. He had saved up 100*l.*, which he was induced to lodge with a merchant, who became bankrupt just after Fransham had withdrawn 75*l.* to buy books. To his friends' expressions of condolence he replied that he had been lucky enough to gain the 75*l.*

At the latter end of 1809 he was attacked by a cough; in January 1810 he took to his bed and was carefully nursed, but declined medical aid. When dying he said that had he to live his days again he would go more into female society. He had a fear of being buried alive, and gave some odd instructions as to what was to be done to prove him 'dead indeed.' On 1 Feb. 1810 he expired. He was buried on 4 Feb. in the churchyard of St. George of Colegate; his gravestone bears a Latin inscription. A caricature likeness of him has been published; his features have been thought to resemble those of Erasmus, while his double-tipped nose reminded his friends of the busts of Plato. He left ninety-six guineas to his sister; his books and manuscripts were left to Edward Rigby, M.D. (*d.* 1821); some of them passed into the possession of William Stark, and a portion of these is believed to have perished in a fire; William Saint, his pupil and biographer, seems to have obtained his mathematical books and most of his mathematical manuscripts.

He published: 1. 'An Essay on the Oestrum or Enthusiasm of Orpheus,' Norwich, 1760, 8vo (an anonymous tract on the happiness to be derived from a noble enthusiasm). 2. 'Two Anniversary Discourses: in the first of which the Old Man is exploded, in the second the New Man is recognised,' London, 1768, 8vo (anonymous satires; not seen; reviewed in 'Monthly Review,' 1769, xl. 83, and identified as Fransham's on the evidence of his manuscripts). 3. 'Robin Snap, British Patriotic Carrier,' 1769–70, fol. (a penny satirical print, published in Norwich; 26 numbers, the first on Saturday, 4 Nov. 1769, then regularly on Tuesdays from 14 Nov. 1769 to 30 Jan. 1770, and again 13 Feb.–24 April, also 15 May and 29 May 1770; the whole, with slight exceptions, written by Fransham; his own copy has a printed title-page, 'The Dispensation of Robin Snap,' &c.; 'snap' is the local term for the dragon carried about the streets of Norwich on the guild day.)

Of Fransham's manuscripts six quarto volumes remain. Five of these are described by Saint; they are prepared for the press and indexed, and contain a few allegorical drawings. They bear the general title 'Memorabilia Classica: or a Philosophical Harvest of Ancient and Modern Institutions.' In the first volume is (No. 2) the original draft of his 'Oestrum,' and (No. 5) 'The Code of Aristopia, or Scheme of a perfect Government,' the most remarkable of his writings. He advocates (p. 175) a decimal system of coinage and measures. The second volume, 'A Synopsis of Classical Philosophy,' embodies his 'Essay on the Fear of Death,' expressing a hope of a future and more perfect state of being, a topic on which he had written in his nineteenth year. At the end of the third volume is his 'Antiqua Religio,' including his hymns to Jupiter, Minerva, Venus, Hercules, &c. The fourth volume includes the draft of his 'Anniversary Discourses,' and others in the same strain. The fifth volume contains thirty numbers of 'Robin Snap,' some of which were worked up in the published periodical. A sixth volume, 'Memorabilia Practica,' is perhaps that which is described by Saint as 'a mathematical manual;' it contains a very interesting compendium of all the subjects which he taught. Fransham's style is uncouth and emotional, but bears marks of genius; his prose becomes rhythmical when he is strongly moved.

There was an earlier John Fransham (*d.* July or August 1753), a Norwich linendraper, rent-agent to Horace Walpole, and correspondent of Defoe, 1704–7 (*Notes and Queries*, 5th ser. iii. 261 sq.), a contributor to periodicals (*ib.* ii. 37); author of: 1. 'The Criterion . . . of High and Low Church,' &c., 1710, 8vo; reprinted, Norwich, 1710, 8vo (by 'J. F.') 2. 'A Dialogue between Jack High and Will Low,' &c., 1710, 8vo (anon.; both of these are identified as Fransham's by a note in his handwriting); and in all probability the 'Mr. John Fransham of Norwich,' who published 3. 'The World in Miniature,' &c., 1740, 2 vols. 12mo. To him has also been ascribed a valuable tract by J. F., 'An Exact Account of the Charge for Supporting the Poor of . . . Norwich,' &c., 1720, 8vo (British Museum, 104, n. 44; catalogued under 'John Fransham'), but this is assigned, in a contemporary Norwich hand on Mr. Colman's copy, to James Fransham.

[Saint's Memoir, without date (preface dated Norwich, 3 Oct. 1811), is a perplexing jumble of contradictory accounts, and it is quite probable that the attempt made above to present the narrative in its true sequence has not been entirely successful. Saint's extracts from the manuscripts, made partly with the view of exhibiting Fransham's 'Christian character,' are well chosen. It would appear from a letter, dated 3 Aug. 1811, that 'the Rev. W. J. F.,' i.e. William Johnson Fox [q. v.], had something to do with the publication. An earlier memoir, in some respects better (dated Norwich, 20 March 1811), appeared in the Monthly Magazine, 1811,

pt. i. pp. 342 sq., see also pt. ii. p. 463. Another is in Gent. Mag. vol. lxxxi. pt. ii. pp. 11, 127. A short biography is given in the Norfolk Tour, 1829, ii. 1232 sq. Fransham's manuscripts and other works are in the collection of J. J. Colman, esq., M.P.; information (respecting the Stark family) has been supplied by Mr. J. Mottram and (respecting the earlier John Fransham) by Mr. F. Norgate.] A. G.

FRASER, Sir ALEXANDER (*d.* 1332), great chamberlain of Scotland, was the eldest son of Sir Andrew Fraser, who was sheriff of Stirling in 1293. His grandfather was Sir Richard Fraser of Touchfraser in Stirlingshire, and to him he succeeded in these and other lands. In 1296 his father was carried prisoner into England, and required to reside south of the river Trent. His family accompanied him thither, and as Edward I insisted on the Scottish barons sending their sons to his court, it is probable that Fraser spent some portion of his youth there. He, however, espoused the cause of Scottish independence, and, having left England, attached himself to Robert Bruce, with whom he fought at Methven in 1306. Bruce being defeated Fraser was led captive from the field, but he succeeded in escaping, and after Bruce had resumed the campaign he rejoined him with his friends and vassals at the Mounth in the Mearns, and aided him in inflicting the crushing defeat on his enemies, the Comyns, known as the 'harrying of Buchan.' He was also present at the battle of Bannockburn, on the eve of which he received the honour of knighthood. Shortly afterwards Fraser married a sister of King Robert Bruce, Lady Mary Bruce, who for four years was imprisoned by Edward I in a cage in the castle of Roxburgh. She was previously married to Sir Neil Campbell, who died in or about 1315. Fraser took a prominent place among the Scottish barons in the events of his time, and in 1319 was appointed lord chamberlain of Scotland. He was one of the barons who in 1320 sent the letter to the pope asserting the national independence of Scotland, as a reply to the efforts which were made by the English court to enlist the Roman see in their attempts to secure the subjection of the Scots. His seal is still appended to the document, which is preserved in the General Register House, Edinburgh. Fraser continued to hold the office of chamberlain until 1326. In recognition of his services he received large grants of lands from Bruce, including the lands of Panbride, Garvocks, Culpressach, Aboyne, Cluny, and the thanage of Cowie, all in the counties of Forfar, Kincardine, and Aberdeen. Besides these he possessed large estates in other parts of Scotland, and was sheriff of Stirling and also of the Mearns. After the death of Bruce he took an active part in the defence of the kingdom against the inroads of the English, and was slain at the battle of Dupplin on 12 Aug. 1332. His wife predeceased him in or before 1323, leaving two sons.

[Barbour's Bruce; Exchequer Rolls of Scotland, vol. i.; Robertson's Index; Fordun's Annalia, cap. cxlvi.; Wyntoun's Chronicle; Acts of the Parliaments of Scotland, i. 99–118; Lord Saltoun's Frasers of Philorth (1879).] H. P.

FRASER, Sir ALEXANDER (1537?–1623), of Philorth, founder of Fraserburgh, was the eldest son of Alexander Fraser, son and heir of Alexander, seventh laird of Philorth. His mother was Lady Beatrix Keith, eldest daughter of Robert Keith, master of Marischal. He succeeded his grandfather in the family estates in 1569, his father having died in 1564, and he set himself to work out the ambitious schemes of his grandfather in aggrandising and improving the ancestral inheritance. Already the lands were erected into a barony, with Philorth as a baronial burgh, where a commodious harbour had been made. The castle also had been enlarged and improved. But the eighth laird outvied his predecessor. He enlarged and beautified the burgh, which was now created a burgh of regality, changed its name to Fraserburgh, and, notwithstanding strenuous opposition from the town of Aberdeen, obtained powers to build a grand university at Fraserburgh, with all the privileges enjoyed by the other universities in the kingdom. A college was actually built, of which, in 1597, the general assembly appointed Charles Ferm [q. v.], minister of Fraserburgh, to be principal; but the college was not a success. Fraser also erected a new family residence on Kinnaird Head, which he called Fraserburgh Castle. But the situation was too exposed, and the family were afterwards obliged to remove to a more sheltered position. What remains of the castle is now utilised as a lighthouse. He likewise built a new parish church not far from the castle. The town throve well, and has now become the most important fishing port on the Scottish coast. In connection with it Fraser is distinguished among the lairds of Philorth and Lords Saltoun as the 'founder of Fraserburgh.'

He was knighted by James VI, probably on the occasion of the baptism of Prince Henry in August 1594. Two years later he was chosen M.P. for the county of Aberdeen. In the latter part of his life he was obliged to place his affairs in the hands of trustees, and ultimately to sell several of his estates, in

order to meet liabilities incurred in connection with his early projects.

His first wife died before 1606, and in that year he married Elizabeth Maxwell, eldest daughter of John, lord Herries, the staunch friend of Queen Mary, and widow of Sir John Gordon of Lochinvar. She also predeceased him. On 12 July 1623 he lay on his deathbed and made his will, dying shortly afterwards in the same month. He had five sons and three daughters. One of the sons, Thomas, is said to have written a history of the family. A portrait of the 'founder of Fraserburgh' was engraved by Pinkerton for his 'Scots Gallery of Portraits,' vol. ii., from the original in the possession of Mr. Urquhart at Craigston. His motto was, 'The glory of the honourable is to fear God.'

[Index Registri Magni Sigilli, in Signet Library, Edinburgh; Spalding's Miscellany, v. 358; Antiquities of Aberdeen, vol. iv.; Anderson's History of the Family of Fraser; Lord Saltoun's Frasers of Philorth (1879).] H. P.

FRASER, Sir ALEXANDER (1610?–1681), physician. [See Fraizer.]

FRASER, ALEXANDER (1786–1865), painter and associate of the Royal Scottish Academy, was born at Edinburgh on 7 April 1786. He studied painting under John Graham at the academy of the Board of Trustees for the Improvement of Manufactures in Edinburgh, and had among his fellow-students William Allan, John Burnet, David Thomson, and David Wilkie. In 1809 he sent to the Exhibition of the Associated Artists in Edinburgh a painting of 'Playing at Draughts,' and at once became known as a painter of Scottish character and history, with a spirited and vigorous execution. In 1810 he sent from Edinburgh to the Royal Academy in London 'A Green Stall,' and in 1812 'The New Coat' and 'Preparing for the Fish Market.' From this date he was a frequent contributor to the leading exhibitions in London and Edinburgh. In 1813 he left Edinburgh to reside in London, and soon gained a good position. At this time his former fellow-pupil, Wilkie, was at the zenith of his popularity, and Fraser engaged with him to paint the details and still-life in Wilkie's pictures, which he continued to do for about twenty years. This did not, however, interfere with his own practice as a painter, though his connection with Wilkie and the similarity of their taste and subject not unnaturally led to his art being overshadowed by Wilkie's superior genius. In 1842 his 'Naaman cured of the Leprosy' obtained the premium at the British Institution for the best picture of the year. He was soon after elected an associate of the Royal Scottish Academy, in the foundation of which he had taken a share. Fraser last exhibited at the Royal Academy in 1848, and on approaching seventy years of age he was prevented by ill-health from practising his profession. He died at Wood Green, Hornsey, on 15 Feb. 1865. Fraser's pictures, which are very numerous, have always been popular. 'Cobbler and Bird,' dated 1826, a small panel picture, is at Woburn Abbey. 'The Interior of a Highland Cottage,' formerly in the Vernon Collection, is now in the National Gallery; it was engraved by C. Cousen for the Vernon Gallery. Others have been engraved, including 'Robinson Crusoe reading the Bible to his man Friday,' and 'Asking a Blessing,' both by C. G. Lewis; 'The First Day of Oysters,' by W. Greatbatch; 'The Noonday Meal,' by P. Lightfoot; 'War's Alarms,' by W. H. Simmons; 'The Cobbler at Lunch,' by William Howison; 'The Moment of Victory,' by C. Rolls, &c. His works should be carefully distinguished from those of Alexander Fraser, the present Scottish academician.

[Redgrave's Dict. of Artists; Gent. Mag. 3rd ser. (1865) xviii. 652; Cunningham's Life of Sir David Wilkie; Art Journal, 1865; Catalogues of the Royal Academy, British Institution, &c.; Graves's Dict. of Artists (1760–1880); information from Mr. J. M. Gray.] L. C.

FRASER, ALEXANDER GEORGE, sixteenth Lord Saltoun (1785–1853), general, was the elder son of Alexander, fifteenth lord Saltoun of Abernethy in the peerage of Scotland, by Margery, daughter and heiress of Simon Fraser of Newcastle, a director of the East India Company. He was born in London on 12 April 1785, and on 13 Sept. 1793 succeeded his father in the Scotch peerage when still a minor. He entered the army as an ensign in the 35th regiment on 28 April 1802, and was promoted lieutenant on 2 Sept. following, and captain on 7 Sept. 1804. On 23 Nov. 1804 he exchanged into the 1st, afterwards the Grenadier guards, with which regiment he served continuously for many years. In September 1806 he accompanied the 3rd battalion of the 1st guards to Sicily, where it formed part of the guards brigade under Major-general Henry Wynyard, and in October 1807 he returned to England with it. In September 1808 he again left England, as lieutenant and captain of the light company of the 3rd battalion of the 1st guards, and his battalion formed one of the two comprising the guards brigade of Major-general Henry Warde which landed at Corunna with the army under Sir David Baird. From Co-

runna Baird marched to meet Sir John Moore at Mayorga, and in the terrible winter retreat which followed the guards distinguished themselves by their good order. Saltoun was present throughout the severe campaign, and at the battle of Corunna with his light company. In 1809 his battalion formed part of Major-general Disney's brigade of guards in the Walcheren expedition, and in 1811 it was sent to Cadiz, but too late to be present at Barrosa. At the close of 1812 he joined the 1st battalion of his regiment with the main army before Burgos, and from that time he went through the Peninsular campaigns with the 1st brigade of guards. He commanded the light infantry company of his battalion throughout the campaigns of 1813 and 1814, and was present at the battle of Vittoria, the battle of the Pyrenees, the forcing of the Bidassoa, the battles of the Nivelle and the Nive, and at the operations before Bayonne, especially in the repulse of the sortie. He was promoted captain and lieutenant-colonel on 25 Dec. 1813, and posted to the 3rd battalion of his regiment, but as it was in England he obtained leave to continue to serve with Lord Wellington's army in the Peninsula. He returned to England, and joined his old battalion on the conclusion of peace in 1814. On 6 March 1815 Saltoun married Catherine, a natural daughter of Lord-chancellor Thurlow, and in the following May he was again ordered on foreign service. At the battle of Quatre Bras he commanded the light companies of the 2nd brigade of guards, and at the battle of Waterloo he held the garden and orchard of Hougoumont against all the onslaughts of the French, while Sir James Macdonell of the Coldstream guards held the farmhouse itself. Saltoun had four horses killed under him during this day's fighting, and lost two-thirds of his men. When the guards made their famous charge on the Old Guard of France, the light companies were led on by Saltoun, who also received the sword of General Cambronne when that French officer surrendered. For his signal bravery in this great battle Saltoun was made a C.B., a knight of the orders of Maria Theresa of Austria and of St. George of Russia, and in 1818 he was made a K.C.B. He had been a representative peer of Scotland ever since 1807, and as a consistent tory he received the post of a lord of the bedchamber in 1821, in which year he was also made a G.C.H. On 27 May 1825 he was promoted colonel; in 1827 he became lieutenant-colonel commanding the 1st battalion of the Grenadier guards, and on 10 Jan. 1837 he was promoted major-general. In 1841 Saltoun received the command of a brigade in the 'opium' war with China under Sir Hugh Gough, which he commanded at the battle of Chin-keang-foo and in the advance on Nankin. On Gough's departure from China Saltoun succeeded him in the command-in-chief of all the troops left in that country, a post which he held until 1843. For his services during this war he received the thanks of parliament, and in 1846 he was appointed colonel of the 2nd or Queen's regiment. He was promoted lieutenant-general in 1849, made a K.T. in 1852, and he died at his shooting-box near Rothes on 18 Aug. 1853, being succeeded as seventeenth Lord Saltoun by his nephew, Major Alexander Fraser. Saltoun held the very highest reputation as a gallant soldier; his bravery and coolness in action were proverbial in the army; his defence of the orchard of Hougoumont has made his name famous in English military history; and the Duke of Wellington once described him as a pattern to the army both as a man and a soldier. He was also an accomplished musician and a musical enthusiast, and was at the time of his death president of the Madrigal Society of London and chairman of the Musical Union.

[Foster's Peerage; Gent. Mag. October 1853; Royal Military Calendar; Hart's Army List; Hamilton's Hist. of the Grenadier Guards; Siborne's Waterloo.] H. M. S.

FRASER, ALEXANDER MACKENZIE (1756–1809), major-general, was the third and posthumous son of Colin Mackenzie of Kilcoy, Ross-shire, by Martha, daughter of Charles Fraser of Inverallochy and of Castle Fraser in Aberdeenshire. He was educated at the university of Aberdeen, and at an early age he entered the banking-house of Sir William Forbes & Co. of Edinburgh, which he left in 1778 on being offered a commission by Lord Macleod in the 73rd, afterwards the 71st, highlanders. Mackenzie was speedily promoted lieutenant and made adjutant, and he served throughout General Eliott's famous defence of Gibraltar, during which he acted as aide-de-camp to Major-general Sir Charles Ross in his sortie, and was wounded by a splinter of rock. He was promoted captain on 13 Jan. 1781, and on the conclusion of the war he returned to England with Lord Macleod. The 71st regiment was next ordered to India, and when it departed Mackenzie was left behind on recruiting service. In 1784 he married Miss Helen Mackenzie, sister of the two highland generals, Thomas and Francis Humberstone Mackenzie, and great granddaughter of Kenneth, third earl of Seaforth, who was attainted for his complicity in the rebellion of 1713. Mackenzie threw up his

commission in the army, and purchased the estate of Tore in Ross-shire, where he spent eight years in retirement until the outbreak of the great war with France in 1793. In that year his brother-in-law, Francis Humberstone Mackenzie, who was in 1797 created Lord Seaforth, raised the 78th highlanders, or Ross-shire buffs, and in May 1793 he appointed Mackenzie major in it. The new regiment was disciplined with unexampled rapidity, and in four months it was declared fit for service, and ordered to Guernsey. On 10 Feb. 1794 Mackenzie was promoted lieutenant-colonel, and in the following September he joined the army under the Duke of York at Flanders. During the terrible winter retreat before Pichegru he covered the division of Sir Ralph Abercromby, and had frequently to face round in order to check the rapid pursuit of the French army. His most distinguished services were in the sortie from Nimeguen on 4 Nov. 1794, when he succeeded in the chief command General de Burgh, disabled by wounds, and at Geldermalsen on 5 Jan. 1795, on which occasion Sir David Dundas rode up to him and said publicly, 'Colonel Alexander Mackenzie, you and your regiment have this day saved the British army.' In March 1795 he returned to England on the termination of the campaign, and received a commission to raise a second battalion of the 78th regiment, and in 1796 he was gazetted colonel-commandant. In that year he proceeded to the Cape of Good Hope with his second battalion, which he there amalgamated with the first battalion, forming a superb regiment of over thirteen hundred men. He acted for a short time as second in command to Major-general Sir J. H. Craig at the Cape, and then continued his way to India, where his battalion was quartered at Benares. It was his regiment which escorted Sir John Shore to Lucknow in 1797, when he went there to depose the nawab of Oude, and as one of the conditions of the treaty then made, Mackenzie took possession of Allahabad. In 1798 he joined Sir James Craig at Cawnpore, and commanded a wing of his army in the march against the Maráthás, and on 1 Jan. 1800 he left India for England. In 1802 he was promoted major-general, and in the same year was elected M.P. for Cromarty. In 1803 he inherited Inverallochy from his mother and Castle Fraser from his aunt, and he then took the additional name of Fraser. From 1803 to 1805 he commanded a brigade in England, and in 1805 in Hanover. In 1806 he was appointed to the staff of General Henry Edward Fox [q. v.] in Sicily, and in the same year he was elected M.P. for the county of Ross. While in Sicily he was selected for the command of an expedition to Egypt, for the British government had been induced by the urgent recommendations of the British consul-general, Major Missett, to direct General Fox to send a corps of five thousand men to Egypt. Mehemet Ali Pasha was then in power, and it was believed that owing to the disputes between the Mamelukes, the Porte, and the pasha it would be easy for a very small British army to obtain supremacy in Egypt. Fox was ordered to select one of his generals, fitted for both military and political affairs. 'It was probably on account of his conciliatory temper,' Bunbury writes, 'and his frank and engaging manners, that General Mackenzie Fraser was selected for the command of the expedition to Alexandria. He was a fine specimen of an open, generous, honourable highland chieftain. A man of very good plain sense, but one who had never studied the higher branches either of politics or of military science. Every one in the army loved Mackenzie Fraser, but no one deemed him qualified for a separate and difficult command' (Sir Henry Bunbury, *Narrative*, p. 287). The force placed at his disposal consisted of seventy light dragoons, 180 artillerymen, and five thousand infantry, namely the 31st regiment, both battalions of the 35th, the second battalion of the 78th, the Regiment de Roll, the Chasseurs Britanniques, and the Sicilian volunteers. His transports were scattered on the way to Egypt, but on 18 March 1807 Captain Hallowell, better known as Admiral Sir Benjamin Hallowell Carew [q. v.], managed to get a thousand men ashore without any opposition. His other transports soon arrived with Sir John Duckworth's fleet from the Dardanelles, and on 21 March Fraser took possession of Alexandria. Then his greatest difficulties began; Major Missett, the consul-general, declared that it was impossible for him to get provisions for his army in Alexandria, a declaration proved to be false; he stated that the Albanian soldiers of Mehemet Ali were mere rabble, and recommended the general to send detachments to take possession of Rosetta and Rahmanieh. Fraser accordingly despatched a small force under Major-general Wauchope, his second in command, against Rosetta, and that general stupidly got involved in the narrow streets of the Egyptian city, where he was fired on by the Albanians from the windows and killed. His little force extricated itself with difficulty, with a loss of nearly half its numbers. Missett, however, insisted on the importance of taking Rosetta, and Fraser accordingly sent a brigade of 2,500 men to besiege that city. This expe-

dition, though better conducted, was equally disastrous; Mehemet Ali sent all his best troops down the Nile; the British army was forced to retire with heavy loss, and one of the detachments at El Hamid, of thirty-six officers and 780 men, was entirely cut off by the Albanians. Fortunately, Major-general Sherbrooke at this time joined Fraser's army with a reinforcement of two thousand men, and the foolish and disastrous expedition came to an end after the treaty made by Sir Arthur Paget with the Grande Porte, and the restoration of the prisoners taken in the affair of Rosetta. On 23 April 1807 Fraser returned to Sicily, and when Sir John Moore left that country with his division for Sweden, Fraser commanded one of his brigades. Moore did not land in Sweden owing to the mad conduct of the king, and Moore's division went on to Portugal. Fraser there took command of an infantry division consisting of Fane's and Mackinnon's brigades, and he advanced with Sir John Moore into Spain. During the terrible retreat under that general through Galicia Fraser showed the highest military qualities, and his division, which was posted on the extreme left, greatly distinguished itself at the battle of Corunna. For his services at this battle he received a gold medal, and on 25 June 1808 he was promoted lieutenant-general. In the Walcheren expedition of 1809 he commanded the 3rd infantry division, with which he took the towns of Campveer on 30 July and Ramakens on 2 Aug. The pestilential climate of Walcheren greatly affected his health, and he returned to England only to die on 13 Sept. 1809 at the house of his brother-in-law, Sir Vicary Gibbs, the attorney-general, on Hayes Common. Fraser was one of the most popular, if not most able generals of his time; and an old comrade, writing to the 'Gentleman's Magazine' for October 1809, speaks of him as being 'mild as a lamb, and as a lion strong.'

[The authority for Mackenzie Fraser's life and career is a long article in the Military Panorama for May and June 1814; see also Gent. Mag. for September 1809, Sir Henry Bunbury's Narrative of some Passages in the Great War with France for the expedition to Egypt, and Napier's Peninsular War for Fraser's share in the campaign and battle of Corunna.] H. M. S.

FRASER, ANDREW (*d.* 1792), engineer. [See FRAZER.]

FRASER, ARCHIBALD CAMPBELL (1736–1815), of Lovat, thirty-eighth Macshimi, colonel 1st Inverness local militia, son of Simon Fraser, twelfth lord Lovat [q. v.], by his second wife, was born 16 Aug. 1736. He was at school at Petty, and with some school companions was led by curiosity to the field of Culloden during the battle. Anderson (*Account of the Family of Fraser*) states that he afterwards acquired a sporting reputation under the name of FitzSimon. He was British consul at Tripoli at the time of the traveller Bruce's visit (BRUCE, *Travels*, I. xxxviii). He was appointed consul at Algiers in 1766 (*Cal. Home Office Papers*, 1766–9, par. 60) and held that post until 1774. Numerous references to his consular services in Barbary appear in the printed 'Calendars of Home Office Papers' for that period. He inherited the restored family estates in 1782, on the death of his elder half-brother Lieutenant-general Simon Fraser [see FRASER, SIMON, 1726–1782, Master of Lovat], whom he also succeeded as M.P. for Inverness-shire, which he represented in succeeding parliaments down to 1796. On the extension of the Local Militia Act to Scotland (48 Geo. III, c. 50) he was appointed colonel of the 1st Inverness-shire local militia, with headquarters at Inverness. Fraser, who is described as a typical gentleman of the old school, but very eccentric, some years before his death put up a monument to himself setting forth his public services—that, when on a mission to the Mahomedan states of Africa in 1764, he concluded a peace between these states, Denmark, and Venice; that during his ten years' consulate he ransomed imperialist, Spanish, and Portuguese subjects to the value of two millions sterling, and that not a single British subject during that time was sold into slavery; that he co-operated with the Duke of Montrose in procuring the restoration of the highland garb; that in 1785 he surveyed the fisheries of the western coast at his own cost, and petitioned for a repeal of the duties on coal and salt; that he encouraged the manufacture of wool, hemp, and flax; laboured to improve the soil; amended the breed of highland oxen; improved dairy practice; and, by providing employment for a hardy race of men returning from the wars, prevented emigration and preserved to the country their services, equally valuable in peace; that he put down insurrection on 10 Aug. 1792, and planned the system of placing arms in the hands of men of property, and, when invasion threatened, had the satisfaction of seeing its adoption and efficiency. These statements appear to require a good deal of qualification. Ninety years ago the old church at Kirkhill was pulled down and rebuilt on a site two hundred yards away; but the monument still survives on the wall of the Lovat mausoleum within the enclosure of the parish churchyard. The bombastic

monument put up in his own glorification by Fraser's father, Lord Lovat (see HILL BURTON, *Life of Lord Lovat*), is fixed in the same wall. Fraser was author of 'Annals of . . . the Patriots of the Family of Fraser, Frizell, Simson, or FitzSimon' (published 1795, reprinted 1805, 8vo). Several brochures relating to the Lovat estates are entered under his name in the 'British Museum Catalogue of Printed Books.' He died on 8 Dec. 1815.

Fraser married, in 1763, Jane, daughter of William Fraser and sister of Sir William Fraser, bart., of Leadclune. By her he had six sons, all of whom died before their father.

SIMON FRASER (1765–1803), the eldest son, matriculated at Wadham College, Oxford, 4 July 1786; entered Lincoln's Inn 1789 and the Inner Temple 1793; was lieutenant-colonel of the Fraser Fencibles, a regiment raised in 1794 by James Fraser of Balladrum, a surviving officer of the old 78th Fraser highlanders, and disbanded in 1802; commanded the regiment in Ireland in 1798; sat in parliament for Inverness-shire from 1796 to 1802, and died, unmarried, at Lisbon on 6 April 1803.

[J. Anderson's Account of the Family of Frizell or Fraser (Edinburgh, 1825); J. Hill Burton's Life of Simon, Lord Lovat (London, 1845); Cal. of Home Office Papers, 1766–9, 1770–2; British Museum Cat. Printed Books; Official Lists of Members of Parliament; information from private sources. Fraser was one of the trustees of the Inverness bank according to a work entitled Observations on Objects interesting to the Highlands . . . By Invernessicus (Edinburgh, 1814, 8vo). A notice of the Fraser Fencibles will be found in General D. Stewart's Sketches of the Scottish Highlanders (Edinburgh, 1822), ii. 392–395, and a list of fencible and local militia regiments in Colburn's United Service Mag. December 1873.] H. M. C.

FRASER, JAMES (1639–1699), covenanting divine (commonly called from his patrimonial estate FRASER OF BRAE), was born in the parish of Kirkmichael, Ross-shire, on 29 July 1639. His father, Sir James Fraser, was the second son of Simon, seventh lord Lovat, by his second wife, Jane Stewart, daughter of James, lord Doun (son of the Earl of Moray). Sir James Fraser, a devout man, was elder for the presbytery of Inverness in the general assembly of 1638 which abolished episcopacy, and sat in several other general assemblies. The son was educated at a grammar school, and suffered much from his father's pecuniary difficulties. At a very early age he came under deep impressions of religion, abandoned the study of the law, and obtained license as a preacher of the gospel from a presbyterian minister in 1670. Coming under the notice of Archbishop Sharp as a preacher at conventicles, he was ordered to be apprehended in 1674; decreets and letters of intercommuning were passed against him 6 Aug. 1675. He was summoned before the council 29 Jan. 1676–7, and ordered to be imprisoned on the Bass Rock the next day. Here he remained two years and a half, being released on giving security for good behaviour in July 1679. He was depressed by the sudden death of his wife in October 1676, and by the many troubles of the time, as well as by his imprisonment. He yet found material for recording in his diary many matters that called for gratitude. While in prison he studied Hebrew and Greek, and gained some knowledge of oriental languages. He wrote also a treatise on justifying faith, of which many editions have been printed. Some of its views in favour of a universal reference in the work of Christ were strongly objected to by certain of his brethren who saw it in manuscript, and it was not till 1722 that the first part was published, the second appearing in 1749. In December 1681 he was again arrested and committed to Blackness Castle as a prisoner until he paid a fine of five thousand marks and gave security either to give up preaching or quit the kingdom. A brother-in-law caused the fine to be remitted, and Fraser was sent out of Scotland. On 21 July 1683 he was ordered to be imprisoned for six months in Newgate, London, for refusing the Oxford oath. Before 6 July 1687 he returned to Scotland, and was living in the bounds of Lothian and Tweeddale. In 1689 he was minister of Culross, Perthshire, where he exercised his ministry with diligence and earnestness. He was a member of the assemblies of 1690 and 1692, had a call from Inverness in September 1696, but died at Edinburgh 13 Sept. 1699. Fraser was a man of peculiar type, independent and sometimes singular in his views, an ultra-Calvinist, yet with a certain doctrine of universalism. He was twice married: first to a lady, Jean G——, 31 July 1672, who died in October 1676; and secondly to Christian Inglis, widow of Alexander Carmichael, minister of Pettinain, Lanarkshire.

Besides the book already mentioned, Fraser wrote memoirs of his life, published at Edinburgh in 1738. This book is to a large extent a record of his religious experience, with notices of his captivities and other events in his life up to his release from Newgate in 1684. Another work is entitled the 'Lawfulness and Duty of Separation from corrupt Ministers and Churches,' Edinb. 1744, being an argument against attending the ministrations of the ministers who accepted the conditions imposed on them by the king. A third, entitled 'Defence of the Convention

of Estates, 1689,' vindicates that body for having declared that James VII had forfeited his right to the crown and that his throne was vacant. A sermon, 'Prelacy an Idol,' appeared in 1713.

[Douglas's Peerage, vol. ii.; Memoirs of the Rev. James Fraser of Brae (Wodrow Soc. Select Biog. vol. ii.); Anderson's Martyrs of the Bass (in the Bass Rock, 1848); Wodrow's History; Scott's Fasti, iv. 585; Walker's Theology and Theologians of Scotland.] W. G. B.

FRASER, JAMES (1700–1769), Scotch divine (sometimes called FRASER OF PITCALZIAN), was born in 1700 at the manse of Alness in Ross-shire, where his father, the Rev. JOHN FRASER (*d.* 1711), was minister from 1696 till his death in 1711. The father, a native of the highlands, graduated at Aberdeen in 1678, attended dissenting meetings in London, was seized with Alexander Shiels in 1684, was sent to Leith, and thence, chained with Shiels, in the kitchen-yacht to Edinburgh, and was imprisoned in Dunottar Castle 18 May 1685. After three months of terrible suffering, he with his wife was among the hundred persons who were made a present of to the laird of Pitlochie and shipped for New Jersey, where they were to be disposed of for the laird's benefit. In New Jersey Fraser was set at liberty; went to New England, and preached as a licentiate at Waterbury, Connecticut. He returned to Scotland at the revolution, was ordained 23 Dec. 1691, and was settled first at Glencorse (1691–5), and afterwards at Alness (SCOTT, *Fasti*, pt. i. 281–2, pt. v. 291).

James Fraser, the son, was a man of considerable theological learning, and besides discharging his pastoral duties in a highly edifying way, showed no little ability as a biblical critic. He was licensed by the presbytery of Chanonry 6 Nov. 1723, and ordained 17 Feb. 1726, becoming minister of Alness. The treatise entitled 'The Scripture Doctrine of Sanctification' (Edinb. 1774) was suggested in consequence of the false view, as Fraser held, taken by Locke of the fifth and sixth chapters of the Epistle to the Romans, Locke applying them solely to the Gentiles. Starting from this point, the author was led into a very copious exposition of chapters vi. vii. viii. and an elaborate refutation of the Arminian views of Grotius, Hammond, Locke, Whitby, Taylor, Alexander, and others. His book has kept its ground in Scotland as an able and elaborate exposition of these important chapters, from the Calvinistic point of view. Fraser was a regular correspondent of Robert Wodrow, to whom he suggested the preparation of his work on witchcraft. He died 5 Oct. 1769. His widow, Jean Macleod, died 13 March 1778.

[A short account of the author prefixed to his work by the Rev. A. Fraser, Inverness, endorsed by Dr. John Erskine, Edinburgh, 1774; Scott's Fasti, pt. v. 291–2.] W. G. B.

FRASER, JAMES (*d.* 1841), publisher, was of an Inverness family. He carried on business at 215 Regent Street, and there published 'Fraser's Magazine,' so called from Hugh Fraser, a barrister, who, with Dr. Maginn, was the projector of the new tory review, afterwards familiarly known as 'Regina.' James Fraser never assumed the paternity of the magazine, which was always spoken of in his books and correspondence as 'The Town and Country.' The first number of 'Fraser's Magazine for Town and Country' appeared in February 1830. The famous 'Gallery of Illustrious Literary Characters' came out in it between 1830 and 1838; eighty-one portraits, chiefly by Daniel Maclise, with letterpress by Maginn. In 1833 a handsome quarto volume containing thirty-four of the portraits was issued, and in 1874 the complete gallery republished for the first time. The portraits were reduced in size and the literary matter much increased in 'The Maclise Portrait Gallery,' by William Bates, with eighty-five portraits, London, 1883, sm. 8vo. On 3 Aug. 1836 took place the cowardly attack by Grantley Berkeley [q. v.] upon the publisher in consequence of a severe criticism of his novel 'Berkeley Castle.' Cross actions were tried 3 Dec. on the part of Fraser for assault and Berkeley for libel. The one obtained 100*l.* damages for the assault and the other 40*s.* for the libel. Among the contributors to the magazine were Carlyle, Thackeray, F. S. Mahony (Father Prout), T. Love Peacock, Mr. J. A. Froude, Mr. W. Allingham, and many other well-known writers. After Fraser's death it fell to his successor, G. W. Nickisson, whose name first appeared on it in 1842. Five years later it was transferred to John H. Parker, of West Strand, by whom and by his successors it was continued under the same name to October 1882, when it was superseded by 'Longman's Magazine.'

Fraser published many books, among them Carlyle's 'Hero Worship.' The story of the dealings between the author and 'the infatuated Fraser, with his dog's-meat tart of a magazine,' is told in J. A. Froude's 'Thomas Carlyle' (1882, vol. ii. and 1885, vol. i.) He was liberal and straightforward in business transactions and had much taste and judgment in literary matters. He died 2 Oct. 1841 at Argyll Street, London, after a lingering ill-

ness attributed by the newspapers of the day to the injuries inflicted upon him by Grantley Berkeley (see quotations in *Fraser's Magazine*, 1841, xxiv. 628–30).

[Literary Gazette, 9 Oct. 1841, p. 660; Gent. Mag. 1841, new ser. xvi. 553; Grantley Berkeley's Life and Recollections, 1865–6, 4 vols.; Fraser's Mag. January 1837, pp. 100–43; W. Bates's Maclise Portrait Gallery, 1883; Notes and Queries 4th ser. vii. 31, 211, 5th ser. v. 249.] H. R. T.

FRASER, JAMES (1818–1885), bishop of Manchester, eldest son of James Fraser, of a branch of the family of Fraser of Durris, a retired India merchant, by his wife Helen, a daughter of John Willim, solicitor, of Bilston, Staffordshire, was born 18 Aug. 1818 at Prestbury, Gloucestershire. His father lost money in ironstone mines in the Forest of Dean, and dying in 1832 left his widow and seven children poorly provided for. Fraser's early years were chiefly spent at his maternal grandfather's at Bilston, but when his father removed to Heavitree, Exeter, he was put to school there. In 1832 he was placed under Dr. Rowley at Bridgnorth school, Staffordshire, and in 1834 removed to Shrewsbury school, where, first under Dr. Butler and then under Dr. Kennedy, he remained till 1836. Though entered at Balliol, and an unsuccessful competitor for scholarships at Corpus Christi College, Oxford, he was elected a scholar of Lincoln College and matriculated 16 March 1836, and went into residence in January 1837. He was a strong athlete, and had a passion for horses; but his poverty compelled him to deny himself the gratification of such tastes. As an undergraduate he lived a very recluse life, and no doubt acquired then his remarkable self-mastery. In 1837 he was an unsuccessful candidate for the Hertford scholarship, but in 1838 he all but won, and in 1839 did win, the Ireland scholarship. In November 1839 he took a first class in final honour schools, graduated B.A. 6 Feb. 1840, and was elected a fellow of Oriel. At this time he impressed his friends as shy and immature. At the end of his year of probation at Oriel he became reader of sermon notes, and tutor from 1842 to 1847; he graduated M.A. on 18 May 1842, and in January 1844 became subdean and librarian. Though in no respect a great tutor, his sympathies gave him unusual popularity among the undergraduates. On 18 Dec. 1846 he took deacon's orders, and, having indulged himself with a last fortnight's hard hunting in Leicestershire, forswore that pleasure for the rest of his life. He took some parochial work in Oxford, entered priest's orders Trinity Sunday 1847, and in July accepted the college living of Cholderton, Wiltshire, which on this occasion was made tenable with a fellowship. Till 1856 he took pupils, and for twenty years occasionally was examiner at Oxford and elsewhere. In 1858 he examined for the Ireland, and in 1866 for the Craven scholarship at Oxford. On 12 Dec. 1851 he preached his first sermon as select preacher at Oxford, and was select preacher subsequently in 1861, 1871, 1877, and, though he did not preach any sermon, in 1885. In 1854 he became examining chaplain and subsequently in 1858 chancellor to Dr. Hamilton, bishop of Salisbury. Several of his sermons at Salisbury were published. On Bishop Hamilton's recommendation he was appointed assistant commissioner to the Royal Commission on Education in 1858 for a district of thirteen poor law unions in Dorsetshire, Devonshire, Somersetshire, Herefordshire, and Worcestershire. His report, made May 1859 and published in 1861, is, according to Mr. Thomas Hughes, 'a superb, I had almost said a unique, piece of work.' In 1860 he resigned his fellowship, on accepting the rectory of Ufton Nervet, Berkshire. In this parish, where he accomplished many parochial improvements, he developed his great capacity for business and for leadership. In March 1865 he was appointed a commissioner to report on education in the United States and America, and was in Canada and the United States from May till October. His report, made in 1866, stamped him as a man who was destined for ecclesiastical promotion, and in that year Lord Cranborne made him the offer of the bishopric of Calcutta, which he declined. In 1867 he prepared for the Commission on the Employment of Children in Agriculture, on the recommendation of the home secretary, a masterly report on the south-eastern district, comprising Norfolk, Suffolk, Essex, Sussex, and Gloucestershire. In June 1869 he preached before the queen, and on 18 Jan. 1870, expressly on the ground of his authority on educational questions, he received the offer of the bishopric of Manchester, and accepting it was consecrated on 25 March.

His new sphere was the most difficult of its kind in the kingdom. It was almost a new diocese. Its late bishop, Dr. Prince Lee, had lived a retired and a comparatively inactive life. It was a huge industrial community, with little interest in ecclesiastical affairs. Nonconformists of all denominations were numerous, and the district was in the crisis of the education question. To a new bishop the nonconformists' attitude was critical, and on the part of many hostile. The machinery of diocesan organisation was defective, and little was being done for church extension. Fifteen years afterwards Fraser died universally

lamented. During his episcopate ninety-nine new churches, containing fifty-seven thousand sittings, nearly all free, and costing 685,000*l.*, were consecrated, twenty churches were rebuilt at a cost of 214,000*l.*, a hundred and nine new district parishes were created, and the whole fabric of diocesan machinery—conferences, board of education, and building society—had been created and was in perfect working order. The labour which his mere episcopal duties involved was prodigious; for the number of persons he confirmed was counted by scores of thousands. But in addition to this he threw himself into almost every social movement of the day. He was to be seen going about the streets on foot, his robe-bag in his hand; he addressed meetings several times a day; he spoke to workmen in mills, and to actors in theatres; he was diligent in attending his diocesan registry; he was a member of the governing bodies of Manchester and Shrewsbury grammar schools and of the Owens College, visitor of the high school for girls and of the commercial school, and president of the College for Women. 'Omnipresence,' said his foes, 'was his forte, and omniscience his foible.' Not being a born orator, or even a very good one, and speaking constantly on all topics without time for preparation, it is true that he said some rash things and many trite ones, and laid himself open to frequent attack; but his absolute frankness and fearlessness of speech won the heart of his people, and his strong good sense and honesty commanded their respect. He earned for himself the name of 'bishop of all denominations.' In 1874 he was chosen umpire between the masters and men in the Manchester and Salford painting trade, and his award, made 27 March, secured peace for the trade for two years. He was again umpire in March 1876, and in 1878, during the great north-east Lancashire cotton strike, the men offered to refer the dispute to him, but the masters refused. He always protested against the unwisdom of strikes and lockouts, and sought to make peace between the disputants. Outside the co-operative body he was the first to draw attention to that movement, having described the Assington Agricultural Association in his report on agriculture in 1867. When the co-operative congress was held in Manchester in 1878, he presided on the second day, and appeared in 1885 at that held at Derby.

He never was a professed theologian, but his views were on the whole of the old high church school. He had little sympathy with the tractarian high churchmen, and in all matters of practice he was extremely liberal, and more disposed to take a legal than an ecclesiastical view of such matters. His first appearance in convocation was to second Dean Howson's motion in favour of the disuse of the Athanasian Creed; his first speech in the House of Lords was on 8 May 1871, in support of the abolition of university tests; and he said characteristically to his diocesan conference, in 1875: 'If the law requires me to wear a cope, though I don't like the notion of making a guy of myself, I will wear one.' Yet he was fated to appear as a religious persecutor, to his own infinite distress. When first he went to Manchester the extreme protestant party looked to him for assistance in suppressing ritualism in the diocese. For some time he succeeded in pacifying them, and it was not until after the Public Worship Regulation Act was passed, of the policy of which he approved, that strife began. In 1878 complaint was made to him of the ritual practice of the Rev. S. F. Green, incumbent of Miles Platting. The first complaint the bishop was able to disregard, as wanting in *bona fides*; but in December the Church Association took up the case and made a formal presentation to him, and after some persuasion had been tried to induce Mr. Green to alter the matters complained of, the bishop felt obliged to allow the suit to proceed, upon a refusal to discontinue the use of the mixed chalice. The case was tried by Lord Penzance in June 1879, and was decided adversely to Mr. Green, who was eventually, in 1881, committed to Lancaster gaol for contempt of court. It was upon the motion of the bishop that he was at last released. The living meantime had become vacant, and the patron, Sir Perceval Heywood, would present no one but Mr. Green's former curate, the Rev. Mr. Cowgill, whom the bishop had already refused to license. Mr. Cowgill declining to undertake not to continue Mr. Green's ritual, the bishop in December 1882 refused to institute him. The patron thereupon commenced an action against him for this refusal, which was eventually tried by Baron Pollock on 10 and 11 Dec. 1883, and judgment was given for the defendant. The bishop then presented to the living, and the contest closed.

On 24 April 1880 his mother, who had hitherto lived with him, died, and on 15 June 1880 he married Agnes (to whom he had become engaged in 1878), daughter of John Shute Duncan of Bath, sometime fellow of New College, Oxford. In September 1885 he suffered from congestion of the veins of the neck, caused by a chill. He was obliged to curtail his work, and was thinking of resigning his bishopric when, on 22 Oct., he

died rather suddenly. He was buried at Ufton Nervet on 27 Oct. Nonconformists of all denominations, with the Jewish and Greek congregations of Manchester, sent flowers to his funeral. On the same day a memorial service was held in Manchester, which was attended by prodigious crowds. Many places of business were closed; transactions on 'Change were for a time suspended; and a procession of magistrates, mayors, and members of parliament from all parts of Lancashire marched from the town hall to the cathedral. His charities were many. Though then a poor man, he expended on his parish of Cholderton 600*l.*, and on Ufton Nervet 2,000*l.*; while the strict accounts which he kept showed benefactions to his diocese to the extent of 30,000*l.* Yet, thanks to his habitual thrift and sound sense, he left over 70,000*l.* Except his reports to parliamentary commissions, and a few sermons and addresses, he published nothing. In 1888 a volume of his sermons, edited by J. Doyle, was published. His portrait was painted in 1880 by J. E. Millais. There is a full-length figure of him in the Fraser chapel of Manchester Cathedral, with an inscription by Dr. Vaughan, and a statue in Albert Square, Manchester.

[Life (1887) by Thomas Hughes, Q.C. (to whom all Fraser's letters, &c., were committed by his family). For evidence of the esteem in which he was held see Manchester Guardian, 23–9 Oct. 1885; London Guardian, 28 Oct. 1885.]

J. A. H.

FRASER, JAMES BAILLIE (1783–1856), traveller and man of letters, eldest son of Edward Satchell Fraser of Reelick, Inverness-shire, was born at Reelick on 11 June 1783. In early life he went to the West Indies, and thence to India. In 1815, on the close of the war with Nepal, he made a tour of exploration in the Himalayas, accompanied by his brother, William Fraser [q. v.], then political agent to General Martindale's army, and an escort, the party being the first Europeans known to have traversed that part of the peninsula. The tour occupied two months, in the course of which the travellers penetrated as far as the sources of the rivers Jumna and Ganges. Fraser afterwards published an account of it, entitled 'Journal of a Tour through part of the Himālā Mountains, and to the Sources of the Rivers Jumna and Ganges,' London, 1820, 8vo. A folio volume of coloured plates illustrating the scenery accompanied the work. In 1821 he accompanied Dr. Jukes on his mission to Persia, reaching Teheran on 29 Nov., and afterwards, 27 Dec., set out in Persian costume with the intention of travelling through Khorasan to Bokhara. He reached Meshed on 2 Feb. 1822, but there learning that the road to Bokhara was in a very disturbed state, turned westward by Kurdistan and the Caspian Sea, and terminated his travels at Tabriz. This expedition furnished him with materials for two new works, viz. 1. 'Narrative of a Journey into Khorasan in the years 1821 and 1822, including some Account of the Countries to the North-east of Persia. With remarks upon the National Character, Government, and Resources of that Kingdom,' London, 1825, 2 vols. 4to. 2. 'Travels and Adventures in the Persian Provinces on the Southern Banks of the Caspian Sea. With an Appendix containing short Notices on the Geology and Commerce of Persia,' London, 1826, 4to. Fraser next published 'The Kuzzilbash. A Tale of Khorasan,' London, 1828, 12mo. This romance purports to be founded on a manuscript discovered by the author while in India, and relates to the time of Nader-Shah. It was followed by a sequel, entitled 'The Persian Adventurer,' London, 1830, 3 vols. 12mo. Fraser's next effort was 'The Highland Smugglers,' London, 1832, 3 vols. 12mo, which was followed by 'Tales of the Caravanserai,' being vol. vii. of the 'Library of Romance,' edited by Leitch Ritchie, London, 1833, 12mo. He also contributed to the 'Edinburgh Cabinet Library,' vol. xv., 'An Historical and Descriptive Account of Persia from the earliest Ages to the present Time,' Edinburgh, 1834, 12mo (reprinted at New York in 1843). In the winter of 1833–4 he went on a diplomatic mission to Persia, riding from Semlin to Constantinople, and from Stamboul to Teheran, a distance of 2,600 miles, between Christmas 1833 and 8 March 1834. 'A Winter's Journey (Tâtar) from Constantinople to Teheran. With Travels through various parts of Persia,' &c., London, 1836, 2 vols. 8vo, gives a detailed account of this performance, while 'Travels in Kurdistan, Mesopotamia,' &c., London, 1840, 2 vols. 8vo, describes his return journey. On the visit of the Persian princes to England in 1835, he was chosen by the government to make all arrangements for their reception and entertainment during their stay in the country, which furnished him with matter for another work, viz. 'Narrative of the Residence of the Persian Princes in London in 1835 and 1836. With an Account of their Journey from Persia and subsequent Adventures,' London, 1838, 2 vols. 8vo. Returning to romance, he next published 'Allee Neemroo, the Buchtiaree Adventurer. A Tale of Louristan,' London, 1842, 3 vols. 8vo, and the same year 'Mesopotamia and Assyria from the earliest Ages to the present Time,'

Edinburgh, 12mo (being vol. xxxii. of the 'Edinburgh Cabinet Library,' reprinted at New York in 1845). Two more Eastern romances, viz. (1) 'The Dark Falcon. A Tale of the Attreck,' London, 1844, 4 vols. 8vo; and (2) 'The Khan's Tale,' London, 1850, 12mo, published in vol. xlvi. of the 'Parlour Library,' concluded his efforts in that species of composition. His last work was 'Military Memoir of Lieutenant-colonel James Skinner, C.B.,' London, 1851, 2 vols. 8vo. As a writer Fraser cannot claim any high rank. His works of travel had a certain value when first published on account of the extreme ignorance of the countries described which then prevailed; but owing to the author's lack of all but the most elementary knowledge of physical science they constituted no solid contribution to systematic geography. His tales are of no conspicuous merit. He was an amateur painter in water-colours. In later life he resided on and gave much attention to improving his estate at Reelick, of which county he was deputy-lieutenant. He died in January 1856. Fraser married in 1823 Jane, daughter of Alexander Fraser Tytler, Lord Woodhouselee [q. v.]

[Gent. Mag. 1856, new ser. xlv. 307; Imp. Dict. of Biog.; Edinb. Review, xliii. 87 et seq.; Brit. Mus. Cat.] J. M. R.

FRASER, JAMES STUART (1783–1869), of Ardachy, Inverness, general in the Indian army, was youngest son of Colonel Charles Fraser of that ilk, a scion of the house of Lovat, who fought as a marine officer under Admiral Hawke, and afterwards entered the Madras army, and died a colonel in command of a division at Masulipatam, 5 May 1795. Charles Fraser married Isabella Hook, and by her had six sons and three daughters; the eldest son, Hastings Fraser, who afterwards distinguished himself as a king's officer in India, died a general and colonel 86th Royal County Down regiment in 1854.

James 'Stewart' Fraser (as his baptismal register has it) was the youngest child, and was born at Edinburgh 1 July 1783. He was at school at Ham, Surrey, and afterwards at Glasgow University, where he showed a predilection for languages and astronomical studies. A Madras cadet of 1799, he was posted as lieutenant to the 18th Madras native infantry, 15 Dec. 1800. He served as assistant to Colonel Marriott on an escort conveying the Mysore princes to Bengal in 1807, and was aide-de-camp to Sir George Barlow [q. v.], governor of Madras, at the time of the mutiny of the Madras officers. He became a regimental captain 6 Nov. 1809, and private secretary to the governor of Madras 9 May 1810. He accompanied the Madras division in the expedition against the Isle of France (Mauritius) in the same year as deputy-commissary, and was on the personal staff of Colonel Keating, H.M. 56th regiment, in the landing at Mapou and advance on Port Louis. He was appointed barrack-master at Fort St. George, 29 March 1811; town-major of Fort St. George, and military secretary to the governor, 21 May 1813; and commandant at Pondicherry 28 Oct. 1816. He was employed as commissioner for the restitution of French and Dutch possessions on the Coromandel and Malabar coasts in 1816–17. This duty was facilitated by Fraser's literary and colloquial familiarity with the French language—a rather rare accomplishment among Anglo-Indians of that day—and he was specially thanked and commended by the government of India for 'the marked ability and conciliatory disposition' which had 'distinguished his conduct' throughout every stage of the long and tedious negotiations. He became major 10 Dec. 1819, and lieutenant-colonel 1 May 1824.

While commanding at Pondicherry Fraser married, at Cuddalore, 18 May 1826, Henrietta Jane, daughter of Captain Stevenson, admiralty agent for the eastern coast of India, and grand-niece of General Stevenson, who commanded the nizam's subsidiary forces at Assaye and Argaum. This lady, who was twenty years his junior, bore him a numerous family and died in 1860.

In 1828 Fraser was deputed to discuss the claims of the French at Mahé, and the same year was appointed special agent for foreign settlements. He became brevet-colonel 6 Nov. 1829. He was appointed secretary to the government in the military department 12 Feb. 1834. He was present in several actions during the conquest of Coorg, and carried out the negotiations that brought the war to a close. He was appointed resident at Mysore and commissioner of Coorg 6 June 1834, and assumed charge of the Mysore residency in October following. On 26 Sept. 1836 he was appointed regimental colonel 36th Madras native infantry, his previous regimental commissions having all been in his old corps, the 18th native infantry. He was appointed resident at Travancore and Cochin 5 Jan. 1836, and officiating resident at Hyderabad 1 Sept. 1838. Fraser 'repeatedly received the thanks of the government of Madras, the governor-general of India, and the court of directors of the East India Company for his eminent services. He appears, however, to have interfered in the disputes of the Syrian christians at Travancore and afterwards, and so to have incurred the dis-

pleasure of the Madras government' (information supplied by the India Office). On 28 June 1838 Fraser became a major-general, which was regarded as an exceptional case of rapid promotion by seniority. On 31 Dec. 1839 he was appointed resident at Hyderabad, and was vested with a general superintendence over the post-offices and post-roads of the nizam's dominions. While there in 1842 Fraser 'received the thanks of the government in council for his temper, decision, and energy on the occasion of the insubordination of certain native troops at Secunderabad' (general order, 12 April 1842). The court of directors in their despatch dated 3 Aug. 1842 referred to this affair, and stated that his 'conduct in the difficult and trying circumstances in which he was placed was such as they should have expected from the well-known judgment, temper, and energy of that distinguished officer and merits the highest approbation' (information supplied by the India Office).

At Hyderabad, which he regarded as being, for good or evil, the political centre of India, Fraser remained fourteen years, his residence ending before the enlightened administration of that state by Sir Salar Jung. For details of this period reference must be made to the bulky volume published by Fraser's son, Colonel Hastings Fraser, Madras staff corps, under the title, 'Memoirs and Correspondence of General J. S. Fraser' (London, 1885), 8vo, which is largely devoted to Hyderabad affairs. Fraser appears again and again, without much success, to have urged on the supreme government the need of taking a firmer tone with the nizam. 'Intrigue, corruption, and mismanagement are not to be corrected by whispers and unmeaning phrases,' he wrote in 1849, and in 1851 he drafted a letter of remonstrance, which was never sent from Calcutta, couched in the strongest terms (*Mem.* pp. 327–9). But latterly he dissented from the high-handed measures of Lord Dalhousie, then governor-general. His strained relations with Dalhousie led Fraser to resign his appointment at Hyderabad in 1852 and return to England. He revisited India more than once afterwards, but held no public appointment. He became lieutenant-general 11 Nov. 1851, and general 2 June 1862. Except the war-medal he received no mark of distinction for his long and distinguished services.

In person Fraser was tall, standing over six feet three inches, and spare-built. A photograph, taken late in life, forms the frontispiece to his son's memoir of him. He was a good rider, a keen sportsman, and a man of some general culture. A tried official, his acts appear to justify the character given of him by his son as 'a man of scrupulous integrity and unsullied honour, firm and faithful in all trials, and generous to a degree.' Fraser, who for some time had been totally blind, but otherwise retained all his faculties, died in his eighty-third year, at Twickenham Park, 22 Aug. 1869.

[Information furnished by the India Office; Burke's Landed Gentry; Hastings Fraser's Mem. and Corresp. of General J. S. Fraser (Lond. 1885); critical notices of the latter in the Times, 29 Aug. 1885, and in Athenæum, 1885 (i.), 244.]
H. M. C.

FRASER, JOHN (*d.* 1605), Scotch Recollect friar, was the fourth son of Alexander Fraser, and grandson of Sir William Fraser of Philorth, Aberdeenshire. He was educated for the church, took the degree of bachelor of divinity, and became abbot of Noyon or Compiègne in France. He died at Paris on 24 April 1605, and was buried in the Franciscan convent. He was the author of: 1. 'Offer maid to a Gentilman of Qualitie by John Fraser to subscribe and embrace the Ministers of Scotlands religion, if they can sufficientlie prove that they have the true kirk and laufull calling,' Paris, 1604, 8vo; another edition, 'newlie corrected,' printed abroad, s.l., 1605, 8vo. 2. 'A lerned epistle of M. Iohn Fraser: Bachler of Divinitie to the ministers of Great Britanie. Wherein he sheweth that no man ought to subscribe to their confession of faith. And that their presumed authorite to excommunicate anie man, especially Catholiques, is vaine and foolish' [Paris?], 1605, 8vo. 3. 'In universam Aristotelis Philosophiam Commentarii.'

[Dempster's Hist. Ecclesiastica (1627), lib. vi. *n.* 549, p. 291; Anderson's Scottish Nation, ii. 260; Watt's Bibl. Brit.]
T. C.

FRASER, JOHN (1750–1811), botanist, was born at Tomnacloich, Inverness-shire, in 1750, and apparently came to London in 1770, when he married and settled as a hosier and draper at Paradise Row, Chelsea. Having acquired a taste for plants from visiting the Botanical Garden, Chelsea, then under the care of Forsyth, he sailed to Newfoundland in 1780 in search of new species, returning the same year. In 1784 he embarked for Charleston, whence he returned in 1785, only to start again the same year. His third, fourth, and fifth visits to North America were made in 1790, 1791, and 1795, he having in the latter year established a nursery at Sloane Square, Chelsea, to which his discoveries were consigned. Having introduced various American pines, oaks, azaleas, rhododendrons, and magnolias, in 1796 he visited St. Petersburg, where the Empress Catherine purchased a

collection of plants from him. He then introduced into England the Tartarian cherries. Revisiting Russia in 1797 and 1798 he was appointed botanical collector to the czar Paul, and, commissioned by him, returned to America in 1799, taking with him the eldest of his two sons. In Cuba he met and was assisted by Humboldt and Bonpland. On his return the Czar Alexander declined to recognise his appointment by his predecessor, though he made two journeys to Russia to obtain remuneration. In conjunction with his sister he then introduced the weaving of hats from the leaves of a Cuban palm, an industry which was for a time successful. In 1806 he started on his seventh and last visit to America, again taking his son. While in Cuba he was thrown and broke several ribs; but he returned, with many new plants, in 1810 to his nursery, which, however, was never very successful. He died at Sloane Square on 26 April 1811. His herbarium was presented in 1849 to the Linnean Society, of which he was a fellow, by his son. A lithograph portrait, from an original belonging to his family, was published in the 'Companion to the Botanical Magazine.'

[Life by R. Hogg, in Cottage Gardener, viii. 250; by Forsyth, in Loudon's Arboretum et Fruticetum Britannicum, p. 119; Faulkner's History of Chelsea ii. 41.] G. S. B.

FRASER, Sir JOHN (1760–1843), general, colonel late royal York rangers, second son of William Fraser of Park, near Fraserburgh, factor to George Fraser, fourteenth lord Saltoun, by his wife, Katherine, daughter of John Gordon of Kinellar, was born in 1760. On 29 Sept. 1778 he was appointed to a lieutenancy in the 73rd highlanders, afterwards 71st highland light infantry, with a second battalion, afterwards disbanded, of which regiment he was on board Rodney's fleet in the actions with the Spanish Caraccas fleet under Don Juan de Langara and at the relief of Gibraltar. He served at the defence of Gibraltar in 1780–2, until the loss of his right leg, his second wound during the defence, compelled him to return home. He was captain of a garrison invalid company at Hull in 1785–1793, and at the outbreak of the French war raised men for an independent company. He became major 28 Aug. 1794, and lieutenant-colonel royal garrison battalion 1 Sept. 1795. He served at Gibraltar in 1796–8, part of the time as acting judge advocate and civil judge. On 1 Jan. 1800 he was appointed colonel of the royal African corps, composed of military offenders from various regiments pardoned on condition of life-service in Africa and the West Indies (see *Notes and Queries*, 3rd ser. viii. 134). With this corps he served on the west coast of Africa in 1801–1804, and made a very gallant but unsuccessful defence of Goree against a superior French force from Cayenne. The place was compelled to surrender on 18 Jan. 1804, but not before the enemy's loss exceeded the total strength of the defenders at the outset (*Ann. Reg.* 1804, p. 135, and app. to *Chron.* pp. 526–8). After his exchange he was appointed to command an expedition against Senegal, which never started. In 1808 he became a major-general, served in Guernsey in 1808–9, and in the latter year was appointed to the staff at Gibraltar. He commanded that garrison until the arrival of General Campbell. He was then sent to negotiate for the admission of British troops into the Spanish fortress of Ceuta on the Barbary coast, and afterwards commanded the British garrison there until his return to England on promotion to the rank of lieutenant-general in 1813. In 1809, in recognition of its distinguished conduct in the West Indies, the royal African corps was reorganised as the royal York rangers, another royal African corps being formed in its place. Fraser retained the colonelcy of the royal York rangers until the regiment was disbanded after the peace. He was made lieutenant-governor of Chester Castle in 1828, and G.C.H. in 1832, and was a member of the consolidated board of general officers. He became general in 1838.

Fraser, who is described by his kinsman, Lord Saltoun, as a brave, chivalrous, upright old soldier, married, first, 15 April 1790, Evorilda, daughter of James Hamer of Hamer Hall, Lancashire, and by her had one son and two daughters, one of whom, Evorilda, married General Francis Rawdon Chesney [q. v.] Fraser married secondly, about three years before his death, Miss A'Court. He died at Campden Hill, Kensington, 14 Nov. 1843.

[Phillipart's Roy. Mil. Cal. (1820), ii. 253; Alex. Fraser, seventeenth Baron Saltoun's The Frasers of Philorth (Edinburgh, 1879, 3 vols. 4to), ii. 155–7 (an excellent engraved portrait of Fraser appears in i. 74 of the same work); Gent. Mag. new ser. xxi. 92.] H. M. C.

FRASER or **FRAZER**, JOHN (*d.* 1849), poet, born at Birr, King's County, about 1809, was by occupation a cabinet-maker, but employed his leisure in literary studies. He wrote, under the *nom de plume* of J. de Dean, a considerable quantity of sentimental and patriotic verse of no great merit. He died at Dublin in 1849.

[Hayes's Ballads of Ireland (where some of his effusions are collected).] J. M. R.

FRASER, LOUIS (*fl.* 1866), naturalist, was for some time curator to the Zoological Society of London, a post which he vacated to become naturalist to the Niger expedition of 1841–2. Returning home he entered the service of Lord Derby as temporary conservator of the menagerie at Knowsley. Here his time was fully occupied in making a scientific catalogue of the magnificent zoological collections. In November 1850 he received through Lord Derby the appointment of consul at Whydah, on the west coast of Africa (*Proceedings of Zoological Society*, pt. xviii. p. 245), from which he was recalled by Lord Palmerston. He then went to South America, where he collected many rare birds and other animals. He returned to England and became dealer in birds, opening shops successively at Knightsbridge and in Regent Street; but the speculation proved unsuccessful. He therefore left England, and obtained employment at Woodward's Gardens at San Francisco, which he is said to have quitted for some occupation in Vancouver's Island. He was certainly living in London in June 1866 (*ib.* pt. xxxiv. p. 367). His son, Oscar L. Fraser, F.L.S., is now (1888) second assistant to the superintendent of the zoological and general sections, Indian Museum, Calcutta. In addition to numerous papers in the publications of the Zoological Society, of which he was elected a corresponding member in 1857, Fraser was the author of 'Zoologia Typica; or Figures of New and Rare Mammals and Birds, described in the Proceedings, or exhibited in the Collections of the Zoological Society of London,' fol., London, 1849. The volume contains figures of twenty-eight mammals and forty-six birds, all of which were then of particular interest as representations of specimens originally described by the respective authors as the types of new genera or additional species of genera previously characterised; besides which the plates are enriched with drawings of many rare and beautiful plants. It was Fraser's intention that the work should appear at regular intervals, and be continued until it comprised figures of every new mammal and bird described in the Zoological Society's 'Proceedings,' of which figures had not appeared in any other publication, but circumstances compelled him to bring it to a premature close.

[Information from Mr. A. D. Bartlett; Preface to 'Zoologia Typica;' Thacker's Indian Directory (1888), p. 210.] G. G.

FRASER, PATRICK, Lord Fraser (1819–1889), senator of the College of Justice, son of Patrick Fraser, a merchant of Perth, was born at Perth in 1819. He was educated at the Perth grammar school and at the university of St. Andrews. Going to Edinburgh he entered the office of William Fraser, clerk to the burgh of Canongate, and he afterwards served in the firm of Todd & Hill, writers to the signet. In 1843 he was called to the bar, and three years later he published 'The Law of Personal and Domestic Relations,' which attracted a great deal of attention among both professional and non-professional readers. He rapidly rose as a lawyer and acquired considerable reputation. He obtained the appointment of counsel for the crown in excise cases, and on Lord Ormidale's promotion to the bench in 1864 he was appointed sheriff of Renfrewshire. In his career at the bar he was engaged in some of the greatest causes of his day, including the Yelverton case and the two famous succession cases of Breadalbane and Udny. In 1871 the degree of LL.D. was conferred upon him by the university of Edinburgh, in recognition of the 'historical research, the vigour of thought, and boldness of criticism which characterise his work on personal and domestic relations.' In 1878 he was elected dean of the Faculty of Advocates, and in 1880 he was made a queen's counsel. On the resignation of Lord Gifford he was appointed a lord of session with the title of Lord Fraser, and on 15 Nov. in the same year he was appointed lord ordinary in exchequer cases. He steadily discharged his judicial duties, his bar and roll of causes generally being among the most crowded in the outer house. He died suddenly at Gattonside House, near Melrose, on 27 March 1889. He married Miss Sharp, daughter of a Birmingham merchant. She survived him, with a son—Mr. W. G. Fraser, a member of the Scottish bar—and four daughters.

Few men of his generation had read so extensively in all departments of Scottish legal literature, and he gave the fruits of his researches in a manner at once clear, concise, and popular.

His works are: 1. 'A Treatise on the Law of Scotland as applicable to the Personal and Domestic Relations; comprising Husband and Wife, Parent and Child, Guardian and Ward, Master and Servant, and Master and Apprentice,' 2 vols., Edinburgh, 1846, 8vo. 2. 'Tytler's History of Scotland examined; a review' (anon.), Edinburgh, 1848, 8vo. 3. 'Domestic Economy, Gymnastics, and Music; an omitted clause in the Education Bill. By a Bystander,' Edinburgh, 1855, 8vo. 4. 'The Conflict of Laws in Cases of Divorce,' Edinburgh, 1860, 8vo. 5. 'A Treatise on the Law of Scotland relative to Parent and Child,

and Guardian and Ward,' 2nd edit. prepared by Hugh Cowan, Edinburgh, 1866, 8vo. 6. 'Sketch of the Career of Duncan Forbes of Culloden, 1737–47,' Aberdeen, 1875, 8vo. 7. 'Treatise on Husband and Wife, according to the Law of Scotland,' 2nd edit., 2 vols., Edinburgh, 1876, 8vo. 8. 'Treatise on the Law of Scotland relative to Master and Servant, and Master and Apprentice,' 3rd edit. prepared by W. Campbell, Edinburgh, 1881, 8vo.

[Catalogue of the Advocates' Library, Edinburgh; Times, Scotsman, Glasgow Herald, Dundee Advertiser, and North British Daily Mail of 29 March 1889; Dod's Peerage, 1888, p. 339; Debrett's House of Commons and Judicial Bench, 1888, p. 323.] T. C.

FRASER, ROBERT (1798–1839), Scottish poet, was born at Pathhead, Fifeshire, on 4 June 1798. In early life he served as an apprentice, first to a wine merchant and then to an ironmonger. In 1819 he entered into a partnership as an ironmonger in Kirkcaldy, and in 1833 began business on his own account. In 1836 he lost his fortune, through having become financial surety to a friend. He was almost entirely self-educated, and during intervals of leisure he acquired a knowledge of several foreign languages. He contributed original pieces and verse translations from German, Spanish, and other languages to the 'Edinburgh Literary Gazette,' the 'Edinburgh Literary Journal,' and various newspapers. His poetical work, which is wholly unpretentious, is distinguished by true feeling of its kind and nicety of touch. A selection was issued by David Vedder soon after his death. In 1838 he became editor of the 'Fife Herald.' He died on 22 May 1839. He married, in 1820, a Miss Ann Cumming, by whom he had eight children.

[Poetical Remains of the late Robert Fraser, with Memoir by David Vedder; Irving's Eminent Scotsmen; Conolly's Eminent Men of Fife.] W. B–E.

FRASER, ROBERT WILLIAM (1810–1876), Scotch divine and miscellaneous writer, son of Captain Robert Fraser, was born at Perth in 1810, and is said to have been educated at the Edinburgh University, though his name does not appear in the list of Edinburgh graduates published by the Bannatyne Club, 1858. He was, however, accustomed to append the letters A.M. to his name. He was licensed to preach by the Edinburgh presbytery in 1840, and in 1843 was presented to the parish of Burntisland, where he so greatly distinguished himself as a preacher that in 1847 he was chosen to succeed Dr. Thomas Guthrie as minister of St. John's Church, Edinburgh. Here his eloquence in the pulpit and his devotion to his pastoral duties attracted a large congregation, which he retained until his death on 10 Sept. 1876. Fraser was the author of the following works: 1. 'Moriah, or Sketches of the Sacred Rites of Ancient Israel,' Edinburgh, 1849, 8vo. 2. 'Leaves from the Tree of Life. A Manual for the Intervals between the Hours of Divine Service in each Sabbath of the Year,' Edinburgh, 1851, 2nd edit. 1852, 16mo. 3. 'The Path of Life. A Discourse delivered on the Anniversary of the Birthday of George Heriot,' Edinburgh, 1851, 12mo. 4. 'Turkey, Ancient and Modern. A History of the Ottoman Empire. With Appendix,' Edinburgh, 1854, 8vo. 5. 'Elements of Physical Science, or Natural Philosophy in the form of a Narrative,' London, 1855, 12mo, 3rd edit. under the title of 'The Handbook of Physical Science,' London, 1866, 8vo. 6. 'The Kirk and the Manse. Sixty illustrative Views in tinted lithography of the interesting and romantic Parish Kirks and Manses in Scotland. With descriptive and historical Notices and an Introduction,' Edinburgh, 1857, 4to. 7. He edited 'Ebb and Flow, the Curiosities and Marvels of the Seashore. A Book for young People,' London, 1860, 8vo. 8. 'Head and Hand, or Thought and Action in relation to Success and Happiness,' Edinburgh, 1861, 8vo. 9. 'Seaside Divinity,' London, 1861, 8vo. 10. 'The Seaside Naturalist. Outdoor Studies in Marine Zoology and Botany, and Maritime Geology,' London, 1868, 8vo. 11. 'Gladdening Streams, or Waters of the Sanctuary. A Book for Fragments of Time in each Lord's Day in the Year,' Edinburgh, 1868, 24mo.

[Scotsman, 12 Sept. 1876; Brit. Mus. Cat.] J. M. R.

FRASER, SIMON, twelfth Lord Lovat (1667 ?–1747), notorious Jacobite intriguer, was a descendant of Sir Simon Fraser, high sheriff of Tweeddale (now Peeblesshire). Another Simon Fraser, who fell at the battle of Halidon Hill in 1338, came into the possession of the tower and fort of Lovat, near the Beauly, Inverness-shire, anciently the seat of the Bissets; and in accordance with highland custom the clan Fraser were therefore called in Gaelic Macshimi, sons of Simon. In 1431 Hugh, grandson of Simon, was created a lord of parliament under the title Lord Lovat. Simon, twelfth lord, was the son of Thomas Fraser, styled afterwards 'of Beaufort' (Castle Downie, the chief seat of the family), third son of the eighth Lord Lovat, his mother being Sybilla, daughter of the Macleod of Macleod. According to his age at his death printed on

his coffin, and to several statements made by himself, he was born about 1667. His birthplace was probably a small house in Tanich, Ross-shire, then occupied by his father, who suffered imprisonment for joining the expedition of Dundee in 1689; the next year served under General Buchan, and in 1696 joined with Lord Drummond and other noblemen in an attempt to surprise Edinburgh Castle (*Memoirs*, 1797, p. 211; letter to the Duke of Perth 9 Feb. 1704 in *Correspondence of Nathaniel Hooke*, i. 86). Simon was educated at King's College, Aberdeen, where, as would appear from his love of classical quotation and allusion, he acquired some proficiency in his studies. Indeed, he curiously united the peculiarities of a wild highland chief with those of a cultivated gentleman. When he had just taken the degree of M.A. in 1683, and was about to 'enter upon the science of civil law,' his studies were interrupted by the proposal that he should accept a commission in the regiment of Lord Murray, afterwards duke of Atholl. The proposal was, he states, extremely distasteful to him, and only assented to on the assurance that the design of Lord Murray in accepting the regiment was treacherously to aid King James with it 'in a descent he had promised to make during the ensuing summer.' In 1696 he accompanied Lord Murray (who in July was created Earl of Tullibardine) and his cousin, Lord Lovat, to London. He there so ingratiated himself with his cousin, whom he describes as of 'contracted understanding,' that Lord Lovat made a universal bequest to him of all his estates in case he should die without male issue, an opportune arrangement, for Lovat died very shortly after his return from London. By a deed made on 20 March it was found that the estates had been settled for life on Simon Fraser's father, Thomas Fraser of Beaufort, Simon having consoled himself for his filial piety in effecting this arrangement by securing for himself meanwhile a grant of five thousand merks Scots. The father thereupon assumed the title of Lord Lovat, and Simon styled himself Master of Lovat. Emilia, eldest daughter of the tenth lord, assumed, however, the title of Baroness of Lovat, and as she had the support of her mother's brother, the Earl of Tullibardine, lord high commissioner of Scotland, Simon prudently resolved to end the dispute by marrying the heiress. He attempted to get her into his hands, but the clansman who had been entrusted with conveying her, for whatever reason, failed to complete his commission, and brought her back to her mother. A treaty was then entered into for her marriage with the Master of Saltoun, whereupon Fraser raised a number of his followers, and, falling in with Lords Saltoun and Tullibardine after they had left Castle Downie, captured them near Inverness, and conveyed them prisoners to the island of Aigas. He then invested Castle Downie, of which he soon obtained possession, and, finding the daughter had been removed beyond his reach, resolved, possibly rather from a sudden impulse of vengeance than from interested motives, to compel the mother to marry him instead. In the middle of the night he introduced into her chamber a clergyman, Robert Monroe of Abertarf, and the marriage was performed by force, the bagpipes being blown up to stifle the lady's cries (*State Trials*, xiv. 356). For some time afterwards the lady, whom he also removed to the island of Aigas, remained in a state of utter physical and mental prostration; but Fraser is said to have ultimately won her affection. At first he gave out that it was the lady herself who sent for the minister, and it has also been stated that she sent for a second minister; but in subsequent years, when he found it impossible to reap any benefit from the marriage, Lovat deemed it more convenient to treat the whole matter as a practical joke of his own, without legal validity. The Earl of Tullibardine at once took measures for punishing the outrage committed on his sister. Letters of 'intercommuning' and of fire and sword were issued against Fraser and his followers; proceedings were taken against him and his father and others in the court of justiciary, which ended on 6 Sept. 1698 in their being found guilty of high treason, and condemned to be executed as traitors (*ib.* xiv. 350–78). Simon removed his father to Skye, where he died in the castle of Dunvegan in 1699, when the son assumed the title of Lord Lovat. For some time he wandered with a band of trusty followers among the wilds of the northern highlands, eluding every effort to capture him, and occasionally inflicting severe losses on his pursuers. By cleverly working on the jealousy of the Duke of Argyll towards the rival house of Atholl he induced Argyll in the autumn of 1700 to intervene to procure him a pardon from King William. On Argyll's recommendation he took a journey to London, but King William was then on the continent, and Lovat utilised the opportunity to run over to France, where he paid two visits to the exiled court at St. Germain. His reason for doing so, he unblushingly states, was to dissipate the calumnies against the sincerity of his Jacobitism disseminated by the Marquis of Atholl, and he asserts that he was so successful that James promised when he came into power 'to exterminate that perfidious and traitorous family' (*Memoirs*, 103). He

then met William at the Loo, having, according to his own account, agreed, at the special request of King James, to 'make his peace with the reigning government in order to save his clan.' He played before William the part of a devoted subject with such seeming sincerity that, if he is to be believed, William gave instructions that there should be drawn up for him 'an ample and complete pardon for every imaginable crime' (*ib.* 105). The limitation of the pardon, after it passed through the various forms, to offences against the state was, Lovat asserts, due to the 'unnatural treachery' of his cousin who had charge of the matter; but the records of the privy council, on the contrary, prove that William declined to interfere in regard to offences against private persons. For his outrage against the Dowager Lady Lovat he was consequently summoned before the high court of justiciary, and failing to appear was outlawed 17 Feb. 1701. On 19 Feb. of the following year the lady also presented a petition for letters of 'intercommuning' against him, which were a second time granted. After the death of King William, acting, he asserted, on the advice of Argyll, Lovat for greater security went to France, which he reached in July 1702. He can scarcely, however, have been following Argyll's advice when he pretended to have authority from some of the Scottish nobility and chiefs of the highlands to offer their services to the court of St. Germain (Macpherson, *Original Papers*, 629). King James was then dead, but Lovat succeeded in obtaining an audience, not only of Mary of Modena, but of Louis XIV. It was probably to secure this that he found it expedient to become a convert to the catholic faith, and as a matter of fact it was through Gualterio, the papal legate, that he opened communications with the French king. Louis bestowed on him a valuable sword and other tokens of regard. Lovat's proposal was that the Scottish Jacobites should raise as many as twelve thousand men, on condition that the French king should land five thousand men at Dundee and five hundred at Fort William. The unsatisfactory condition of Lovat's private affairs was his chief reason for coquetting with Jacobitism, and he doubtless did not intend to do more than coquet until he was more certain of success and rewards. Though his proposals were regarded with favour by Louis, the Scotch Jacobites at St. Germain were far from satisfied with his credentials. It was therefore resolved to send him to Scotland to make further inquiries, John Murray, a naturalised Frenchman, brother of the laird of Abercairny, accompanying him to act as a check on his procedure, and to afford some assurance of the genuineness of his information (instructions to Simon Fraser, lord Lovat, in Macpherson's *Original Papers*, i. 630–1). Murray confined his attention chiefly to the lowland nobles and gentry, while Lovat made a tour through the clans. Not improbably Lovat intended at first to do his utmost to promote a rising in the highlands, but the clans were distrustful. Lockhart of Carnwath asserts (as did also the tories at the time) that Lovat had all along been acting as the spy of Argyll and Queensberry, and that he went to the highlands with their knowledge; but it would rather appear that Fraser introduced himself to Queensberry because he had met with insufficient encouragement in the highlands. Lovat states that he was particularly on his guard with Queensberry in order to 'amuse him and throw him on the wrong scent;' and this he certainly did, in so far as he made Queensberry the instrument of gratifying his own personal revenge against the Duke of Atholl. He showed Queensberry a letter from Mary of Modena addressed to Atholl, in which she wrote: 'You may be sure that when my concerns require the help of my friends you are one of the first I have in my view.' The letter was probably intended for any nobleman whom Lovat might select, but Queensberry having also a special grudge against Atholl did not fail at once to accept the bait. He gave Lovat a pass to proceed to the continent to obtain further evidence against Atholl and others. Lovat was of course seriously desirous to ruin Atholl, and would have fabricated sufficient evidence for this purpose but for the interposition in the matter of Robert Ferguson, the plotter [q. v.] Lovat actually justifies his accusations by pleading that they were groundless; that Atholl was 'notoriously the incorrigible enemy of King James,' and that he was bound not to spare this 'incorrigible villain' (*Memoirs*, 175). He asserted that he never made any revelations to Queensberry except regarding those who were not Jacobites; but there can be little doubt that, besides revenging himself on Atholl, Lovat's aim was, as his enemies asserted, by 'treachery and villainy' to regain through Queensberry the 'complete possession of his province and estates.' His machinations were, however, completely upset by the revelations of Ferguson, for while Queensberry was by means of them driven from power and rendered unable to assist him, the double part Lovat had been acting became known to the Jacobites at St. Germain. With a pass from Queensberry, Lovat succeeded in reaching Holland, and after many hair-breadth escapes arrived

in Paris, where he states he was on account of fatigue attacked by a serious illness, which lasted three weeks (*ib.* 243). Lovat had sent to the queen an account of his mission in Scotland ('Memorial to the Queen of all that my Lord Lovat did in his Voyage to England and Scotland by her Majesty's orders' in MACPHERSON'S *Original Papers*, i. 641–50), but on account of information regarding his procedure brought by Murray he was arrested. His own account is that 'after spending thirty-two days in a dark and unwholesome dungeon' he was confined for three years in the castle of Angoulême, and for other seven years had his liberty restricted to the city of Saumur (*Memoirs*, written by himself, p. 270); but in the short 'Memoirs of the Life of Lord Lovat,' published in 1746, and the 'Life' erroneously attributed to a Rev. Archibald Arbuthnot, he is stated to have been a prisoner in the Bastille, to have become a curé at St. Omer, acquiring considerable fame as a preacher, and to have been admitted into the order of jesuits.

Meantime Emilia Fraser, the heiress of Lovat, whom Fraser had endeavoured to carry off, was married to Alexander Mackenzie, son of Roderick Mackenzie of Prestonhall, a judge in the court of session, and with the aid of the judge's legal knowledge Mackenzie, in the absence of Lovat, obtained on 2 Dec. 1702 a decree from the court of session for the estate, and his wife for the title, an execution of entail being further made in favour of the issue of the marriage. Mackenzie also got a deed executed 23 Feb. 1706, permitting the heirs, 'if they should think fit, in place of the surname of Fraser to bear the name of Mackenzie.' This procedure deeply offended the clan, and after several meetings of the gentlemen had been held they in 1713 despatched Major Fraser of Castle Leathers to France to discover the whereabouts of their chief and bring him home. After a vain attempt to induce the chevalier to sanction Lovat's release, Lovat and the major, with the aid of the jesuits and on the pretence that they were entrusted by the chevalier with a search commission, concerted an escape. Arriving in London, they were arrested in their lodgings in Soho Square, and kept for some time in a sponging-house, but obtained their liberty on Lord Sutherland, Forbes of Culloden, and others, becoming bail for them for 5,000*l.* Lovat did not, however, proceed northwards till the outbreak of the rebellion in 1715, when, perhaps less from revenge for his treatment by the Jacobites in France than from regard to his personal interests, he resolved to take the side of the government. His defection from the cause of the Pretender was a serious calamity, and if it did not turn the balance against it rendered its defeat much easier than it would otherwise have been. Mar, writing in February 1716, says: 'Lovat is the life and soul of the party here; the whole country and his name dote on him; all the Frasers have left us since his appearing in the country.' He completely broke the back of the rebellion in the northern regions of Scotland by the capture of Inverness. His services were so valuable as to obliterate the memory of his former offences, but the rewards he obtained were by no means commensurate with his ambition. On account of a memorial signed by the Earl of Sutherland and others he received on 10 March 1716 a full pardon, and on 23 June was honoured by an audience of the king; but although Mackenzie had been outlawed and attainted for his connection with the rebellion, his lands could not be forfeited without a special act of parliament, and all that Lovat therefore received was a life-rent of the estates. In 1721, when his proxy was produced at an election of a representative Scottish peer, it was protested against on the ground that the peerage was vested in the person of Emilia, baroness of Lovat, by a decree of the court of session. For the same reason his vote was objected to in 1722 and 1727. In 1730 he commenced an action for 'reducing' the previous judgment of the court against him, as he had not been a party to the action in which it was decided, and on 30 July the dignity and honours of Lord Fraser of Lovat were declared to belong to him as eldest son of Thomas, lord Fraser of Lovat. The litigation was, however, continued, and it was not till 1733 that a compromise was agreed upon, whereby Hugh Mackenzie, son of the baroness, consented for a money consideration to renounce his claims to the honours and estates of Lovat.

Lovat's romantic adventures appealed to the clan sentiment. Burt also states that he made use of all arts to impress upon his followers 'how sacred a character that of chief or chieftain was;' and possibly in this instance he was himself thoroughly convinced of the truth of what he inculcated. At Castle Downie he kept a sort of rude court, and several public tables. 'His table,' says Sir Walter Scott, 'was filled with Frasers, all of whom he called his cousins, but took care that the fare with which they were regaled was adapted, not to the supposed quality, but to the actual importance of his guests' (*Tales of a Grandfather*). The manners and customs prevailing at Castle Downie were a reflection of the strange idiosyncrasy of the chief. A wild savagery in modes of punishment flourished along with an ardent sentiment of brother-

hood; and ceremonious formality was associated with unsavoury pleasantries and indecorous orgies. The territory of Lovat had in 1704 been erected into a regality, and as in addition to this he was appointed sheriff of Inverness, he found considerable scope for the exercise of his remarkable talents in augmenting his influence in the north of Scotland. In 1724 he addressed to the king a 'Memorial concerning the State of the Highlands' (printed in App. to BURT'S *Letters*, 5th ed. ii. 254) recommending the establishment of independent highland companies commanded by the chiefs, and when his recommendation was adopted he was appointed to the command of one of the companies. Lovat always professed a special friendship for the Argyll family, whose interests he pretended to represent in the northern regions; but even as early as 1719 this friendship did not prevent him from writing to Seaforth, promising to join him on behalf of the Pretender (*State Trials*, xviii. 586). The government having obtained information of his intentions, he went to London to make explanations, meantime giving instructions to his clan to take up arms on the side of the government. His mission to London so successfully dissipated the doubts regarding his fidelity, that King George agreed to be godfather to his child, Colonel William Grant of Ballindalloch being appointed to act as his proxy. This barren honour was perhaps less than Lovat had expected, for his communications with the Jacobite party were soon resumed. He was the first to join the association formed about 1737 to invite the chevalier to land in Scotland, a patent for a dukedom being the price by which his services were won. The government became suspicious, and deprived him both of his command of the highland regiment and of his office as sheriff. The humiliation stung him to the quick. He himself said that if Kouli Khan had landed in Britain he thought 'that would have justified him to have joined him with his clan, and he would have done it.' At the same time Lovat modified his desire for vengeance by a keen regard to other advantages, and when the Pretender actually arrived in Lochaber manifested no special enthusiasm for his cause. The friendly correspondence he continued to keep up with Duncan Forbes of Culloden (see *Culloden Papers*) was no doubt chiefly meant to delude the government, but it is evident that he also wished to avoid committing himself irrevocably to the Pretender till the success of the enterprise became more certain. It was not till after the battle of Prestonpans on 21 Sept. 1745 that he 'threw off the mask' so far as to send round the fiery cross to summon his followers, but even then his friendly communications did not cease with Duncan Forbes, to whom he explained that his son had joined the Pretender contrary to his wishes, and that 'nothing ever grieved his soul so much' as his son's resolution to join the prince. It was impossible to believe such protestations. Lord Loudoun therefore on 11 Dec. marched to Castle Downie, and seizing Lovat brought him to Inverness as a hostage for the clan's fidelity, but on 2 Jan. he made his escape. He now wrote to his son that nothing ever made him 'speak so much as a fair word' to President Forbes, except to save himself from prison (*State Trials*, xviii. 771), and that his chief desire now was that his son 'should make a figure in the prince's army;' but at the same time he asked him to take measures to secure the patent of the dukedom, stating that if it was refused he must keep to his oath that he would never draw sword till that was done. The northward retreat of the prince's forces had already begun. Desirous to back out of the enterprise even at the eleventh hour, Lovat now sent a message to his son desiring him to come home, professedly that he might raise more troops; but such a shallow pretext did not for a moment deceive the son, who advised his father 'not to lose on both sides' (*ib.* p. 764). After the disaster of 10 April 1746 at Culloden, the one half of the highland army retreated by Gortuleg, where Lovat was then staying at the house of one of the gentlemen of his clan. He was anxiously awaiting news of the result of the struggle, when the 'wild and desolate vale below him was suddenly filled with horsemen riding furiously towards the castle.' A lady who was there at the time as a child records that the sudden appearance of the confused multitude in the plain below her seemed to her a vision of the fairies, and that, in accordance with highland tradition, she strove to refrain from moving her eyelid lest the vision should disappear. Driven to bay, Lovat now vainly advised the prince to make one resolute stand, telling him that his great ancestor Robert Bruce after losing eleven battles won Scotland by the twelfth. The prince in the morning fled westwards, and Lovat sought a retreat he had prepared for himself on Loch Muilly. On the way thither he is said to have witnessed from a hill-top the blaze of Castle Downie, set fire to by the soldiers of Cumberland. He had boasted of his retreat that he 'would make a hundred good men defend it against all the forces that King George can have in Scotland' (Letter to his son in *State Trials*, xviii. 759), but he left this retreat for another seventy miles further off, in the lake of

Morar on the western coast. As he possessed the only boat on the lake, he felt pretty secure in his hiding-place, but the sailors from a man-of-war towed a boat over the peninsula separating the lake from the sea, and launched it on the lake. Lovat was discovered in the hollow of a tree, his legs muffled in flannel betraying his presence. He was carried in a litter to Fort William and thence by easy stages to London. At St. Albans he had an interview in the White Hart with Hogarth, with whom he had a previous acquaintance, and who then had the opportunity of sketching the famous portrait of him, impressions of which were immediately prepared for sale, and were in such demand that the rolling-press was kept at work day and night. On reaching London Lovat was lodged in the Tower. He was tried for high treason before the House of Lords, and, being found guilty on 18 March 1747, was beheaded at the Tower on the 9th of the following April. In accordance with the regulations as to cases of high treason, all help from counsel was denied him except in regard to strictly legal points. Old and infirm, he was thus placed at great disadvantage. Much evidence was admitted against him the legal validity of which was very questionable. He conducted himself with great tact, and the objections he made as well as his set speeches fully bore out his reputation for shrewdness. On the lord high steward putting the question whether he wished to offer anything further, 'Nothing,' said Lovat, 'except to thank your lordship for your goodness to me. God bless you all, and I wish you an eternal farewell. We shall not all meet again in the same place; I am sure of that' (*State Trials*, xviii. 840). The story of Lovat's life, and possibly also his great age, attracted an extraordinary crowd to witness his execution. A scaffold fell, causing the deaths of several people, on which Lovat grimly remarked, 'The more mischief the better sport.' When on ascending to the place of execution he saw the immense crowds beneath him, 'Why,' he said, 'should there be such a bustle about taking off an old grey head that cannot get up three steps without two men to support it?' Before placing his head on the block he, with characteristic appropriation of the noblest sentiments, repeated the line from Horace:

Dulce et decorum est pro patriâ mori;

and in a vein of becoming moralising, he also quoted Ovid:

Nam genus et proavos, et quæ non fecimus ipsi,
Vix ea nostra voco.

In the paper he delivered to the sheriff he declared that he died 'a true but unworthy member of the holy catholic apostolic church.' He had left a codicil to his will that all the pipers from John o' Groat's house to Edinburgh should be invited to play at his funeral; but events having rendered this impossible, he had desired before his execution that he might nevertheless be buried in his tomb at Kirkhill, that 'some good old highland women might sing a coronach at his funeral.' He died in this expectation, but although the body was given to an undertaker for this purpose, 'leave not being given as was expected, it was again brought back to the Tower and interred near the bodies of the other lords' (*Gent. Mag.* xvii. 162).

During the lifetime of the Dowager Countess of Lovat, whom he had forcibly married, Lovat was twice married: first, in 1717, to Margaret, daughter of Ludovic Grant of Grant, by whom he had two sons and two daughters; and secondly, to Primrose Campbell, daughter of John Campbell of Mamore, whom he is said to have induced to accept his addresses by inveigling her into a house in Edinburgh, which he asserted was notoriously one of ill-fame, and threatening to blast her character unless she complied with his wishes. By this lady he had one son. His eldest son by the previous marriage was Simon [see FRASER, SIMON, 1726–1782]. The second son, Alexander, rose to the rank of brigadier-general. Janet, the eldest daughter, married Macpherson of Clunie; Sybilla, the younger, died unmarried. Archibald Campbell Fraser [q. v.], the son of the second marriage, succeeded to the estates on the death, without issue, of his half-brother Simon in 1782. Archibald survived his five sons, and on his death in 1815, the descendants not merely of Simon, twelfth Lord Lovat, but of Hugh, ninth Lord Lovat, became extinct, the estates and male representation of the family devolving on the Frasers of Strichen, Aberdeenshire. Besides the portrait taken at St. Albans, there is another of Lovat by Hogarth, done at an earlier period. The original St. Albans portrait came into the possession of the Farringtons of Worden, Lancashire (*Notes and Queries*, 4th ser. ii. 59, 191). There is an engraving of Lovat in the prime of life in Mrs. Thomson's 'Memoirs of the Jacobites.' The description of Lovat by a correspondent in the 'Gentleman's Magazine,' at the time of his trial, tallies closely with the Hogarth likeness: 'Lord Lovat makes an odd figure, being generally more loaded with clothes than a Dutchman with his ten pair of breeches; he is tall, walks very upright considering his great age, and is tolerably well shaped; he has a large mouth and short nose, with eyes

very much contracted and down-looking, a very small forehead, almost all covered with a large periwig; this gives him a grim aspect, but upon addressing any one he puts on a smiling countenance' (xvi. 339). A gold-headed cane, said to be that handed by Lord Lovat to his cousin on the scaffold, was sold by auction in January 1870 for 24*l.* 10*s.*, but the genuine cane was afterwards asserted never to have left the possession of the Frasers of Ford (*Notes and Queries*, 4th ser. v. 137, 213).

[John Anderson's Historical Account of the Family of Fraser, 1825; Genuine Memoirs of the Life of Lord Lovat, 1746; French translation published at Amsterdam, 1747, under the title Mémoires Autentiques de la vie du Lord Lovat, which is included in Mémoires de la vie du Lord Lovat, 1747 (containing in addition an account of Lord Kilmarnock, &c.); A Candid and Impartial Account of the Behaviour of Lord Lovat, 1747; The Life, Adventures, &c., of Lord Lovat, n.d., reprinted erroneously as by Rev. Archibald Arbuthnot, 1747; Memoirs of Lord Lovat, 1746, reprinted 1767; Memoirs of the Life of Simon Lord Lovat, written by himself in the French language, and now first translated from the original manuscript, 1797; Information for Simon Lord Lovat against Hugh Mackenzie, and various other legal documents on the Lovat Peerage Case, 1729; State Trials, xiv. 350–78, xviii. 530–858; Spalding Club Miscellany, ii. 1–25; Macpherson's Original Papers; Culloden Papers; Lockhart of Carnwath's Papers; Account of the Scotch Plot in Somers Tracts, xii. 433–7; Hooke's Correspondence; Correspondence of Lord Lovat, 1740–5, in University Library, Edinburgh (Laing collection); Ferguson's Robert Ferguson the Plotter, 1887; Gent. Mag. vols. xvi. and xvii.; Scots Mag. vol. ix.; Mrs. Thomson's Memoirs of the Jacobites, ii. 208–388; Hill Burton's Life of Simon Lord Lovat; Major Fraser's Manuscript, ed. Lieutenant-Colonel Fergusson.] T. F. H.

FRASER, SIMON (*d.* 1777), brigadier-general and lieutenant-colonel 24th foot, is described as the youngest son of Hugh Fraser of Balnain, Inverness-shire, by his wife, a daughter of Fraser of Forgie. Anderson likewise states that he entered the Dutch service and was wounded at the siege of Bergen-op-Zoom in 1748 (*Account of Frisel or Fraser*, pp. 195–6). The war department records at the Hague for this period are imperfect, but the name of Simon Fraser appears in the 'Staten van Oorlog' (or war budgets) of 1750–7 as a pensioned subaltern of the regiment of Drumlanrig, two battalions of the Earl of Drumlanrig's regiment of the Scots brigade in the service of Holland having been reduced to one in January 1749 (information supplied through the British Legation at the Hague). On 31 Jan. 1755 Fraser was appointed lieutenant in the 62nd royal Americans, which afterwards became the 60th royal rifles. This corps was then being raised by Lord Loudon, and Fraser's name appears in an order dated 23 March 1756, wherein he is described as a 'second lieutenant from the Dutch service,' and which directs the newly appointed officers to repair to their posts at New York and Philadelphia without delay (*London Gazette*, 9569). In January 1757 he became captain-lieutenant in the 2nd highland battalion, afterwards 78th or Fraser highlanders, commanded by the Hon. Simon Fraser, Master of Lovat [q. v.], in which regiment he was promoted captain 22 April 1759. He fought in the regiment at the siege of Louisburg, Cape Breton, and under Wolfe at Quebec, where a namesake, one of many in the regiment, Captain Simon Fraser, described by Stewart as of Inverallochy (*Scottish Highlanders*, vol. ii.), was killed. Fraser is said to have subsequently served on the staff in Germany. He was made brevet-major 15 March 1761, and on 8 Feb. 1762 was appointed to a majority in the 24th foot in Germany, with which regiment he afterwards served in Gibraltar and in Ireland, and of which he became lieutenant-colonel in 1768. When in Ireland Fraser served as first and principal aide-de-camp to the Marquis Townshend, then lord-lieutenant, and appears to have been repeatedly sent over to England to furnish the ministry with confidential information on Irish matters (*Cal. Home Office Papers*, 1766–9, under 'Fraser, Simon'). In one letter he is described as an 'intelligent and prudent man' (*ib.* p. 493). In 1770 he was appointed quartermaster-general in Ireland in succession to Colonel Gisborne. Several papers in the home office records testify to the active and intelligent interest he took in his profession (*ib.* 1770–2, p. 454). In 1776 Fraser accompanied his regiment to Canada, and was appointed to the command of a brigade, composed of the 24th foot and the grenadier and light companies of the army, which was posted on the south side of the St. Lawrence. As brigadier he accompanied General Burgoyne [see BURGOYNE, JOHN, 1722–1792] in the pursuit of the American troops retreating from Ticonderoga, and gained a victory over them at Hubbardton, 7 July 1777. He was present at the battle of Stillwater, near Saratoga, 19 Sept. 1777, and was mortally wounded by a rifle-ball in the action which took place on the same ground, sometimes called Behmus, or Behmise Heights, on 7 Oct. 1777. He died at eight o'clock the following morning. Madame Riedesel, wife of the Hessian brigadier with

Burgoyne's troops, has left a painful narrative of his last hours, to which the American historian, Bancroft, makes ungenerous allusion. Burgoyne refers in touching terms to his death, and afterwards inscribed an ode, 'To the Spirit of Fraser.' He was buried in one of the British redoubts, and much feeling was caused at the time by the Americans, in ignorance of what was going on, opening a heavy fire on the work (*Notes and Queries*, 1st ser. ix. 161, 431). A large painting of the event by J. Graham, afterwards engraved by Nutter, is or was preserved at Farnton House, Strathcrrick (*ib.* 6th ser. xi. 134, 238). Landmann states that the grave could just be traced at the end of the last century (*Recollections*, i. 221).

Fraser married 14 Oct. 1769 Mrs. Grant, of Percy Street, London (*Scots Mag.* xxxi. 558), who appears to have been a relative of Colonel Van Phran, then Dutch commandant at the Cape (*Cal. Home Office Papers*, 1770–1772, p. 278), and by that lady left issue.

[Anderson's Account of the Family of Frisel or Fraser (Edinburgh, 1825, 4to); London Gazettes; Army Lists; Stewart's Sketches of the Scottish Highlanders (Edinburgh, 1822); Knox's Hist. Memoirs (London, 1769); Calendars Home Office Papers, 1766–9, 1770–2; Bancroft's Hist. United States, vol. vi.; Beatson's Nav. and Mil. Memoirs (London, 1794), vols. iv–vi.; Burgoyne's Orderly Book, ed. Dr. O'Callaghan (Albany, N.Y., 1870); Gent. Mag. xlvii. 398, 455, 549, 576 et seq.] H. M. C.

FRASER, SIMON (1726–1782), sometime Master of Lovat, thirty-seventh Macshimi, a lieutenant-general, colonel 71st or Fraser highlanders, was eldest son, by his first wife, Margaret Grant, of Simon, twelfth lord Lovat [q. v.], who was executed in 1747. He was born 19 Oct. and baptised 30 Oct. 1726 (baptismal register, Kiltarlity parish). When the rebellion broke out in 1745, he was studying at the university of St. Andrews, and was sent for by his father to head the clan against his inclinations. When the rebels advanced southwards the clan Fraser set up a sort of blockade of Fort Augustus. With six hundred of his father's vassals Fraser joined Prince Charles at Bannockburn, before the battle of Falkirk, 17 Jan. 1746, and was one of those who met in the house of Mr. Primrose of Dumphall, on the evening of the battle, uncertain of the issue. Thenceforward he was active in the prince's cause. He was not at Culloden, where the Frasers were led by Charles Fraser, jun., of Inverallochy, who, according to stories current at the time, was cruelly shot by the personal order of the Duke of Cumberland when lying grievously wounded on the field of battle. The Frasers fought well and left the ground in some order, and when halfway between Culloden and Inverness met the master coming up with three hundred fresh men. He was one of forty-three persons included in the act of attainder of 4 June 1746. He surrendered to the government, and was kept a prisoner in Edinburgh Castle from November 1746 to 15 Aug. 1747, when he was allowed to proceed to Glasgow to reside there during the king's pleasure. A full and free pardon for him passed the seals in 1750. On 25 July 1752 Fraser entered as an advocate (Aikman, *List of Advocates*). He was one of the counsel for the pursuers in the trial of James Stewart of Aucharn, before a high court of justiciary, opened at Inverary 21 Sept. 1752, by Archibald Campbell, third duke of Argyll [q. v.], as lord justice-general, and Lords Elchies and Kilkerran as judges. The panel was arraigned as art and part in the murder, on 14 May previous, of Colin Campbell of Glenure, a factor appointed by the exchequer to the charge of a forfeited estate. A good deal of political significance attached to the trial, which is said to be the only one in which a lord justice-general and a lord advocate both took part (Arnot, pp. 225–9). The evidence on which a conviction was obtained was entirely circumstantial, and it is admitted that the view of the law upheld by the crown side was utterly indefensible. Fraser and James Erskine were counsel for the widow of the murdered man, and the former's address to the jury is given in full in a printed report (*Trial of James Stewart*, p. 81). Fraser appears to have come to London with Alexander Wedderburn, afterwards Earl of Rosslyn and lord chancellor. Boswell refers to kindnesses shown by the father of Richard Brinsley Sheridan to Fraser and Wedderburn when they came to London as young men (*Life of Johnson*, 1877 ed. p. 394). Wedderburn entered the Middle Temple in 1753. Fraser, by his own account, was offered a regiment in the French service, but declined, preferring to serve the British crown (petition in *Gent. Mag.* xliv. 137). At the commencement of the seven years' war Fraser obtained leave to raise a corps of highlanders for the king's service. By his influence with his clan, without the aid of land or money, he raised eight hundred recruits in a few weeks, to which as many more were shortly added. The corps was at first known as the 2nd highland battalion, but immediately afterwards became the 78th or Fraser highlanders, the first of three British regiments which in succession have borne that numerical title. Fraser's commission as colonel was dated 5 Jan. 1757. Under his command

the regiment went to America, and was much remarked for its brilliant conduct in the field during the ensuing campaigns, and the thrift and sobriety of the officers and men (Knox, *Hist. Mems.*) Wolfe, in a letter to Lord George Sackville, speaks of the regiment as 'very useful, serviceable soldiers, and commanded by the most manly lot of officers I have ever seen' (*Hist. MSS. Comm.* 9th Rep. iii. 74). Fraser was with it at the siege of Louisburg, Cape Breton, in 1758, and in the expedition to Quebec under Wolfe, where he was wounded at Montmorenci. He was wounded again at Sillery, 28 April 1760, during the defence of Quebec, and commanded a brigade in the advance on Montreal. He appears to have been still serving in America in 1761. In 1762 he was a brigadier-general in the British force sent to Portugal, and was one of the officers appointed to commands in the Portuguese army, in which he held the temporary rank of major-general. At the peace of 1763 the 78th highlanders were disbanded, and Fraser was put on half-pay. In the 'Official Return of Lists of Members of Parliament' Fraser is shown in 1768 as a lieutenant-general in the Portuguese service, and in 1771 as a major-general in the British army. He petitioned the government for the restoration of his family estates (*Gent. Mag.* xliv. 137), and as it was held that his military services entitled him to 'some particular act of grace,' all the forfeited lands, lordships, &c., were restored to him on the payment of a sum of 20,983*l.* sterling, by a special act of parliament (24 George III, c. 37), ten years before the same grace was extended to any other family similarly circumstanced. The family title was not revived until 1837. At the outbreak of the American war of independence, Fraser, then a major-general, raised another regiment of two battalions, known as the 71st or Fraser highlanders, the third of five regiments which in succession have been so numbered. Many officers and men of the old 78th joined the colours, for Fraser appears to have been liked by his men, and possessed in a remarkable degree all the attributes of a highland military chieftain. Stewart relates a story of an aged highlander who, after intently watching Fraser haranguing his men in Gaelic, accosted him with the respectful familiarity then common, 'Simon, you are a good soldier. So long as you live Simon of Lovat never dies' (*Scottish Highlanders*, vol. ii.) Mrs. Grant of Laggan, however, describes him as hard and rapacious under a polished exterior. Fraser did not accompany his regiment to America, where, after several years of arduous and distinguished service, the men were taken prisoners with Lord Cornwallis at York Town, 19 Oct. 1781. The two battalions of the 71st or Fraser highlanders, and a corps known as the second 71st regiment, formed after the surrender at York Town, were disbanded at the peace of 1783, after Fraser's death. Fraser was returned to parliament for the county of Inverness, when away with his first regiment in Canada in 1761, and was thrice re-elected, representing the constituency until his death. A speech of his in the house, in which he accused the government of lukewarmness in prosecuting the war with the colonies, is given in 'Gent. Mag.' xlviii. 657. Fraser married a Miss Bristo, an English lady, by whom he left no issue, and who survived him and was alive in 1825 (see Anderson). He died in Downing Street, London, 8 Feb. 1782.

Fraser's only brother, the Hon. Alexander Fraser, born in 1729 (reg. Kiltarlity parish), became a brigadier-general in the Dutch service, and died unmarried in 1762. By a deed of entail dated 16 May 1774, and registered in Edinburgh 18 June and 28 July 1774, the recovered estates passed at Fraser's death to his younger half-brother, the Hon. Archibald Campbell Fraser [q. v.], M.P. for Inverness county and colonel of the Inverness local militia.

[Anderson's Account of the Family of Frisel or Fraser (Edinburgh, 1825, 4to); Foster's Peerage, under 'Lovat;' Aikman's List of Advocates, in Library of Faculty of Advocates, Edinburgh; Arnot's Scottish Criminal Trials (Edinburgh, 1785, 4to); Trial of James Stewart of Aucharn (Edinburgh, 1753); Army Lists, 1757–82; London Gazettes; Knox's Hist. Memoirs (London, 1769); Journal of Siege of Quebec, printed in Proc. Hist. Soc. of Quebec, 1870; Stewart's Sketches of the Scottish Highlanders (Edinburgh, 1822); Beatson's Nav. and Mil. Memoirs (London, 1794); Scots Mag. various vols. vi. to xliv.] H. M. C.

FRASER, SIMON (1738–1813), lieutenant-general, is described by Stewart as the son of a tacksman (*Scottish Highlanders*, ii. App. xxxi.) He was senior of the Simon Frasers serving as subalterns (not captain-lieutenant as stated by Stewart) in the 78th or Fraser highlanders, commanded by Simon Fraser (1726–1782), Master of Lovat [q. v.], in the campaigns in Canada under Wolfe, Murray, and Amherst in 1759–61. He was wounded at the battle of Sillery 28 April 1760. When the regiment was disbanded in 1763 he was placed on half-pay as a lieutenant. In 1775 he raised a company for the 71st or Fraser highlanders, then forming under the command of his old colonel, Fraser of Lovat. He became senior captain and afterwards major in this regiment, with which he

served in America in the campaigns of 1778–1781. When the regiment was disbanded in 1783, he was again placed on half-pay. In 1793 he raised a highland regiment, which was numbered as 133rd foot, or Fraser highlanders, and which after a brief existence was broken up and drafted into other corps. He became a major-general in 1795, commanded a force of British troops stationed in Portugal in 1797–1800, became lieutenant-general in 1802, and was for some years lieutenant-general and second in command of the forces in North Britain. He died in Scotland 21 March 1813.

[Stewart's Sketches of Scottish Highlanders (Edinburgh, 1822), vol. ii.; Army Lists; London Gazettes; Gent. Mag. vol. lxxxiii. pt. i. p. 591.] H. M. C.

FRASER, WILLIAM (*d.* 1297), bishop of St. Andrews, chancellor of Scotland, was the son of Sir Gilbert Fraser, the ancestor of the Frasers of Touchfraser and Philorth, and also of the Frasers of Oliver Castle of Tweeddale. He took holy orders, and was rector of Cadzow (Hamilton) and dean of Glasgow. On the promotion of William Wishart in or before 1276 to the see of St. Andrews, Fraser was appointed chancellor of Scotland, and held the seals of office for several years. When Wishart died in 1279 Fraser was elected his successor, and proceeding to Rome, was there, on 18 June 1280, consecrated as bishop of St. Andrews by Pope Nicholas III.

At a meeting of the Scottish estates held shortly after the death of Alexander III, Fraser was chosen as one of six regents, three of whom were to govern north of the Firth of Forth and three south, pending the arrival of Margaret, the Maid of Norway, who was next heir to the throne. He supported the proposal for the marriage of the princess of Scotland to Edward, prince of Wales, and in connection with the negotiations therewith made a journey to the court of Edward I in Gascony. The Scots ratified the proposals in their parliament at Birgham on 17 March 1290, but these were frustrated by the death of the Maid of Norway at Orkney on her way to Scotland. In a Latin letter (the original of which is preserved in the Public Record Office, London) Fraser informed Edward I of the occurrence, and as there were a number of rival claimants for the vacant throne and a civil war seemed imminent, he requested the intervention of the English king for the preservation of the peace. After stating, among other things, that a number of the nobles had already taken arms, he concludes his letter thus: 'If Sir John de Baliol come to your presence, we advise that you be careful to treat with him so that whatever be the issue your honour and interest may be preserved. And if it prove true that our lady foresaid is dead (which God forbid), then, if it please your excellency, draw near the borders for the comfort of the Scottish people and preventing of bloodshed.' The consequence of the intervention of Edward I in this juncture was the enforcement of his claim as lord paramount of Scotland, and the Scots being divided among themselves were for the time obliged to yield. They tendered homage to the English king, and accepted his award as arbiter in the rival claims for the crown of Scotland in favour of John Baliol. On Baliol's accession to the throne Fraser resigned his office of regent and stood loyally by his sovereign during his short and unhappy reign. He was, however, a participator in some of the events which brought about the final rupture between Edward and Baliol. Appeals in certain judicial causes in which he was concerned were made from the court of Baliol to that of Edward. The Scottish king was summoned to appear before Edward in England to answer these appeals, but the Scots refused to allow him to do so, and Edward took steps to enforce his authority. To secure the friendship of France in the struggle, Fraser and several others were sent to negotiate a treaty with Philip IV. They were successful, but their aid was unavailing. Edward inflicted summary chastisement upon the Scots, and Baliol, forced by his countrymen to do so, abdicated the crown he had accepted at the English king's hands. Fraser retired to France, and during his absence, William Wallace having driven the English armies across the borders, the bishop's surrogates, William of Kinghorn and Patrick of Campania, deprived of their benefices every Englishman in the see of St. Andrews.

Fraser died in exile at Arteville in France, 19 Sept. 1297, having been bishop, as Wyntoun says, for seventeen winters. His body was buried in the church of the predicant friars at Paris, but his heart was enshrined in a rich casket and brought to Scotland and interred with much ceremony in the wall of the cathedral of St. Andrews.

Lord Hailes and other historians have described Fraser as a creature of Edward and a traitor to his country. With these accusations the late Lord Saltoun deals at length in his family history, 'The Frasers of Philorth' (ii. 96–115).

[Registrum Glasguense; Registrum Prioratus Sancti Andree; Fordun's Annalia, cap. lxviii., xci.; Wyntoun's Chronicle, bk. viii. chap. xiv.; Palgrave's Hist. Documents; Acts of the Parliaments of Scotland, vol. i.] H. P.

FRASER, WILLIAM, eleventh Lord Saltoun (1654–1715), second son of Alexander Fraser, master of Saltoun, and Lady Ann Ker, was born on 21 Nov. 1654. He was educated at King's College, Aberdeen. His elder brother, Alexander, having died in 1672, he, on the death of his father in 1682, became Master of Saltoun, and in August 1693 he succeeded as Lord Saltoun on the death of his grandfather, Alexander, tenth lord. In the earlier period of his life the family fortunes were at a very low ebb, nearly all the estates being mortgaged heavily. To save them so far as possible, he was infeft in them in 1676 on a disposition by his father and grandfather, and having acquired a considerable dowry with his wife, Margaret Sharp, daughter of James Sharp, archbishop of St. Andrews, whom he married on 11 Oct. 1683, he succeeded, by judicious sales and otherwise, in redeeming the estates out of the hands of the creditors. He wrote a narrative of this part of the family history, so far as concerned the efforts of his father and himself, which is preserved at Philorth. Previous to his marriage he was in command of a regiment of infantry, under a commission from James, duke of York. In 1697 the marriage of his eldest son to Emilia Fraser, eldest daughter and heiress of Hugh, lord Lovat, was arranged, by which means the barony of Lovat would have been annexed to that of Saltoun. But Fraser of Beaufort and his son Simon (afterwards twelfth Lord Lovat [q. v.]), being next heirs of entail to Lovat, determined to frustrate the match, and took arms to enforce their plans. Lord Saltoun was forbidden to visit Beauly, where lay Castle Downie, the residence of Lovat, but disregarding their threats he did so, and was seized, imprisoned, and threatened with the gallows, which was erected in front of his prison, unless he bound himself to terminate the marriage negotiations. He was taken back to Castle Downie as a prisoner, and there is sufficient warrant for believing that Simon Fraser would have executed his threat. The marriage was broken off. As a lord of parliament Saltoun took his seat and the oath on 9 May 1695, and used his influence and vote in furtherance of the Darien scheme, and in opposition to the treaty of union with England. He died on 18 March 1715, his wife, by whom he left three sons and four daughters, surviving till 1734. The eldest son, Alexander (1684–1748), succeeded as twelfth lord, and his great-grandson, Alexander George Fraser [q. v.], sixteenth lord Saltoun, was the famous general.

[Lord Saltoun's The Frasers of Philorth; Acts of the Parliaments of Scotland, ix. 347, 350.] H. P.

FRASER, WILLIAM (1784?–1835), Indian civilian, youngest son of Edward Satchell Fraser of Reelick, Inverness-shire, arrived in India to take up a nomination to the Bengal civil service in 1799. After acting in subordinate capacities, he was appointed secretary to Sir David Ochterlony, then resident at Delhi, in 1805, and in 1811 he accompanied Mountstuart Elphinstone's expedition to Cabul as secretary. In 1813 he was promoted to be assistant to Mr. Seton, the resident at Delhi, and in 1815 was political agent to General Martindale's army, and subsequently travelled with his brother, James Baillie Fraser [q. v.], in the Himalayas. In 1819 he was sent to settle the hill state of Garhwal, which had just been freed from the Goorkhas. In 1826 he was appointed second member of the board of revenue of the north-western provinces, and in 1830 he was promoted resident and agent to the governor-general at Delhi, in succession to Sir T. F. Colebrooke. He held this appointment until the evening of 22 March 1835, when he happened to be riding along the junction of the roads leading from the Cashmere and Lahore gates of Delhi, attended only by a single sowar, and was suddenly shot dead by a Muhammadan, named Kureem Khan. The actual perpetrator of the deed was tried and hanged, and earnest efforts were made to find out who had suggested the murder. Suspicion fell upon a wealthy Muhammadan nobleman, Shams-ud-din, nawab of Firozpur, against whom Fraser had issued a decree, and after a long trial he too was found guilty and hanged. His trial greatly excited the Muhammadans of Delhi.

[East India Directory; Gent. Mag. February 1836.] H. M. S.

FRASER, WILLIAM, LL.D. (1817–1879), educationist, was born at Cullen in Banffshire about the end of 1817. At an early period he entered the Normal Seminary in Glasgow, where he soon became one of the head-masters and a zealous coadjutor of David Stow in carrying out his training system—a new feature in Scottish education. Soon after the disruption of the Scottish church, the Normal Seminary was claimed by the church of Scotland, and Stow, Fraser, and nearly all the other teachers, having become members of the free church, had to leave, but were soon provided with a new building. In 1849 Fraser, after completing his studies for the ministry, was ordained to the pastoral charge of the Free Middle congregation, Paisley. In this office he remained till his death, greatly distinguished both for his pulpit and pastoral labours, and especially his work among young

men. In 1857, at the request of some gentlemen of influence, he undertook an inquiry into educational work throughout Great Britain and Ireland, the results of which were published in a large volume entitled 'The State of our Educational Enterprises,' embodying important suggestions for educational legislation, which were brought by an influential deputation before the lord advocate, and several of which were made use of in the Education Bill for Scotland. In 1872, as a recognition of his scientific work, the university of Glasgow conferred on him the degree of LL.D. For nearly thirty years he laboured unweariedly on behalf of a literary association and a natural science association in Paisley. In 1850 he instituted a special class for boys who had attended the Sunday-school, in order to give them higher instruction; this class developed into the Paisley Young Men's Bible Institute, which he met with on Sunday evenings without intermission for many years. Some of his prelections were published in a volume called 'Blending Lights, or the Relations of Natural Science, Archæology, and History to the Bible.' In 1857 he took on himself the resuscitation of the Paisley Philosophical Society, and besides rendering many other services made valuable collections which became the basis of a free museum in connection with a free library. Having proposed that a free library should be formed for Paisley, and this project being approved of, he was able to intimate on behalf of a wealthy citizen, Sir Peter Coats, a gift of site and buildings both for museum and library. Another of his undertakings was to compile a list of about three thousand volumes and raise a sum of 1,000*l.* in order to furnish a reference library as an addition to the free lending library. Fraser was twice a member of the Paisley school board. His services obtained more than one public recognition. In 1873, in acknowledgment of his long services as president of the Philosophical Society, he was presented with a microscope and a purse of sovereigns; in April 1879, on the part of the museum and library, with his portrait; and in August 1879, on the part of the community, with a cheque for two thousand guineas. He was highly respected in Paisley. He died 21 Sept. 1879.

[North British Daily Mail, Glasgow News, Paisley Daily Express, all of 22 Sept. 1879; Glasgow Herald, 29 Sept.; Renfrewshire Gazette, April 1879; Free Church of Scotland Monthly Record, January 1880.] W. G. B.

FRAUNCE, ABRAHAM (*fl.* 1587–1633), poet, was a native of Shropshire, and is said by Oldys to have been educated at Shrewsbury School, but his name is not to be found in the register. Sir Philip Sidney, according to the same authority, interested himself in his education, and sent him to St. John's College, Cambridge, where he became a pensioner 20 May 1575, a Lady Margaret scholar 8 Nov. 1578, and a fellow in 1580. He proceeded B.A. in 1579–80 and M.A. in 1583, and in 1580 acted in Dr. Legge's play, 'Richardus Tertius,' which was produced at the college. Having been called to the bar at Gray's Inn, he practised in the court of the marches of Wales. So long as Sidney lived he seems to have favoured Fraunce, and when Sidney died in 1586, Sidney's sister Mary, countess of Pembroke, took him under her patronage. To her he dedicated nearly all his works, one of which he called 'The Countess of Pembroke's Ivychurch,' from the name of one of his patroness's residences, and another 'The Countess of Pembroke's Emanuel.' Her husband, Henry, earl of Pembroke, president of the council of Wales, who also treated the poet with unvarying kindness, recommended him to Lord Burghley in 1590 for the office of queen's solicitor in the court of the marches. He seems to have been an officer of that court as late as 1633, when he celebrated in verse the marriage of Lady Magdalen Egerton with Sir Gervase Cutler. The lady was daughter of John Egerton, first earl of Bridgewater [q. v.], who was appointed president of the council of Wales in 1631. Fraunce claims to have paid like poetical honours to all the earl's daughters.

Fraunce proved himself one of the most obstinate champions of the school which sought to naturalise classical metres in English verse. All his poems are in hexameters, and all are awkward and unreadable. Yet Fraunce gained the highest commendation from his contemporaries. As the protégé of Sir Philip Sidney, he was introduced at an early age into Sidney's circle of literary friends, which included Spenser, Sir Edward Dyer, and Gabriel Harvey. With Spenser he was very intimate, and he was able to quote, in his 'Arcadian Rhetorike,' 1588, the 'Faerie Queene' before its publication. Spenser refers to him in 'Colin Clout's come home again' (1595) as 'Corydon, . . . hablest wit of most I know this day,' a reference to Fraunce's translation from Virgil of Corydon's lamentation for Alexis. Thomas Watson was his closest literary associate. Both translated separately Tasso's 'Aminta,' and Fraunce translated Watson's Latin poem 'Amintas.' Nashe, in his epistle prefixed to Greene's 'Arcadia,' or 'Menaphon' (1589), writes of 'the excellent translation of Master Thomas Watson's sugared "Amintas"' by 'sweet Master France.' Fraunce is apparently

mentioned in Clerke's 'Polimanteia' (1595) among the leaders of English contemporary poetry under the disguise of 'Watson's heire.' Lodge, in his 'Phillis' (1593), wrote of Fraunce and Watson as 'forebred brothers, who in their swan-like songs Amintas wept.' Similarly Spenser refers to them jointly when, in the 'Faerie Queene,' he speaks of 'Amyntas' wretched fate, to whom sweet poets' verse hath given endless date.' Gabriel Harvey, in his 'Foure Letters' (1592), commends Fraunce and others to 'the lovers of the muses . . . for their studious endeavours commendably employed in enriching and polishing their native tongue.' George Peele, in his 'Honour of the Garter' (1593), describes 'our English Fraunce' as 'a peerless sweet translator of our time.' Meres, in his 'Palladis Tamia' (1598), names Fraunce with Sidney, Spenser, and others as 'the best for pastoral.' Ben Jonson, with characteristic brusqueness, told Drummond of Hawthornden 'that Abram Francis in his English hexameters was a fool' (*Conversations*, p. 4).

Fraunce's earliest published work was the translation of Thomas Watson's 'Amyntas,' 1585, which he entitled 'The Lamentations of Amintas for the Death of Phillis; paraphrastically translated out of Latine into English Hexameteres,' London, by John Wolfe for Thomas Newman and Thomas Gubbin, 1587; by Walter Charlewood, 1588. It was also republished in 1589, and an edition dated 1596 belongs to Sir Charles Isham. It is in the form of eleven eclogues, each called a 'day.' In 1591 appeared 'The Countesse of Pembrokes Yuychurch, conteining the affectionate life and unfortunate death of Phillis and Amyntas. That in a Pastorall: this in a Funerall: both in English Hexameters,' London, by Thomas Orwyn for William Ponsonby. In the dedication to the Countess of Pembroke, Fraunce writes: 'I haue somewhat altered S. Tassoes Italian and M. Watsons Latine "Amyntas" to make them both one English.' The pastoral which opens the volume is translated directly from Tasso's 'Aminta.' The second part, 'Phillis Funeral,' is a republication of Fraunce's older translation of Watson's 'Amyntas'—'The Lamentations of Amintas.' The eclogues here number twelve, the last one of the earlier edition being divided into two, and there are a few other alterations in the concluding lines. Robert Greene, in the dedicatory epistle to his 'Philomela: the Lady Fitzwaters Nightingale,' 1615, justifies his own title by Fraunce's example in giving to his 'Lamentations of Amintas' the title of 'The Countess of Pembrokes Ivychurch.' There follow in the same volume, all in hexameters: 'The Lamentation of Corydon for the loue of Alexis, verse for verse out of Latine,' from Virgil's Eclogue II (reprinted from Fraunce's 'Lawier's Logike,' 1588), and 'The Beginning of Heliodorus, his Aethiopical History.' In 1592 was published 'The Third Part of the Countesse of Pembrokes Iuychurch, entituled Amintas Dale, wherein are the most conceited tales of the Pagan Gods in English Hexameters, together with the ancient descriptions and philosophical explications,' London, for Thomas Woodcocke. This was dedicated to the Countess of Pembroke, is in both verse and prose, and resembles in plan Sidney's 'Arcadia.' A companion volume to this series was 'The Countess of Pembrokes Emanuel: conteining the Natiuity, Passion, Burial, and Resurrection of Christ, togeather with certaine Psalmes of Dauid. All in English Hexameters,' London, for William Ponsonby, 1591; also dedicated (in two hexameter lines) to the Countess Mary. Eight psalms are reduced to hexameters. Dr. Grosart reprinted this volume in his 'Fuller Worthies' Miscellanies,' vol. iii., 1872.

Fraunce's other works were: 1. 'Abrahami Fransi Insignium, Armorum, Emblematum, Hieroglyphicorum, et Symbolorum, quæ in Italia Imprese nominantur, explicatio: Quæ Symbolicæ Philosophicæ postrema pars est,' London, 1588. Dedicated to Robert Sidney, Sir Philip's brother. The original manuscript is in Bodleian Library MS. Rawl. Poet. 85. 2. 'The Arcadian Rhetorike, or the Precepts of Rhetorike made plaine by examples Greeke, Latin, English, Italian, French, Spanish, out of Homer's Ilias and Odissea, Virgil's Æglogs, Georgikes & Aeneis, Songs & Sonets, Torquato Tassoes Goffredo, Aminta, Torrismondo Salust his Iudith, and both his semaines Boscan & Garcilassoes sonets and Æglogs,' London, by Thomas Orwin, 1588 (entered in Stationers' Registers 11 June). A copy is in the Bodleian; none is in the British Museum. Fraunce here quotes the unpublished 'Faerie Queene.' 3. 'The Lawiers Logike, exemplifying the praecepts of Logike by the practice of the Common lawe,' London, 1588 (entered in Stationers' Registers 20 May 1588, when Fraunce's own name appears between that of the bishop of London and the warden of the company as one of those who granted the license for publication). Dedicated to the Earl of Pembroke in rhymed hexameters. Quotations from Latin and English poets appear in the text, and Fraunce appends Virgil's second eclogue in the original and in his own hexametrical translation, afterwards reprinted at the end of the 'Ivychurch,' as well as analyses of the Earl of Northumberland's case and of Stanford's crown pleas. A manu-

script of this work belonged to Heber, with a dedication to Sir Edward Dyer, and a different title, 'The Sheapheardes Logike: contayning the praecepts of that art put down by Ramus.'

Fraunce also contributed to Allot's 'English Parnassus' (1600), and five of his songs appear at the close of Sir Philip Sidney's 'Astrophel and Stella,' 1591. His epithalamium on the marriage of Lady Magdalen Egerton and Sir Gervase Cutler (1633) was in 1852, according to Joseph Hunter, at Campsall, Yorkshire, among the papers of Dr. Nathaniel Johnston of Pontefract. A work called 'Frauncis Fayre Weather' was licensed to William Wright, 25 Feb. 1590–1, by the Stationers' Company, and J. P. Collier suggested that this might prove a lost work by Fraunce (*Notes and Queries*, 3rd ser. i. 44).

[Cooper's Athenæ Cantabr. ii. 119, 546; Warton's English Poetry; Corser's Collectanea; Collier's Bibliographical Cat. i. 294–5; Langbaine's Dramatic Poets with Oldys's MS. notes in Brit. Mus. Cat. C. 28 g. 1; Hunter's MS. Chorus Vatum in Brit. Mus. MS. Addit. 24488, ff. 349–351; Gabriel Harvey's Works, ed Grosart, i. 217; Notes and Queries, 4th ser. xi. 378, xii. 179; Hazlitt's Bibliographical Handbook and Miscellanies; Arber's Stationers' Register, vol. ii.; Dr. Grosart's Fuller Worthies' Miscellanies, vol. iii.; works cited above.] S. L. L.

FRAZER, ANDREW (*d.* 1792), lieutenant-colonel of engineers, son of George Frazer, a deputy surveyor of excise in Scotland, is stated to have been employed in the erection of the works at Fort George after the Scottish rebellion of 1745–6. He was appointed practitioner engineer, with rank of ensign in the train, on 17 March 1759, and became subengineer, with rank of lieutenant, in 1761. In 1763 he was ordered to Dunkirk on special service with the naval commissioners, Admiral Durell and Captain Campbell (*Cal. Home Office Papers*, 1760–6). Subsequently he served as assistant to Colonel Desmaretz, the British commissary appointed to watch the demolition of the works of that port in accordance with treaty obligations (*ib.*) On 18 Oct. 1767 he succeeded Desmaretz in that office (*ib.* 1766–9), and retained it until the rupture with France in 1778. In the British Museum MSS. are two reports from Frazer: 'A Description of Dunkirk,' 1769 (*Addit. MS.* 16593) and 'Report and Plans of Dunkirk,' 1772 (*ib.* 17779, f. 82). A solitary letter from Frazer in the same collection, addressed to Lord Stormont, British ambassador at Paris in 1777 (*ib.* 24164, f. 172), indicates that he discharged consular functions at Dunkirk, although his name does not appear in the lists of consuls in works of reference of the period. He became engineer in ordinary and captain in 1772, brevet-major in 1782, and regimental lieutenant-colonel in 1788. He designed St. Andrew's parochial church, Edinburgh, built in 1785. Frazer, who had not long retired from the service, died on his way to Geneva in the summer of 1792. He married in 1773 Charlotte, daughter of Stillingfleet Durnford of the engineer department, and granddaughter of Colonel Desmaretz (*Scots Mag.* xxxv. 500). A son by this marriage, born at Dunkirk, rose to high distinction in the royal artillery [see FRAZER, SIR AUGUSTUS SIMON]. A portrait of Major Andrew Fraser (*sic*) is catalogued in Evans's 'Catalogue of Engraved Portraits' (London, 1836–53), vol. ii., in which the date of death is wrongly given as 1795.

[Army Lists; Cal. State Papers (Home Office), 1760–6 et seq.; Brit. Mus. Addit. MSS. ut supra; Scots Mag. liv. 413. Some letters from Frazer at Dunkirk are indexed in Hist. MSS. Comm. 8th Rep. (i.), 9th Rep. (iii.)] H. M. C.

FRAZER, SIR AUGUSTUS SIMON (1776–1835), colonel, the only son of Colonel Andrew Frazer [q.v.] of the royal engineers, by Charlotte, daughter of Stillingfleet Durnford, esq., of the ordnance office, was born at Dunkirk, where his father was then employed as a commissioner for superintending the destruction of the fortifications, on 5 Sept. 1776, and was sent for a short time to the Edinburgh High School. In August 1792 he joined the Royal Military Academy at Woolwich as a gentleman cadet, and on 18 Sept. 1793 he was gazetted a second lieutenant in the royal artillery. In December 1793, though only seventeen years old, he was ordered to join the army under the Duke of York in Flanders, and in January 1794, in which month he was promoted first-lieutenant, he was attached with two guns to the battalion of the 3rd guards, then in the field. With the guards he served throughout the retreat before Pichegru, and was present at the battles of Mouveaux, Cateau Cambrésis, Tournay, and Boxtel, and at all the other principal actions until the departure of the infantry from the continent. In May 1795 he was attached to the royal horse artillery, and in 1799, in which year he was promoted captain-lieutenant, he served in the expedition to the Helder and the battles of Bergen. On 12 Sept. 1803 he was promoted captain, and appointed to the command of a troop of royal horse artillery. In 1807 he commanded all the artillery employed in the expedition against Buenos Ayres, and was present in the disastrous assault on that city in July. Frazer next remained for some time on ordinary garrison duty in England, and he

was promoted major by brevet on 4 June 1811. In November 1812 he exchanged troops of royal horse artillery with Major Bull, whose health had broken down in the Peninsula, and he joined the allied Anglo-Portuguese army in its winter quarters at Freneda. In April 1813, when he had been but a short time with the army, Lord Wellington determined to have an officer on his staff for the general command of all the horse artillery in the field, and offered the post to Frazer, as senior horse artillery officer with the army. In this capacity he served on the staff throughout the rest of the Peninsular campaigns, and was present at the affairs of Salamanca and Osma, the battle of Vittoria, the siege of San Sebastian, at which he commanded the right artillery attack, at the passage of the Bidassoa, the battles of the Nivelle and the Nive, the investment of Bayonne, and the battle of Toulouse. He soon became a great favourite with Wellington, and was largely rewarded for his services. He was promoted lieutenant-colonel by brevet on 21 June 1813, granted a gold cross and one clasp for the battles of Vittoria, San Sebastian, Nivelle, Nive, and Toulouse; made one of the first K.C.B.s on the extension of the order of the Bath; promoted lieutenant-colonel in the royal artillery on 20 Dec. 1814, and appointed to command the artillery in the eastern district. In 1815, when Napoleon escaped from Elba, Frazer at once took his old place as commanding the royal horse artillery upon the staff of the Duke of Wellington in Belgium. He was now allowed to bring nine-pounders into action instead of six-pounders, a change which certainly had a great deal to do with the effective fire of the English guns at Waterloo. When the war was over Frazer was appointed British artillery commissioner for taking over the French fortresses, and in the following year he was elected a F.R.S. For some time he commanded the royal horse artillery at Woolwich; in October 1827 he was appointed inspector of the ordnance carriage department there, and in July 1828 director of the Royal Laboratory. He was promoted a colonel in the royal artillery in January 1825, and died at Woolwich on 4 June 1835.

[Letters of Colonel Sir Augustus S. Frazer, K.C.B., commanding the Royal Horse Artillery in the army under the Duke of Wellington, written during the Peninsula and Waterloo Campaigns, edited by General Sir Edward Sabine, R.A.; Duncan's History of the Royal Artillery.]

H. M. S.

FRAZER, WILLIAM (*d.* 1297), bishop of St. Andrews. [See FRASER.]

FREAKE, EDMUND (1516?–1591), bishop successively of Rochester, Norwich, and Worcester, was born in Essex about 1516, and became a canon of the order of St. Augustine in the abbey of Waltham, in his native county. He appended his signature to the surrender of that house, dated 23 March 1539–40, and obtained an annual pension of 5*l.* He graduated in arts in the university of Cambridge, but the dates of his degrees are not known. He was ordained priest by Bishop Bonner on 18 June 1545. In 1564 he became archdeacon of Canterbury, and on 25 Sept. in that year he was installed a canon of Westminster. He was one of Elizabeth's chaplains, and was appointed to preach before the queen in Lent 1564–5. On 25 Oct. 1565 he was by patent constituted one of the canons of Windsor. He was instituted to the rectory of Purleigh, Essex, on 13 June 1567, on the queen's presentation; and on 29 March 1568 he was holding a canonry in the church of Canterbury. On 10 April 1570 he was installed dean of Rochester. On 10 June in that year a grace passed the senate of the university of Cambridge for conferring upon him the degree of D.D., he having studied in that faculty for twenty years after he had ruled in arts (COOPER, *Athenæ Cantabr.* ii. 96). In the following month he supplicated the university of Oxford for incorporation, but the result does not appear (WOOD, *Fasti Oxon.* ed. Bliss, i. 186). On 18 Sept. 1570 he was promoted to the deanery of Sarum. Shortly before 20 Nov. 1570 he resigned the rectory of Foulmire, Cambridgeshire, to which John Freake, M.A., was then instituted on the queen's presentation.

On 15 Feb. 1571–2 he was elected bishop of Rochester, the royal assent being given on the 28th of that month. He was consecrated at Lambeth 9 May 1572, being, as Archbishop Parker remarks, a serious, learned, and pious man (LE NEVE, *Fasti*, ed. Hardy, ii. 572). He was empowered to hold the archdeaconry of Canterbury and the rectory of Purleigh *in commendam*. On or about 29 May 1572 he became the queen's great almoner.

On 31 July 1575 he was elected bishop of Norwich, and on 12 Nov. following he had restitution of the temporalities (BLOMEFIELD, *Norfolk*, ed. 1806, iii. 558). He now resigned the archdeaconry of Canterbury. Serious complaints were made of his conduct as bishop. Writing to Secretary Walsingham on 28 Aug. 1578, Sir Thomas Heneage says the queen had been brought to believe well of divers zealous and loyal gentlemen of Suffolk and Norfolk, whom the foolish bishop had complained of to her as hinderers of her proceedings and

favourers of presbyterians and puritans. On 9 Oct. following the privy council authorised commissioners to inquire into the matters in controversy between the bishop and Dr. John Becon [q. v.], his chancellor, the circumstances being so rare and strange as to seem incredible. On 12 Oct. the bishop wrote from Ludham to the council expressing his desire that Becon should not be readmitted to the office of chancellor of which he had deprived him. He adds that he had dissolved his court of audience, and that he intended to exercise the whole jurisdiction himself. The depositions taken by the commissioners contained grave charges against members of the bishop's household. It was alleged that Sir Thomas Cornwallis [q.v.] took care to place the chancellor with the bishop to serve his turn, that he intermeddled in high commissions and other matters, caused the default of the bishop's dealings against papists, shared in drunken banquettings of the bishop's servants, made scoffing excuses for coming to church, reproached the name of a minister, and vaunted his secretary's monkish profession at Brussels. Dr. Browne was charged with being the special means of acquainting Sir Thomas and the whole rabble of the papists with the bishop or Mrs. Freake, and linking them together. The bishop's wife was herself charged with purposing to remove the chancellor, directing her husband, speaking reproachfully of learned preachers, and wishing to turn every honest man out of the bishop's presence. The depositions sent by the commissioners to the council on 5 Nov. 1578 state that it was well known throughout all Norfolk that whatsoever Mrs. Freake would have done the bishop must and would accomplish, or she would make him weary of his life, as he complained with tears; and if any one came to the bishop without a present 'she will looke on him as the Divell lookes over Lincoln' (*Cal. State Papers*, Dom. Eliz., Addenda, 1566–79, p. 551). In December 1578 proposals were submitted for settling the controversy, and the bishop offered to compound with his chancellor, but it does not appear how the dispute terminated.

In 1579 there was a project to translate Freake to Ely, it being supposed that Dr. Richard Cox [q. v.] would resign that see. Freake, however, refused to accept the bishopric in the lifetime of Dr. Cox. When he found himself unable to correct the disorders occasioned by the puritans, he wrote from Ludham to the lord-treasurer, Burghley, on 29 Aug. 1583, requesting that he might either be removed to another diocese or else permitted to retire into private life (Strype, *Annals*, iii. 172, folio). Shortly after this he narrowly escaped getting into fresh trouble because two of the members of his household attended mass. On 26 Oct. 1584 the queen nominated him to the bishopric of Worcester. His election to that see took place on 2 Nov., and he was installed by proxy on 7 Feb. 1584–5. In the year of the Armada (1588) he and his clergy provided 150 'able foot men' who were ready to serve their country when and where they might be required. On 25 Jan. 1588–9 he wrote from Worcester to the queen, soliciting permission to be absent from parliament on account of ill-health. He is said to have died on 21 March 1590–1, but there is some doubt as to the accuracy of this date.

Cecily, his widow, died 'full of days' on 15 July 1599, and was buried at Purleigh. He had issue John, archdeacon of Norwich and rector of Purleigh; Edmund; and Martha, wife of Nathaniel Cole, sometime senior fellow of Trinity College, Cambridge, and ultimately vicar of Marsworth, Buckinghamshire.

His works are: 1. 'An Introduction to the loue of God. Accompted among the workes of S. Augustine, and set forth in his name, very profitable to moue all men to loue God for his benefits receaued,' London, 1574, 8vo. A translation, dedicated to Queen Elizabeth. Robert Fletcher [q. v.] turned it into English metre, London, 1581, 8vo. 2. 'A Sermon at S. Paul's cross, 18 Nov. 1565, on Matt. xviii. 21. Notes in Tanner MS., 50 f. 27 *b*.

[Abingdon's Cathedral of Worcester, pp. 65–7, 109; Addit. MS. 5869, f. 90; Ames's Typogr. Antiq. (Herbert), pp. 996, 998; Bedford's Blazon of Episcopacy, p. 81; Egerton MS. 1693, ff. 87, 100; Godwin, De Præsulibus (Richardson); Hackman's Cat. of Tanner MSS. 929, 930; Kennett MS. 48, f. 157; Newcourt's Repertorium, i. 927, ii. 476; Parker Correspondence, pp. 318, 319, 459, 475, 477; Rymer's Fœdera (1713), xv. 703, 705, 744, 749, 750; Calendars of State Papers, Dom. Eliz. (1547–80), pp. 382, 555, 562, 601, 602, 604, 607, 623, 642, (1581–90) pp. 32, 93, 190, 509, 575, 599, (Addenda, 1566–1579) p. 612, (Addenda, 1580–1625) p. 728; Strype's Works (general index); Stubbs's Registrum Sacrum Anglicanum, p. 85; Thomas's Survey of the Cathedral of Worcester, i. 116, ii. 210; Willis's Survey of Cathedrals, ii. 647; Wright's Elizabeth, ii. 145; Wright's Essex, ii. 668.] T. C.

FREAKE, JOHN (1688–1756), surgeon. [See Freke.]

FREDERICA, CHARLOTTE ULRICA CATHERINA (1767–1820). [See under Frederick Augustus.]

FREDERICK, Saint (*d.* 838). [See Cridiodunus, Fridericus.]

FREDERICK, Colonel (1725?–1797), also known as Frederick de Neuhoff, author of 'Description of Corsica,' was, by his own account, the only son of Theodore Etienne, Baron de Neuhoff, king of Corsica, by his wife, an Irish lady named Sarsfield, daughter of Lord Kilmallock, and one of the suite of Queen Elizabeth Farnese of Spain. The date of his birth was supposed by his family to be about 1725 (*Ann. Necrology*, 1797–8). According to the 'Nouvelle Biog. Univ.' vol. xlv. (under 'Theodore'), on the authority of Theodore's private papers preserved in the archives of the French Foreign Office, Theodore absconded from Spain with his wife's jewels in 1720, spent the proceeds in speculations in Paris during the 'Mississippi' craze, which was at its height in the winter of 1719–1720, and, after visiting England and Holland, resided at Florence in the imperial service until he went to Corsica. His son Frederick appears to have been educated at Rome, and states (*Description of Corsica*, p. 34) that he 'served several campaigns under some of the most experienced generals of the age;' also that when the Corsicans were struggling for their liberties, he and two Corsican gentlemen, Buttafuoco and Colonna, who had served with distinction in the Corsican regiment in the pay of France, offered their services to Paoli, which were rejected. Frederick then came to England 'to share his father's misfortunes.'

Theodore in 1736 had been proclaimed king of Corsica, but having subsequently lost his throne, and failed to regain it by English aid, came to England an exile, and became a prisoner for debt in the Fleet. He obtained his discharge under the Insolvent Act by giving up all his effects to his creditors, his sole effects being his claim to the kingdom of Corsica, which was duly registered for their benefit. He died soon afterwards, on 11 Dec. 1756, and was buried in the churchyard of St. Anne's, Soho, where Horace Walpole, who had been very kind to him, erected a tablet to his memory. Frederick, his son, arrived in England about 1754, and appears to have assisted his father as far as he was able. He supported himself as a teacher of Italian, and had some fashionable pupils, including Macklin and Garrick. Another of his pupils was Alexander Wedderburn [q. v.], afterwards lord chancellor Loughborough, to whom Frederick appealed for help in his latter years. Frederick appears to have gone to Germany, and at some time or other held, it is said, some subordinate post in the cabinet of Frederick the Great. In 1768 he published in London his 'Mémoires pour servir a l'Histoire de la Corse,' and an English version 'Memoir of Corsica, containing the Natural and Political History of that important island . . . together with a variety of particulars hitherto unknown.' The work was alleged to have been compiled from the information of Edward Augustus, duke of York, brother of George III, who had died at Monaco the year before, and who was interested—or whom it was wished to interest—in Corsican affairs. After another brief visit to Germany, Frederick returned to England with a green uniform, a cross of military merit, and the title of colonel, and as 'Colonel Frederick' became the recognised although not accredited agent in London of the reigning grand duke of Würtemberg. He is said to have arranged for the duke the sale of a regiment of his subjects to the English East India Company, and he claimed to have made arrangements on behalf of the English government, during the latter part of the American war of independence, for the hire of three thousand Würtemburgers and one thousand Hohenlohe troops, and to have incurred heavy expenses in providing for their pay and subsistence, to prevent their entering the pay of Holland after their services were refused by the English government. Pitt refused to admit this claim, on the ground that it should have been settled by Lord Shelburne before leaving office. Frederick continued to press it again and again without success for many years afterwards, and alleged that he had forfeited the favour of the Duke of Würtemberg, through representations that the money had been paid to him and misapplied (see *Ann. Necrology*, 1797–8, pp. 351–61). As given by Frederick's biographer, the details suggest official shuffling. A man of many acquirements, intimately versed in the details of continental etiquette and diplomacy, a well-known frequenter of fashionable coffee-houses in London, where, despite many eccentricities, his gentlemanly bearing rendered him a general favourite, Frederick appears to have been employed on a variety of confidential services (*ib.*) One of these was the unsuccessful attempt of the Prince of Wales, afterwards George IV, and two of his royal brothers to raise a loan on the continent in 1791, when Frederick was employed as their agent. When Corsica was annexed in 1794, Frederick brought out a new edition of his book, under the title of 'Description of Corsica, with an Account of its Union to the Crown of Great Britain. Including a Life of General Paoli, and the Memorial presented to the National Assembly of France respecting the Forests in that Island' (London, 1795, 8vo). A duplicate copy of this book, now in the British Museum Library, contains numerous mar-

ginal notes in the author's handwriting, many of them relating to Paoli, made with a view to a fresh edition. Frederick had once been friendly with Paoli, but had quarrelled with him. Although most abstemious in his habits, Frederick appears to have often been in pecuniary straits, and as years rolled on, his liabilities became more pressing. At last, harassed by creditors, and neglected by his fashionable friends, he shot himself through the head, in the porch of Westminster Abbey, on the morning of 1 Feb. 1797. A coroner's jury brought in a verdict of 'lunacy,' and a week later he was laid beside his father in the graveyard of St. Anne's, Soho, where a tablet was put up by private subscription collected by Lady James.

In person Frederick was spare, of middle height, with an erect military gait, which he never lost, a pleasing countenance, and a dark olive complexion, bespeaking a southern origin, and contrasting in age with his silvery locks. During one of his residences on the continent Frederick married a German lady, who bore him two children, a son, Theodore Anthony 'Frederick,' a bright, promising lad, who was killed as an ensign in the British 15th foot at the battle of Germantown, Philadelphia, 4 Oct. 1777, and a daughter, married to a custom-house officer, named Clark, at Dartmouth. Mrs. Clark had several children, including a son, Frederick Anthony Clark, an ensign West Suffolk militia, and afterwards in the 5th foot, and a daughter Emily, an authoress and miniature painter. Miss Clark wrote 'Ianthe,' published by subscription in 1798, and a small book of poems, and some volumes of minor fiction published between 1798 and 1819. She was an exhibitor in miniature at the Royal Academy in 1799.

[The best biography of Theodore, king of Corsica, is in Nouv. Dict. Univer. vol. xlv., based on his private papers preserved in the French archives. The particulars agree with those given in Brit. Mus. Add. MS. 23738, f. 159. A sketch of his history, correct in the main, is given in Dr. J. Doran's 'Monarchs retired from Business,' i. 238–47. The best account of Colonel Frederick is given by a writer, who seems to have known him intimately, in a volume of neglected biography bearing the title 'Annual Necrology, 1797–8' (London, 1800, 8vo). The date of his death is, however, wrongly given as 1796, instead of 1797. For the latter see Gent. Mag. vol. lxvii. pt. i. p. 172, and Ann. Reg. 1797, p. 11. In Percy Fitzgerald's Life of George IV there is (i. 225–334) a succinct account of the attempt of the royal princes to raise a foreign loan; in the same work (ii. 1) it is asserted that the notorious Mrs. Mary Anne Clarke [q. v.], mistress of the Duke of York, was 'a daughter or goddaughter of Colonel Frederick'—an absurd misstatement for which there is not a shadow of foundation.]

H. M. C.

FREDERICK AUGUSTUS, Duke of York and Albany (1763–1827), second son of George III and Queen Charlotte, was born at St. James's Palace on 16 Aug. 1763, and on 27 Feb. 1764 he was elected to the valuable bishopric of Osnaburg through the influence of his father as elector of Hanover. He was educated with the greatest care at Kew, and became the constant companion of his elder brother, afterwards George IV. In 1767 he was invested a knight of the Bath, and in 1771 a knight of the Garter. On 1 Nov. 1780 he was gazetted a colonel in the army, and in the following year was sent to Hanover to study French and German. He studied not only tactics but the minutiæ of regimental discipline, and varied his studies by visits to the Austrian and Prussian military manœuvres. He created a favourable impression in every court he visited, and in 1782 was presented to Frederick the Great. Meanwhile the Bishop of Osnaburgh, as he was generally styled, was appointed colonel of the 2nd horse grenadier guards, now the 2nd life guards, on 23 March 1782; promoted major-general on 20 Nov. 1782, and lieutenant-general on 27 Oct. 1784, on which day he succeeded the Duke of Richmond as colonel of the 2nd or Coldstream guards. On 27 Nov. 1784 Prince Frederick abandoned his episcopal title on being created Duke of York and Albany in the peerage of Great Britain, and Earl of Ulster in the peerage of Ireland.

In 1787 the Duke of York returned to England, where he was received with enthusiasm by all classes (see *Gent. Mag.* lvii. 734). He was the favourite of his father, and the Prince of Wales was devotedly attached to him. His kindly manners, generous disposition, and handsome face made him popular in society. He took his seat in the House of Lords on 27 Nov. 1787, and on 15 Dec. 1788 he made, on the question of the regency in opposition to Pitt's Regency Bill, a speech which attracted attention, as it was held to convey the sentiments of the Prince of Wales. On 26 May 1789 he fought a duel on Wimbledon Common with Colonel Lennox, afterwards Duke of Richmond, who was aggrieved by some of the duke's remarks. The duke coolly received the fire of Colonel Lennox, and then fired in the air. His coolness and his refusal to avail himself of his rank to decline the challenge were much applauded. In January 1791 a marriage was arranged for him with Princess Frederica Charlotte Ulrica Catherina (*b.* 7 May 1767), eldest daughter of Frederick William II, king

of Prussia, whose acquaintance he made during his visits to Berlin. Parliament granted him an additional income of 18,000*l.* a year, and the king gave him 7,000*l.* a year on the Irish revenue, which sums, with the revenues of the bishopric of Osnaburgh, raised his income to 70,000*l.* a year. The marriage was celebrated at Berlin on 29 Sept. 1791, and at the queen's house, London, on 23 Nov. The princess was received with enthusiasm in London, where it is noted among other demonstrations of respect that a great sale was found even for imitations of the princess's slipper. The husband and wife soon separated, and the Duchess of York retired to Oatlands Park, Weybridge, Surrey, where she amused herself with her pet dogs, and died 6 Aug. 1820, being buried in Weybridge church.

On the outbreak of war in 1793 George III insisted that York should take command of the English contingent despatched to Flanders to co-operate with the Austrian army under the Prince of Coburg. The campaigns of 1793, 1794, and 1795 in Flanders served to prove that the English army was unable to cope with the enthusiastic French republicans, and that York was not a born military commander. His staff, and especially his adjutant and quartermaster-generals, Craig and Murray, were chiefly responsible; the duke showed himself brave but inexperienced, and there is much truth in Gillray's caricatures and Peter Pindar's squibs, which represented him as indulging too freely in the prevalent dissipation of his officers. In 1793 the allied army drove the French army out of Belgium, defeated it at Tournay and Famars, and took Valenciennes on 26 July. Then came a difference between the generals; the Prince of Coburg wished to march on Paris, while York was ordered to take Dunkirk. The armies separated, and Carnot at once concentrated all the best French troops and attacked the duke in his lines before Dunkirk. After severe fighting at Hondschoten on 6 and 8 Sept. the English had to fall back, and, after the defeat of the Austrians at Wattignies, finally joined them at Tournay, where both armies went into winter quarters. In February 1794 the duke joined the headquarters of the army in Flanders, and the new campaign opened with some slight successes at Cateau Cambrésis, Villiers-en-Cauche, and Troixville. But on 10, 14, and 18 May the French army under Pichegru attacked the English army at Tournay. In the last engagement the English were entirely defeated, and would have been destroyed but for the conduct of Generals Ralph Abercromby and Henry Edward Fox. York himself was nearly taken prisoner. After this defeat the English army steadily fell back, in spite of the arrival in July of ten thousand fresh troops under the Earl of Moira. The duke was, in fact, driven out of Belgium after several severe engagements. There followed the terrible winter retreat of 1794–5, which concluded the unsuccessful campaign. York shared the perils of the retreat up to the beginning of December, in which month he returned to England.

The duke's reputation had not been raised. Nevertheless George III promoted him to be a field-marshal on 18 Feb. 1795, and made him commander-in-chief of the army 3 April 1798. Amherst, the retiring commander-in-chief, was an old man, who had allowed countless abuses in the discipline and administration of the army. The duke by his high rank could be considered as belonging to no party, and he was able from his position to put down much of the jobbery which had disgraced his predecessor's tenure of office. He was not a man of brilliant parts, but he determined to remove some of the abuses which he had seen in Flanders.

In 1799 he was appointed to command an army destined to invade Holland in conjunction with a Russian corps d'armée. The vanguard of this army, under Sir Ralph Abercromby and Admiral Sir Charles Mitchell, performed an important duty in capturing the Dutch ships in the Helder; but when the main force arrived under the duke on 13 Sept. nothing but disaster followed. Generals Brune and Daendaels collected an army, which, though defeated on 19 Sept., 2 Oct., and 9 Oct., managed to keep the English and Russians penned on the narrow strip of land seized by Abercromby, and on 17 Oct. the duke signed the disgraceful convention of Alkmaer, by which the victors were allowed to leave Holland on condition that eight thousand French prisoners of war should be surrendered to the republic. This failure confirmed the general opinion that the duke was unfit for the command of an army in the field.

The attention of the public was now turned to the state of the army; money was not spared by parliament, and while Abercromby was engaged in the Mediterranean in restoring the true spirit of discipline in the field, the duke devoted himself to the task of weeding out incapable officers, and encouraging those who did their duty. It was nothing short of a disaster that York was on 18 March 1809 forced to retire from his post of commander-in-chief. He had become entangled with a handsome adventuress, Mary Anne Clarke [q. v.], who made money out of her intimacy with the commander-in-chief, by promising promotion to officers, who paid her for her recommendations. This matter was

raised in the House of Commons by Colonel Wardle on 27 Jan. 1809, and referred to a select committee, which took evidence on oath. The inquiries of this committee proved that York had shown most reprehensible carelessness in his dealings with Mrs. Clarke, but he could not be convicted of receiving money himself, and the House of Commons acquitted him of any corrupt practices by 278 votes to 196. Sir David Dundas, who succeeded the duke at the Horse Guards, continued his policy, and the action of the prince regent in replacing his brother at the head of the army in May 1811 was received with almost unanimous satisfaction. The House of Commons rejected Lord Milton's motion censuring the ministry for allowing the appointment by 296 votes to 47.

No other scandal marked the duke's career. He was twice thanked by the houses of parliament, in July 1814 and July 1815, after the battle of Waterloo, for the benefits he had bestowed on the army and his unremitting attention to his duties as commander-in-chief; and in 1818, on the death of Queen Charlotte, he was appointed guardian of the person of the king, with an allowance of 10,000*l.* a year. The death of George III made York heir to the throne, but he continued to hold his post at the Horse Guards. The real affection which George IV entertained for him made him an important personage, but he never interfered much with politics. He opposed catholic emancipation, and on 25 April 1825, in a speech in the House of Lords, declared his opinions in opposition to a speech which was held to embody the ideas of his royal brother. In July 1826 York was attacked with dropsy, and after a long illness, borne with exemplary fortitude, he died at the Duke of Rutland's house in Arlington Street on 5 Jan. 1827. His body lay in state in St. James's Palace, and on 19 Jan. 1827 he was buried in St. George's Chapel, Windsor, his brother, the Duke of Clarence, acting as chief mourner.

The conduct of York as commander-in-chief had the greatest influence on the history of the British army. He supported the efforts successfully to revive military spirit made by commanders in the field, and by his own subordinates, above all by his military secretary, Sir Henry Torrens. Without his strenuous support the regulations of Sir David Dundas [q. v.] could not have been successful, nor the quartermaster-general's department purified. He looked well after the soldiers and their comforts, but it was with the officers that he was most successful. He set apart every Tuesday as a levée day, in which any officer might have an audience. He sternly put down the influence of personal favouritism. The purchase system was in force during his tenure of office, but a certain amount of military service in every rank was required before an officer could purchase a step, and it was impossible for boys at school to hold rank as colonels. The duke did much to eradicate political jobbery in military appointments, and set his face against systematic corruption. Though he had himself failed on the field, he generously recognised the superior merits of Wellington and his subordinates.

York was good-tempered and affable; he was a sportsman, and kept a racing stable, which was superintended by Greville, the diarist, and he possessed the open, if unintellectual, features common to his brothers. His name is better commemorated by his foundation of the Duke of York's School for the sons of soldiers, Chelsea, London, than by the column which bears his name at the end of Waterloo Place, St. James's Park, London.

[Annual Register for 1827, pp. 436–67, contains the best contemporary memoir of the Duke of York, and embodies all the pith of the obituary notices in the various newspapers and magazines, as well as the biography written by Sir Walter Scott for the Edinburgh Weekly Journal; for his military career see Philippart's Royal Military Calendar and Sir F. W. Hamilton's Hist. of the Grenadier Guards; for the campaigns of 1793–5 see Jones's Hist. of the late War in Flanders (London, 1796); for the expedition of 1799, Sir H. Bunbury's Narrative of some Passages in the late War; and for his character see especially the Greville Memoirs, 1st series, and numerous allusions in Thomas Wright's Gillray the Caricaturist.] H. M. S.

FREDERICK LOUIS, PRINCE OF WALES (1707–1751), eldest son of George II and Queen Caroline, and father of George III, was born 6 Jan. 1707 at Hanover, of which his father was electoral prince. Lady Mary Wortley Montagu, in 1716, speaks of the grace and charm of his behaviour (*Works*, ed. 1837, i. 316). In 1717 he was created Duke of Gloucester, the following year he was installed a knight of the Garter, and 11 June 1727 received the title of Duke of Edinburgh. In his infancy a marriage had been arranged by the mothers between him and his cousin, Sophia Dorothea Wilhelmina, princess royal of Prussia, afterwards margravine of Baireuth, it being also agreed that his sister, the Princess Amelia, should marry Prince Frederick of Prussia, afterwards Frederick the Great (see narrative of the 'Double Marriage Project' in CARLYLE'S *Frederick*, bks. v. vi. and vii.) The arrangement was in 1723 virtually sanctioned by George I, but

the final signature of the treaty was always delayed by the English king, and at his death in June 1727 was not completed. On the accession of George II Frederick still remained in Hanover, and being, in the words of Carlyle, 'eager to be wedded to Wilhelmina as one grand, and at present grandest, source of his existence,' entered into communications with her mother to have the marriage celebrated privately. The mother, who had set her heart on the match, eagerly consented, but having unsuspectingly informed Dubourgay, the English ambassador, of the project, he thought it his duty to prevent it. The antipathy existing between George II and Frederick William proved an insuperable barrier to the match, and after negotiations had been for some time in a state of suspense, they were definitely and finally broken off in 1730. In December 1728 the prince came to England; but, though welcomed by the nation, was received with marked coldness by his father. On 9 Jan. 1729 he was created Prince of Wales. The original cause of the estrangement between the prince and the king, the scandal of the reign, was probably the wreck of the marriage project, but though the breach was also widened by other circumstances, it can only be fully accounted for by the peculiarities of the prince's temper. His power of exasperating his relations, and especially his father, without committing against him any really great offence, indicated fatal incompatibilities of temper between them. The queen, his mother, wished a hundred times a day that he were dead; his sister Amelia grudged him every hour he continued to live; and the king himself remarked: 'My dear firstborn is the greatest ass, and the greatest liar, and the greatest *canaille*, and the greatest beast in the whole world, and I heartily wish he was out of it.' His father's stingy treatment of him in money matters, and his determination to keep him in a position of dependence, were peculiarly galling to the prince. His filial sentiments were, however, less replaced by indignation than contempt, which he loved on every opportunity to manifest, partly as a proof of his own superiority. He undoubtedly carried this feeling to an extreme when he wrote, or instigated the writing in 1735 of, 'Histoire du Prince Titi' (of which two English translations appeared in 1736), in which the king and queen were grossly caricatured. With George Bubb Dodington as his chief counsellor, he also formed an opposition court of his own, and used every influence to undermine the authority of Walpole, his father's favourite minister. Possessing easy manners and great good humour when his wishes were not thwarted, he set himself deliberately to outshine his father in popularity, and the fact that he could pose before the public as one who was to some extent ill-used told greatly in his favour. Partly because of his money embarrassments, and partly possibly because he knew he would deeply pain his father, he entered into negotiations with the old Duchess of Marlborough for the hand of her favourite granddaughter, Lady Diana Spencer, afterwards Duchess of Bedford, stipulating that he should receive 100,000*l.* for her portion. A day is said to have been actually fixed for the secret marriage in the duchess's lodge in Windsor Great Park, but the project was discovered, just in time to prevent it, by Sir Robert Walpole. The marriage of the princess royal to the Prince of Orange in 1734 was regarded by Frederick as something in the nature of a personal grievance, from the fact that she had anticipated him not only in getting married, but in obtaining a permanent grant from parliament, and an establishment of her own. The rivalry between the two came prominently before the public in connection with the 'Tweedledum Tweedledee' controversy, as to the respective merits of the operas of Handel and his Italian rival Buononcini, the princess being a special friend and patron of Handel at the Haymarket, and the prince heading those of the nobility who supported Buononcini at Lincoln's Inn Fields. The marriage of the princess induced Frederick to go to the antechamber of St. James's and request an audience of the king, to whom he made three demands: permission to serve in the Rhine campaign, a fixed income suitable to his circumstances, and the arrangement for him of a suitable marriage. The first was peremptorily refused, but the king promised favourably to consider the second and third, provided Frederick in future acted with proper respect towards the queen. Some time afterwards, with the prince's consent, a negotiation was entered into for the hand of the Princess Augusta, daughter of Frederick, duke of Saxe-Gotha, and the marriage was solemnised at St. James's, 26 April 1736. Instead, however, of proving a means of reconciliation between the king and the prince, the marriage was the occasion of embittering their relations for the remainder of the prince's life. George II himself, when prince of Wales, had obtained an annuity of 100,000*l.* out of a civil list of 700,000*l.*, and the prince naturally thought himself entitled to at least an equal sum when the civil list had increased to 800,000*l.* The king proposed to give only 50,000*l.*, whereupon the prince resolved, on the advice of his friends the leaders of the opposition, to appeal to parliament against

his father. The address on the subject was, however, rejected in both houses, though not by large majorities. The mortification of the prince was, of course, of a permanent character, and he felt his disappointment the more from the fact that he was deeply in debt. He showed his resentment by neglecting to acquaint the king and queen with his wife's condition before the birth of Augusta, his eldest child. When the pains of child-birth came on he hurried her from Hampton Court in the middle of the night to St. James's, where not only had no preparations been made, but the beds had not been properly aired, and the only lady in attendance was Lady Archibald Hamilton, the reputed mistress of the prince, who had accompanied them from Hampton Court. The prince excused himself on the ground that the princess had been seized with the pains of labour much sooner than he expected, but there is little doubt that the chief reason for his extraordinary conduct was to prevent the queen being present at the birth (see Lord Hervey's *Memoirs*, ed. 1848, ii. 360–74). In any case the king rejected all his endeavours for conciliation, and on 10 Sept. 1737 sent him a message peremptorily ordering him to quit St. James's with all his family, as soon as the princess could bear removal. The order was immediately obeyed, the prince removing in the first instance to Kew, and subsequently to Norfolk House, St. James's Square. Copies of the correspondence which passed between father and son were sent by the king to each of the British ambassadors abroad and the foreign ambassadors in England, the latter being at the same time requested not to visit the prince's family, as 'a thing that would be disagreeable to his majesty' (*Marchmont Papers*, ii. 83; the letters between George II and the Prince of Wales were published in 1737). From this time the prince's home became a great centre of the opposition, Bolingbroke, Chesterfield, Carteret, Wyndham, and Cobham being numbered among the prince's special friends. Walpole, shortly before his overthrow, in the beginning of 1742, advised the king to make an effort to detach the prince from his party, on whom his patronage conferred undoubted influence in the country. Secker, bishop of Oxford, was therefore sent to the prince to intimate that if he would send to the king a letter couched in proper terms of regret for the past, and promising amendment for the future, an addition of 50,000*l.* would be made to his revenue, and in all probability his debts, which now reached an enormous sum, would be paid by the king; but the prince, who it may be supposed was well aware that Walpole's position was becoming desperate, replied that if the message had come directly from the king he might have been disposed to consider it favourably, but as it had evidently emanated from Walpole, he refused to entertain it so long as Walpole remained at the head of the government. After the resignation of Walpole a partial reconciliation with the king took place, but, possibly because the king took no steps towards increasing the prince's allowance, matters were soon again on their old footing. When the rebellion broke out in 1745, Frederick warmly solicited the command of the royal army. It is said to have been through the intercession of Frederick that Flora Macdonald received her liberty, after a short imprisonment for succouring the chevalier. Frederick died suddenly at Leicester House, 20 March 1751, from the bursting of an abscess which had been formed by a blow from a tennis ball. He had been ailing for a short time, and, when his death happened, Desnoyers, a dancing-master, had been amusing him by playing the violin at his bedside. Desnoyers supported him in his last moments. He was buried on 13 April, 'without either anthem or organ,' in Henry VII's chapel in Westminster Abbey. The princess survived to witness the coronation of her son, and, dying 8 Feb. 1772, was interred in Westminster Abbey. Frederick was the father, by his wife, of four sons besides George III, and of two daughters, viz. Edward Augustus, duke of York and Albany (1739–1767); William Henry, duke of Gloucester and Edinburgh (1743–1805); Henry Frederick, duke of Cumberland (1745–1790); Frederick William (1750–1765); Augusta (1737–1813), wife of Charles William Ferdinand, hereditary prince of Brunswick-Wolfenbüttel; and Caroline Matilda (1751–1775), wife of Christian VII, king of Denmark.

'The chief passion of the prince,' says Horace Walpole, 'was women; but, like the rest of his race, beauty was not a necessary ingredient.' A natural son, 'Cornwell Fitz-Frederick,' by Anne Vane ('Beautiful Vanella'), daughter of Gilbert, second lord Barnard, was buried in Westminster Abbey 26 Feb. 1735–6 (Chester, *Westm. Abbey Reg.* p. 345). He was also much addicted to gambling, but in all his money transactions his conduct was not regulated by any ordinary considerations of honour. Though he affected to patronise the arts and literature, his tastes were not otherwise refined, and in their pursuit he was not too regardful of his dignity. 'His best quality,' says Horace Walpole, 'was generosity, his worst insincerity and indifference to truth, which appeared so early that Earl Stanhope wrote to

Lord Sunderland what I shall conclude his character with: "He has his father's head and his mother's heart"' (WALPOLE, *George II*, i. 77). His popularity partly arose from the belief that he was hardly used by the king, and partly from the unpopularity of the king, and antipathy felt towards the prince's brother, the Duke of Cumberland, whose regency, should the king die before his successor was of age, was regarded with general dread. When Frederick's death became known, elegies were cried about the streets, to which the people responded with, 'Oh! that it was but his brother!' and 'Oh! that it was but the butcher!' Perhaps, however, the real sentiment of the nation was most exactly expressed in the well-known lines beginning with

Here lies Fred,
Who was alive and is dead;

and ending with

There 's no more to be said.

Two songs of which Frederick was the author, one in French, the other in English, are printed in Walpole's 'George II,' i. 432–5.

[Lord Hervey's Court of George II; Walpole's Reminiscences, Memoirs, and George II; Wraxall's Memoirs; Coxe's Life of Walpole; Dodington's Diary; Opinions of Sarah, Duchess of Marlborough; Warburton's Horace Walpole and his Contemporaries, i. 225–69; Jesse's Court of England, ed. 1843, iii. 119–60; Carlyle's Frederick the Great; Mahon's Hist. of England.]

T. F. H.

FREEBAIRN, ALFRED ROBERT (1794–1846), engraver, was apparently the son of Robert Freebairn [q. v.], the landscape-painter, and is probably identical with the younger Freebairn who etched the 'Sketch-book' of Robert Freebairn, published in 1815. He was a student at the Royal Academy, and engraved some vignettes and illustrations after Arnold, Nixon, David Roberts, S. Prout, Pyne, and others for the 'Book of Gems' and other popular works. His later work seems to have been entirely confined to the production of engravings by the mechanical process, invented by Mr. John Bate, known as the 'Anaglyptograph.' This machine was specially adapted for reproducing in engraving objects with raised surfaces, such as coins, medals, reliefs, &c. Freebairn produced a large number of engravings by this process, some of which were published in the 'Art Union' (1846). His most important works in this style of engraving were 'A salver of the 16th century,' by Jean Goujon, and a series of engravings of Flaxman's 'Shield of Achilles;' the latter, a very remarkable work, was executed and published at Freebairn's own risk and expense. He only completed it shortly before his death, which occurred somewhat suddenly on 21 Aug. 1846, at the age of fifty-two, a few days after the decease of his mother. He was buried in Highgate cemetery.

[Redgrave's Dict. of Artists; Art Union, 1846, pp. 14, 161, 264.]

L. C.

FREEBAIRN, ROBERT (1765–1808), landscape-painter, born in 1765, and apparently of Scottish descent, is usually stated to have been the last pupil of Richard Wilson, R.A. [q. v.] This does not seem certain, as Freebairn was articled to Philip Reinagle, R.A. [q. v.], and it was from Reinagle's house that he sent his first picture to the Royal Academy in 1782, the year of Wilson's death. He continued to exhibit landscapes up to 1786, when he appears to have gone to Italy. In 1789 and 1790 he was at Rome, and sent views of Roman scenery to the Academy. In 1791 he sent two views of the 'Via Mala' in the Grisons, probably taken on his return journey. His stay in Italy formed his style, and he brought back to England a storehouse of material, on which he drew plentifully during the remainder of his life, his productions being mainly representations of Italian scenery. When in Italy he was patronised by Lord Powis, and on his return to England by Lord Suffolk, Mr. Penn of Stoke Park, and others. His compositions were noted for their elegance rather than for grandeur, and were pleasing enough to enable him to secure sufficient patronage and commissions for his pictures, most of which he exhibited at the Royal Academy. He occasionally painted views of Welsh and Lancashire scenery, but his chief excellence lay in his Roman subjects. Some of his drawings were published in aquatint. Freebairn died in Buckingham Place, New Road, Marylebone, on 23 Jan. 1808, aged 42, leaving a widow and four children. After his death there was published in 1815 a volume called 'Outlines of Lancashire Scenery, from an unpublished Sketch-book of the late R. Freebairn, designed as studies for the use of schools and beginners, and etched by the younger Freebairn' [see FREEBAIRN, ALFRED ROBERT]. A Robert Freebairn, perhaps related to the above, edited several works of Scottish literature during the eighteenth century.

[Gent. Mag. (1808) lxxviii. 94; Redgrave's Dict. of Artists; Wright's Life of Richard Wilson, R.A.; Royal Academy Catalogues.]

L. C.

FREEBURN, JAMES (1808–1876), inventor, was born in 1808 in the parish of St. Cuthbert's, Midlothian. At an early age

he was apprenticed to a baker. At the age of seventeen he enlisted in the 7th battalion of the Royal Artillery, and for a time served as gunner and driver. In December 1827 he was made bombardier, in May 1831 corporal, in January 1835 sergeant, and in April 1844 sergeant-major. From May 1837 to September 1840 he served abroad in the West Indies. On his return home he began to devote his attention to the subject of explosives, and during 1846, in which year he was commissioned quartermaster of the 10th battalion Royal Artillery, he invented an elaborate series of metal and wood fuzes for exploding live shells, both on 'concussion' and by 'time.' In 1847 he effected improvements on his original idea, and his fuzes were approved by the master-general of ordnance, and adopted in her majesty's service. Freeburn continued in the Royal Artillery until 21 April 1856, when he retired with the honorary rank of captain, on retired half-pay of 10*s.* per diem. He died at Plumstead on 5 Aug. 1876.

[Royal Artillery Records, Woolwich; diagrams of Freeburn's inventions in the Royal Artillery Institution, Woolwich.] J. B–y.

FREEKE, WILLIAM (1662–1744), mystical writer. [See FREEKE.]

FREELING, SIR FRANCIS (1764–1836), postal reformer and book collector, was born in Redcliffe parish, Bristol, on 25 Aug. 1764. He began his official career in the Bristol post office. On the establishment of the new system of mail coaches, in 1785, he was appointed to aid the inventor, Palmer, in carrying his improvements into effect. Two years later he proceeded to London, and entered the service of the general post office, where he successively filled the offices of surveyor, principal and resident surveyor, joint secretary, and sole secretary, for nearly half a century. In a debate in the House of Lords in 1836 the Duke of Wellington stated that the English post office under Freeling's management had been better administered than any post office in Europe, or in any other part of the world. Freeling possessed 'a clear and vigorous understanding . . . and the power of expressing his thoughts and opinions, both verbally and in writing, with force and precision.' A baronetcy was conferred upon him for his public services on 11 March 1828. Freeling had been a warm admirer of Pitt, but he suffered no political partisanship to affect his administration of the post office. His leisure was devoted to the formation of a curious and valuable library. He was elected a fellow of the Society of Antiquaries in 1801, and was one of the original members of the Roxburghe Club, founded in 1812. Freeling died at his residence in Bryanston Square, London, on 10 July 1836. A marble monument was erected to him in the church of St. Mary Redcliffe, Bristol, with an inscription commemorative of his services. He was thrice married. By his first wife, Jane, daughter of John Christian Kurstadt, he had two sons. He was succeeded in the baronetcy by the elder, SIR GEORGE HENRY FREELING, born in 1789, who matriculated at New College, Oxford, 17 March 1807 (FOSTER, *Alumni Oxon.*); was for some time assistant secretary at the post office, and subsequently commissioner of customs (1836–1841); and died 29 Nov. 1841, leaving issue.

[Ann. Reg. 1836; Gent. Mag. 1836, 1838; Foster's Baronetage.] G. B. S.

FREEMAN, JOHN (*fl.* 1611), divine, matriculated in the university of Cambridge as a sizar of Trinity College, 26 Nov. 1575. He graduated B.A. in 1580–1, was elected a fellow of his college in 1583, and commenced M.A. in 1584 (COOPER, *Athenæ Cantabr.* iii. 59). He was for some time preacher of Lewes in Sussex.

He published: 1. 'The Comforter, or a comfortable Treatise, wherein are contained many Reasons taken out of the Word, to assure the Forgiueness of Sinnes to the Conscience that is troubled with the feeling thereof,' London, 1591, 1600, 8vo. Dedicated to the whole congregation of Lewes. 2. 'A Sermon on Rom. viii. 2–28,' London, 1611, 8vo. 3. 'A Sermon on Rom. xi. 2–8,' London, 1611, 8vo.

[Ames's Typogr. Antiq. (Herbert), pp. 1179, 1185, 1200; Crowe's Cat. pp. 207, 210.] T. C.

FREEMAN, JOHN (*fl.* 1670–1720), painter, had some repute as a history painter in the reign of Charles II. In early life he went to the West Indies, and narrowly escaped death by poisoning. He returned to England, and was much employed, although 'his Genius was so impair'd by that Attempt on his Life, that his latter Works fail'd of their usual Perfection.' He was considered a rival of Isaac Fuller [q. v.] He drew in the Academy that then existed, and latterly was scene painter to the play-house in Covent Garden. Some plates in R. Blome's 'History of the Old and New Testament' are probably from his designs. It is not known when he died, but he can hardly have lived till 1747, and be identical with the I. Freeman who drew the large view of 'The Trial of Lord Lovat in Westminster Hall.'

[De Piles's Lives of the Painters; Redgrave's Dict. of Artists; Walpole's Anecdotes of Painting.] L. C.

FREEMAN, PHILIP (1818–1875), archdeacon of Exeter, son of Edmund Freeman, of the Cedars, Combs, Suffolk, by Margaret, daughter of William Hughes of Wexford, Ireland, was born at the Cedars, Combs, 3 Feb. 1818, and educated at Dedham grammar school under Dr. George Taylor. At a comparatively early age, October 1835, he became a scholar of Trinity College, Cambridge, and in 1837 and 1838 was awarded Sir William Browne's medals for a Latin ode and epigrams. He was elected Craven University scholar in the latter year, graduated B.A. in 1839, and after being chosen fellow and tutor of St. Peter's College, in 1842 took his M.A. degree. He served as principal of the Theological College, Chichester, from 1846 to 1848, and was a canon and a reader in theology in Cumbrae College (the college built by the Earl of Glasgow in the island of Cumbrae, Buteshire) from 1853 to 1858, having at the same time charge of the episcopal church in that island. He was presented by the dean and chapter of Exeter to the vicarage of Thorverton, Devonshire, in 1858, was elected a prebendary of Exeter Cathedral in November 1861, one of the four residentiary canons in 1864, and acted for some time as examining chaplain to the bishop of the diocese. Finally, he was gazetted as archdeacon of Exeter in April 1865. In connection with the works for the restoration of the cathedral and of his own parish church at Thorverton, in which he took great interest, he expended much time and money. In 1869, at the meeting of the British Association in Exeter, he protested in energetic language against some of the views propounded by Professor Huxley on Darwinism. He was an authority on liturgical and architectural questions, and wrote numerous works on those subjects, and was also a constant contributor to the 'Ecclesiologist,' the 'Christian Remembrancer,' and the 'Guardian.' In 1866 he engaged in a controversy with Archdeacon Denison as to the 'Real Presence.' While getting out of a train at Chalk Farm station, London, on 18 Feb. 1875, he met with an accident, from the effects of which he died at the residence of Thomas Gambier, surgeon, 1 Northumberland Terrace, Primrose Hill, London, 24 Feb. He was buried in Thorverton churchyard on 2 March. His will was proved on 3 April under 25,000*l.* He married, 18 Aug. 1846, Ann, youngest daughter of the Rev. Henry Hervey Baber [q. v.] She was born at the British Museum 11 Feb. 1821, and survived him. He was the author of and interested in the following works: 1. 'Carmen Latinum Comitiis Maximis recitatum, A.D. 1837. Newtonus,' Cambridge, 1838. 2. 'Church Principles as bearing upon certain Statutes of the University of Cambridge,' 1841. 3. 'Theses Ecclesiasticæ sive orationes in curia Cantabrigiensi habitæ,' 1844. 4. 'Thoughts on the Dissolution of the Camden Society,' 1845. 5. 'Proportion in the Gothic Architecture,' 1848. 6. 'An Appeal as to the Chichester Diocesan Training College and Bishop Otter's Memorial,' 1848. 7. 'Sunday,' a poem, 1851. 8. 'A Plea for the Education of the Clergy,' 1851. 9. 'Plain Directions for using Morning and Evening Prayer,' 1853. 10. 'A Short Account of the Collegiate Church of Cumbrae,' 1854. 11. 'The Principles of Divine Service. An inquiry concerning the manner of understanding the order of Morning and Evening Prayer and the administration of the Holy Communion,' 2 parts, 1855–62. 12. Four sermons for Advent, 1859. 13. 'Guessing Stories,' 1864; 3rd ed. 1876. 14. 'The Harmony of Scripture and Science,' 1864. 15. 'The Real Science; the Worship Due. Correspondence between the Archdeacon of Taunton and the Archdeacon of Exeter,' 1866. 16. 'Rites and Ritual, a Plea for Apostolic Doctrine and Worship,' 1866; 4th ed., revised, 1866. 17. 'A Tract about Church Rates and Church Endowments,' 1866. 18. 'Church Rates, the Patrimony of the Poor; an attempt to set the subject in a new point of view,' 1867. 19. 'The History and Characteristics of Exeter Cathedral, with an Appendix on the Screens,' 1871. 20. 'The Admonitory Clauses in the Church's Homiletical Creed,' 1872. 21. 'The Architectural History of Exeter Cathedral,' 1873. 22. 'A Challenge to the Ritualists. Correspondence between the Archdeacon of Exeter and B. W. Savile on the attempt at Romanising the English Church,' 1874.

[Times, 26 Feb. 1875, p. 8, 1 March, p. 8; Illustrated London News, 6 March 1875, p. 223, 24 April, p. 403; Trewman's Exeter Flying Post, 3 March 1875, p. 5; Guardian, 3 March 1875, p. 259; information from G. Broke Freeman, esq., barrister, Lincoln's Inn.] G. C. B.

FREEMAN, Sir RALPH (*fl.* 1610–1655), civilian and dramatist, who was probably the son of Martin Freeman, first comes into notice as succeeding Naunton in the office of master of requests in 1618. He had married a relation of Buckingham, through whose influence he had also obtained a grant of pre-emption and transportation of tin for seven years in August 1613. In 1622 he had a grant in reversion of the auditorship of imprests, and also the auditorship of the mint. It was thought that through Buckingham Freeman would succeed Thomas

Murray as provost of Eton, but the appointment was given to Sir Henry Wotton. Freeman unsuccessfully applied to Buckingham to be allowed to succeed Wotton at Venice. In 1626 and 1627 he was on a commission for the arrest of French ships and goods in England. In 1629 he held the office of auditor of imprests, after a dispute as to its possession with Sir Giles Monpesson, and soon afterwards became master worker of the mint at a salary of 500*l.* per annum. He was one of the first appointed in February 1635 to the newly created office of 'searcher and sealer' of all foreign hops imported into England. On the death of Sir Dudley Digges, Freeman bid high for the mastership of the rolls, which was taken by Sir Charles Cæsar. He appears to have retired into private life shortly afterwards, and to have lived to an advanced age. In 1655 he published 'Imperiale,' a tragedy which he had written many years before, and had 'never designed to the open world;' he was induced to publish it by 'the importunity of his friends, and to prevent a surreptitious publication intended from an erroneous copy.' This unauthorised edition to which he refers had appeared so far back as 1639. The tragedy met with the approval of Langbaine. Freeman also published two verse translations from Seneca, both of which are above the average, the first being the 'Booke of Consolation to Marcia' (1635), and the other the 'Booke of the Shortnes of Life' (2nd ed. 1663). At the last-given date Freeman was still alive, and must have been an old man. He has been erroneously confounded with another Sir Ralph Freeman who was lord mayor of London, and died on 16 March 1633–4.

[Rolls Ser. (Dom.) 1603–10, p. 475, 1611–18, pp. 197, 511, 1619–23, pp. 53, 93, 335, 569, 1623–5, pp. 56, 70, 1627–8, pp. 32, 181, 1628–9, pp. 141, 590, 1634–5, p. 524, 1636–7, p. 445, 1638–9, p. 622; Baker's Biographia Dramatica.]

A. V.

FREEMAN, SAMUEL (1773–1857), engraver, worked chiefly in stipple, and is principally known as an engraver of portraits. Among these may be noted Samuel Johnson, after Bartolozzi, Garrick, and Henry Tresham, R.A., after Sir Joshua Reynolds, Sir R. K. Porter, and Miss L. E. Landon, after J. Wright (Freeman's original drawing from the portrait of Miss Landon is in the print room at the British Museum), Thomas Campbell, after Lawrence, Queen Victoria, after Miss Costello, and others. He engraved numerous portraits and other illustrations to the Rev. T. F. Dibdin's 'Northern Gallery,' &c. For Tresham's 'British Gallery' (1815) Freeman engraved the Stafford Gallery replica of Raphael's 'Vierge au Diadème.' He also engraved some of the plates for Jones's 'National Gallery,' and numerous portraits for Fisher's 'National Portrait Gallery.' For Dallaway's edition of Walpole's 'Anecdotes of Painting' he engraved 'The Marriage of Henry VI and Margaret of Anjou' from an ancient painting. He died on 27 Feb. 1857, aged 84.

[Redgrave's Dict. of Artists; Catalogue of Dyce Collection, South Kens. Mus.]

L. C.

FREEMAN, THOMAS (*fl.* 1614), epigrammatist, a Gloucestershire man, 'of the same family of those of Batsford and Todenham, near to Morton-in-Marsh' (Wood, *Athenæ*), became a student of Magdalen College, Oxford, in 1607, and took his degree of B.A. 10 June 1611 (*Fasti*, ed. Bliss, i. 341). 'Retiring to the great city and setting up for a poet,' he published in 1614 a collection of epigrams in two parts, 4to, dedicated to Thomas, lord Windsor. 'Rvbbe and a Great Cast' is the title of the first part, and 'Rvnne and a Great Cast. The Second Bowle' of the second. It is a scarce and interesting volume. There are epigrams on Shakespeare, Daniel, Donne, Chapman, Thomas Heywood, and Owen, the epigrammatist; also an epitaph on Nashe. One of the pieces, 'Encomion Cornubiæ,' is reprinted in Ellis's 'Specimens,' 1811, iii. 113.

[Wood's Athenæ, ed. Bliss, ii. 155–7.]

A. H. B.

FREEMAN, WILLIAM PEERE WILLIAMS (1742–1832), admiral. [See Williams-Freeman.]

FREIND, Sir JOHN (*d.* 1696), conspirator. [See Friend.]

FREIND, JOHN, M.D. (1675–1728), physician and politician, a younger brother of Robert Freind [q. v.], was born at Croton (or Croughton), near Brackley in Northamptonshire, of which place his father, William Freind, was rector. He was educated under Dr. Busby [q. v.] at Westminster, and thence, in 1694, was elected a student of Christ Church, Oxford. Here he attracted the special notice of Dean Aldrich [q. v.], who had so high an opinion of his scholarship that he appointed him one of the editors of a Greek and Latin edition of the two antagonistic orations of Æschines and Demosthenes (8vo, Oxford, 1696), which has been several times republished; and also to superintend a reprint of the Delphin edition of Ovid's 'Metamorphoses.' While at Christ Church he became acquainted with Atterbury [q. v.], who was then one of the tutors, and

with him he continued on intimate terms for the rest of his life. He also became involved in the famous controversy about the epistles of Phalaris, and naturally (with his fellow-collegians) made the mistake of supporting Boyle against Bentley. He took all his degrees at Oxford, and became B.A. in 1698, M.A. in 1701, M.B. in 1703, and M.D. by diploma in 1707. Having chosen medicine for his profession, he early began to write on medical topics, and invariably employed the Latin language. In 1704 he was appointed to deliver at the Ashmolean Museum in Oxford some lectures on chemistry, which were largely attended, and published some years later (1709). In the next year (1705) he accompanied the Earl of Peterborough in his brilliant campaign in Spain, as physician to the English forces, and remained there about two years. He then visited Italy, where he became personally acquainted with Baglivi and Lancisi and other celebrated physicians of the day, and returned to England in 1707. Here he at once plunged into politics, and published two books in defence of Lord Peterborough's conduct in Spain, which brought him into considerable public notice as a keen partisan. In 1709 he married Anne, the eldest daughter of Thomas Morice, esq., then paymaster of the forces in Portugal, who survived him, and died in 1737. He had by her an only son, John, who died unmarried in 1750. He was elected F.R.S. in 1712, and in the same year he accompanied the Duke of Ormonde in his campaign in Flanders as his physician. On his return to England he took his place among the chief London physicians, and maintained it until his death. He was admitted a candidate of the College of Physicians in 1713, and a fellow on 9 April 1716, the same day as his political antagonist and friendly rival, Dr. Richard Mead [q. v.] He delivered the Gulstonian lectures at the college in 1718, and the Harveian oration in 1720, and was censor in 1718, 1719. He was elected M.P. for Launceston in the tory interest in 1722, and was so deeply implicated in his old friend Bishop Atterbury's plot for the restoration of the Stuart family, that he was committed to the Tower on the charge of high treason in March 1722–3. Here he remained for about three months, with a mind sufficiently collected to allow him to employ his time in the composition of a Latin letter to Mead on smallpox, and also in the drawing out of the plan of his principal work, the 'History of Physic.' He is said to have owed his release from the Tower to the exertions of his friend Mead, who, when accidentally summoned to attend Sir Robert Walpole, refused to prescribe for him till he had given his promise that Freind should be set free. Another well-known anecdote in connection with his imprisonment says that after his release Mead presented him with five thousand guineas which he had received from his patients while he had been in the Tower. In this there is evidently some mistake, though it is not certain whether it is in the amount handed over to Freind, or in the source from which it was said to have been derived. Not long after his release he was called to attend the children of the Princess of Wales, afterwards Queen Caroline, and this led to his being appointed her physician when she ascended the throne in 1727. That so strong a partisan as Freind, with his Jacobite propensities, should have had such a post offered to him, and still more that he should have accepted it, seems to have given rise to much ill-natured comment. Some said that his former friends and acquaintances began to shun and despise him; and his brother Robert (in the Latin dedication to the queen prefixed to the collected edition of his works) speaks of his having to bear 'non modo contumelias, sed etiam susurros.' We are not, however, obliged to suppose that there was on his part any unworthy sacrifice of his political opinions to his interest, and his old friend Atterbury after his death expressed this conviction. Both the king and the queen seem to have had a sincere regard for him, and to have treated him with much kindness; but he did not long enjoy his honourable appointment, as he died of a fever on 26 July 1728. He was buried at Hitcham, near Maidenhead in Buckinghamshire, where he was lord of the manor; and there is a monument to his memory in Westminster Abbey, with one of his brother Robert's lengthy epitaphs in elegant Latin, 'one half' of which (as Pope said) 'will never be believed, the other never read.' Personally he was much beloved by his friends, and the clause in his epitaph, 'societatis et convictuum amans' (strangely mistranslated in the 'Biog. Brit.,' as Aikin points out, 'towards his acquaintance affectionate'), testifies to his enjoyment of the convivial habits of his time. Professionally he was highly esteemed by his contemporaries both in this country and on the continent, though he cannot in any sense be reckoned among the really great physicians. He was not only an elegant scholar but a man of genuine learning, and his 'History of Physic' is still well worth consulting. His other works can hardly be considered to possess any permanent value, though they excited great attention and gave rise to some bitter controversies at the time of their publication, the details of which may be found

in the works mentioned at the end of this article.

The following is a list of Freind's principal publications: 1. 'Emmenologia: in qua fluxus muliebris menstrui phænomena, periodi, vitia, cum medendi methodo, ad rationes mechanicas exiguntur,' Oxford, 8vo, 1703. As indicated by the title, Freind belonged to the mechanical school of physicians, supported by Baglivi, Borelli, Pitcairne, and others, and his works are defective in consequence of his adopting this theory as the basis both of his pathology and his treatment. There is an English translation by Dale, London, 1752, 8vo, and a French translation by Devaux, Paris, 1730, 12mo. 2. 'Prælectiones chymicæ: in quibus omnes fere operationes chymicæ ad vera principia et ipsius Naturæ leges rediguntur,' London, 1709, 8vo. There is an English translation, London, 1729, 8vo. These lectures (which had been delivered at Oxford five years before) are dedicated to Sir Isaac Newton, and in them Freind attempts to explain all chemical operations upon mechanical and physical principles. They were criticised in the 'Acta Eruditorum,' 1710, as being of a mystical or occult character, and this attack, together with his answer (which appeared in the 'Philosophical Transactions,' 1711), Freind reprinted in an appendix to the second edition of the lectures, 1717 (?). 3. 'Hippocratis de Morbis Popularibus liber primus et tertius. His accommodavit novem de Febribus commentarios Johannes Freind, M.D.,' London, 1717, 4to; reprinted Amsterdam, 1717, 8vo. This volume contains a Greek text and Latin translation, both based on those of Foes, with the nine essays mentioned in the title-page. Triller wrote a learned critique on the Hippocratic portion of the work, in a letter to Freind, Leipzig, 1718, 4to; and Dr. Woodward, in his 'State of Physick and of Diseases' (London, 1718, 8vo), laid the foundation of a dispute in which other physicians took part, and which was carried on with unbecoming acrimony on both sides. 4. 'De purgantibus, in secunda variolarum confluentium febre, adhibendis, epistola,' London, 1719, 8vo. This is a pamphlet written during the foregoing dispute, addressed to Dr. Mead. 5. 'De quibusdam variolarum generibus epistola,' London, 1723, 4to. This is the letter that was written from the Tower to Dr. Mead. 6. 'Oratio Anniversaria . . . habita ex Harvæi instituto,' London, 1720, 4to. 7. 'The History of Physick from the time of Galen to the beginning of the Sixteenth Century, chiefly with Regard to Practice,' London, 2 vols., 1725–6, 8vo, translated into French by Stephen Coulet, Leyden, 1727, 4to, and into Latin by John Wigan, London, 1734, 2 vols. 12mo. This is Freind's principal work. It is addressed to Dr. Mead, and was intended as a sort of continuation of Daniel le Clerc's 'Histoire de la Médecine.' It is a book of classical and extensive learning, and is still the best work on the subject in the English language for the period of which it treats. At the commencement he praises Le Clerc's history itself, but points out various imperfections in his plan for a continuation. This offended John le Clerc, the brother of Daniel, who wrote a defence of his brother's 'History' in the 'Bibl. Anc. et Mod.' vol. xxiv., to which Freind did not reply. These seven are the works contained in Wigan's Latin edition of Freind's 'Opera Omnia Medica,' London, 1733, fol.; Paris, 1735, 4to; Venice, 1733, 4to. His two earliest professional essays appeared in the 'Philos. Trans.,' one on a case of hydrocephalus (September 1699), the other (March and April 1701), 'De spasmi rarioris historia,' giving an account of some extraordinary cases of convulsions in Oxfordshire, which appeared as a sort of epidemic, and occasioned great wonder and alarm at the time as being something almost supernatural. His 'Account of the Earl of Peterborough's Conduct in Spain,' 1706, with 'The Campaign of Valencia,' 1707, reached a third edition in 1708. There is a fine portrait of Freind by Michael Dahl belonging to the London College of Physicians, recently engraved for Dr. Richardson's 'Asclepiad,' vol. vi.; and an account of a bronze medal struck in his honour is given in Francis Perry's 'Series of English Medals,' 1762, and in Dr. Munk's 'Roll of the College of Physicians,' 1878.

[John Wigan's preface to his edition of Freind's collected works; Biog. Brit.; Chaufepié, Nouveau Dict. Hist. et Crit.; Haller's Biblioth. Medic. Pract. vol. iv.; Nichols's Lit. Anecd.; Atterbury's Letters; Munk's Coll. of Phys.; W. B. Richardson's Asclepiad, vol. vi.] W. A. G.

FREIND, ROBERT (1667–1751), headmaster of Westminster School, eldest son of the Rev. William Freind (who spelt his surname Friend), rector of Croughton, Northamptonshire, was born at Croughton in 1667, and at an early age was sent to Westminster School, where he was admitted upon the foundation in 1680. He obtained his election to Christ Church, Oxford, in 1686, and graduated B.A. 1690, M.A. 1693, and B.D. and D.D. 1709. Freind served the office of proctor in 1698, and in the following year was appointed under-master of Westminster School in the place of Michael Maittaire, the well-known classical scholar. In 1711 he succeeded Thomas Knipe as the head-master,

and in the same year was presented to the rectory of Witney in Oxfordshire. He was appointed a canon of Windsor by letters patent dated 29 April 1729, and was installed a prebendary of Westminster on 8 May 1731. On his retirement from the head-mastership in 1733 he was succeeded by John Nicoll, who had served nearly twenty years as the undermaster of the school. On 26 March 1739 Freind resigned the living of Witney, which, through the influence of the queen and Lady Sundon, he had succeeded in making over to his son. The permission of Bishop Hoadly is said to have been obtained for this proceeding with the laconic answer, 'If Dr. Freind can ask it I can grant it.' In March 1737 he was appointed canon of Christ Church, but he resigned his stall at Westminster in favour of his son in 1744. Freind died on 7 Aug. 1751, aged 84, and was buried in the chancel of Witney Church. He married Jane, only daughter of Dr. Samuel De l'Angle, prebendary of Westminster, whose son, John Maximilian De l'Angle, became the husband of Freind's sister, Anne. Freind had four children, three of whom died under age. The other, William (1715–1766), succeeded his father in the living of Witney, and afterwards became dean of Canterbury [q. v.] There are two portraits of Freind at Christ Church, the one in the hall being painted by Michael Dahl. There is also in the library of the same college a bust of Freind, executed by Rysbrack in 1738. A portrait of Freind is also preserved along with the portraits of the other headmasters at Westminster School.

Freind was a man of many social gifts, a good scholar, and a successful schoolmaster. His house was the resort of the wits and other famous men of the time. Swift records in his 'Journal to Stella,' under date 1 Feb. 1711–12: 'To-night at six Dr. Atterbury and Prior, and I and Dr. Freind met at Dr. Robert Freind's house at Westminster, who is master of the school: there we sat till one, and were good enough company' (Swift, *Works*, 1814, iii. 30). Freind's own social position was not without its effect upon the school, which became for many years the favourite place of education for the aristocracy. Indeed the list of boys who recited the epigrams at the anniversary dinner in 1727–8 contains a far greater number of distinguished names than any other school at that period could have shown (*Comitia Westmonasteriensia*, 1728). In 1728 the numbers of the school reached 434, inclusive of the forty boys on the foundation. Duck, in an ode 'to the Rev. Dr. Freind on his quitting Westminster School,' alludes to several of his famous pupils (*Gent. Mag.* 1733, iii. 152).

With Atterbury and other old Westminster boys he helped in the production of Boyle's attack upon Bentley. Pope, it will be remembered, makes Bentley sneer at Freind's scholarship in the 'Dunciad' (iv. 223–4):—

> Let Freind affect to speak as Terence spoke,
> And Alsop never but like Horace joke.'

Freind's niece, however, married a son of Bentley, who is said after that event to have conceived a better opinion of Christ Church men, and to have declared that 'Freind had more good learning in him than ever he had imagined.' While a student Freind contributed some English verses to the 'Vota Oxoniensia (1689) 'On the Inauguration of King William and Queen Mary,' which were reprinted in Nichols's 'Select Collection of Poems' (vii. 122–4), where a Latin ode by Freind 'On the Death of Queen Caroline' will also be found (*ib.* pp. 125–7). Two of his Latin poems, entitled 'Encænium Rusticum, anglice a Country Wake,' and 'Pugna Gallorum Gallinaceorum,' are printed in the 'Musarum Anglicanarum Delectus Alter,' 1698 (pp. 166–75, 189–93). 'Oratio publice habita in Scholâ Westmonasteriensi 7° die Maii, 1705, aucthore Roberto Friend, A.M.,' will be found among the Lansdowne MSS. in the British Museum (No. 845, pp. 47–51). A Latin ode to the Duke of Newcastle, written by Freind in 1737, appears in the 'Gentleman's Magazine' (vii. 631). Freind also wrote the lengthy dedication to the queen prefixed to the medical works of his brother John, which were published in 1733, and a number of epitaphs and other monumental inscriptions, the one on Lord Carteret's younger brother, Philip, whose monument is in the north aisle of Westminster Abbey, being perhaps the best known. With reference to the last-mentioned compositions of Freind, the following epigram, ascribed to Pope on 'somewhat doubtful authority (Nichols, *Select Collection of Poems*, v. 316), was written:—

> Friend, for your epitaphs I grieved
> Where still so much is said,
> One half will never be believ'd,
> The other never read.

Besides these fugitive pieces Freind published the two following works: 1. 'A Sermon preach'd before the Honble. House of Commons at S. Margaret's, Westminster, on Tuesday, Jany. 30, 1710–11, being the Anniversary Fast for the Martyrdom of King Charles I,' London, 1710, 4to and 8vo. 2. 'Cicero's Orator,' London, 1724.

[Nichols's Literary Anecdotes, i. 288, 377, ii. 367, v. 85, 86–90, 99, 100, 101, 105, ix. 257, 592; Wood's Antiquities of Oxford (Gutch), iii. 460–1, app. pp. 156, 292, 302; Welch's Alumni Westmonasterienses (1852), passim; Monk's Life of Bentley (1833), i. 88–91; Todd's Deans of Canterbury (1793), pp. 220–1; Pote's History and Antiquities of Windsor Castle (1749), p. 413; Chalmers's Biog. Dict. (1814), xv. 115–16; Le Neve's Fasti Ecclesiæ Anglicanæ (1854), ii. 531, iii. 365, 407, 496; Chester's Westminster Abbey Registers (1876), pp. 73, 80, 279, 308; Gent. Mag. vii. 253, 631, ix. 217, 438, xxi. 380; Catalogue of Oxford Graduates (1851), p. 245; Watt's Bibl. Brit.; Notes and Queries, 3rd ser. ii. 192; Brit. Mus. Cat.] G. F. R. B.

FREIND, WILLIAM (1669–1745), divine, brother to Robert Freind [q. v.] and John Freind [q. v.], was admitted king's scholar at Westminster in 1683, and was thence elected to a Westminster studentship at Christ Church, Oxford, in 1687. He took the degree of B.A. in 1691, and of M.A. in 1694. In 1714 he succeeded Robert Freind as rector of Turvey, Bedfordshire, a living then in the gift of the Earl of Peterborough, and in 1720 he was instituted rector of the southern mediety of Woodford by Thrapston, Northamptonshire. He won a prize of 20,000*l.* in a lottery on 14 Feb. 1745, but in October 1742 he is described by Mrs. Pilkington as being a king's bench prisoner for debt, who officiated on Sundays in a chapel attached to the Marshalsea. Mrs. Pilkington says that he had 'once lived in grandeur,' and was 'only undone by boundless generosity and hospitality.' It is known that in 1720 he was associated with Alexander Denton, esq., in giving 200*l.* to the living of Biddlesden, Buckinghamshire, and with Archdeacon Franks in giving the same sum to the living of Ampthill, Bedfordshire, in order to enable them to obtain grants from Queen Anne's Bounty. His wife, too, who was buried at Burnham, Buckinghamshire, in 1721, is praised in an inscription in the church for her liberality to the poor. He is described in his father's epitaph at Croughton, Northamptonshire (which is proved by its contents to have been written between 1711 and 1728), as 'lord of the manor of Hitcham, Bucks.' This manor was certainly the property of John Freind in 1700 and 1728, so that possibly William Freind bought it from John and resold it after squandering his money. From the fact that John Freind by a will made in March 1727 left him 100*l.* a year, we may conjecture that he was already impecunious at that period. He died on 15 April 1745, whether in prison or not is not quite certain. Mrs. Pilkington wrote 'death has released him,' but Bishop Newton says 'he would have died a prisoner in the Fleet if his old schoolfellow, the Earl of Winchilsea, when he was at the head of the admiralty, had not made him chaplain to a ship of one hundred guns.' He was still rector of both Turvey and Woodford when he died. A mythical story seems to have grown up to the effect that he won two great lottery prizes, but his daughter Anne on her marriage to Bishop Smalridge's son is called (2 May 1730) 'Miss Freind, daughter to him who got the great prize.' He published 'The Christian Minister absolutely necessary to be in every family, containing Rules and Instructions for the behaviour and conduct of a Christian,' and about 1736 an advertisement appeared announcing the approaching publication of the first weekly number of 'The Sacred Historian, or the History of the Old and New Testament methodically digested in a regular narrative, by the Rev. W. Freind, M.A., brother to the late famous Dr. Freind, the physician.'

[Nichols's Lit. Anecd. v. 85, 90–2, 697; List of Queen's Scholars of Westminster; Oxford Cat. of Grad.; W. Harvey's Hist. of the Hundred of Willey, p. 199; Bridges's Northamptonshire, ii. 268; manuscript rate-books in Woodford parish church; Mrs. Pilkington's Memoirs, ii. 229–31; Browne Willis's Hist. of Buckingham, p. 156; Ecton's Thesaurus, 2nd ed., p. xvii; Lipscomb's County of Buckingham, iii. 218; Bedfordshire Poll, 1714–15; Bishop Newton's Works with Life, 4to, p. 125; Rawlinson MS. J., 4to, v. 418; Gent. Mag. xv. 220.] E. C–N.

FREIND, WILLIAM (1715–1766), dean of Canterbury, baptised in Westminster Abbey, 10 March 1714–15, was the son of Robert Freind (1667?–1754) [q. v.], headmaster of Westminster School, by Jane, daughter of Samuel de L'Angle, prebendary of Westminster (Chester, *Registers of Westminster Abbey*, p. 80). Admitted on the foundation at Westminster in 1727, he was elected to a studentship at Christ Church, Oxford, in 1731, and matriculated 22 June of that year (B.A. 30 April 1735, M.A. 8 June 1738). A Latin ode from his pen on the death of Queen Caroline was printed in the Oxford collection of verses on that event in 1738. On 4 April 1739 he received institution to the valuable rectory of Witney, Oxfordshire, on the resignation of his father, whom he also succeeded as prebendary of Westminster, 17 Oct. 1744. In the last-named year he became one of the royal chaplains in ordinary. In 1747 he was appointed rector of Islip, Oxfordshire, and held that living along with Witney. He accumulated his degrees in divinity, 6 July 1748 (*Oxford*

Graduates, 1851, p. 245). In 1755 he published 'A Sermon [on 1 Pet. ii. 16] preached before the House of Commons . . . 30 Jan. 1755, being the day of the Martyrdom of King Charles I.' He resigned his prebend of Westminster on being promoted to a canonry of Christ Church in succession to David Gregory, 15 May 1756; and it is said to have been his unconditional surrender of this preferment which obtained for him the deanery of Canterbury, in which he was installed 14 June 1760. In the following year he was elected prolocutor of the lower house of convocation, in which capacity he delivered an elegant 'Concio ad Clerum' [on Galat. v. 1], published the same year. He died at Canterbury, 26 Nov. 1766 (*Gent. Mag.* xxxvi. 399), but was buried at Witney, and a short inscription to his memory placed upon the monument of his father and mother in that church. By his biographers Freind is described as a model of integrity, modesty, and benevolence. He is also said to have had a fine taste in music. He died extremely well off, having inherited the greater part of the fortune of his uncle, John Freind, M.D. (1675–1728) [q. v.] In April 1739 he married Grace, second daughter of William Robinson of Rokeby Park, Yorkshire, who died 28 Dec. 1776, and was also buried at Witney (Foster, *Baronetage*, 1882, p. 538). He left issue three sons, Robert, William Maximilian, and John, and a daughter, Elizabeth, married to Duncan Campbell, a captain in the marines. The youngest son, John Freind, or, as he afterwards became, Sir John Robinson, succeeded to the estates of his maternal uncle, Richard Robinson, baron Rokeby, archbishop of Armagh. Freind's valuable collection of books, pictures, and prints were sold by auction in 1767. He gave a bust of his father by Rysbrach to Christ Church Library. His own portrait has been engraved by Worlidge.

[Nichols's Lit. Anecd. v. 89, 104–5; Welch's Alumni Westmon. (1852), pp. 296, 302–3; Foster's Alumni Oxon. (1715–1886), p. 495; Atterbury's Correspondence, ii. 401; Wotton's Baronetage (Kimber and Johnson), iii. 96–7; Wood's Colleges and Halls (Gutch), p. 461; Evans's Cat. of Engraved Portraits, i. 130, ii. 161.] G. G.

FREKE, JOHN (1688–1756), surgeon, son of John Freke, also a surgeon, who died 28 July 1717, was born in London in 1688. A portrait of the father was engraved by Vertue in 1708. The son (Noble, *Biog. Hist.* ii. 236) was apprenticed to Mr. Blundell and was elected assistant-surgeon to St. Bartholomew's Hospital in 1726. Soon after he was appointed the first curator of the hospital museum, which was then located in a single room under the cutting ward. The calculi which the surgeons had before been accustomed to place in the counting-house when they received payment of their bills for operations were placed in this room, and probably arranged by Freke. In 1727 a minute records that 'through a tender regard for the deplorable state of blind people the governors think it proper to appoint Mr. John Freke one of the assistant-surgeons of this house to couch and take care of the diseases of the eyes of such poor persons as shall be thought by him fitt for the operation, and for no other reward than the six shillings and eightpence for each person so couched as is paid on other operations.' He was elected surgeon 24 July 1729, and held office till 1755, when gout and infirmity compelled him to resign. Besides being one of the chief surgeons within the city of London he was reputed in his day a man of parts, learned in science, a judge of painting and of music. He thought Hogarth superior to Vandyck, but was adversely criticised by Hogarth when he put Dr. Maurice Greene, organist of St. Paul's, above Handel as a composer. He was elected F.R.S. 6 Nov. 1729, and in the 'Philosophical Transactions' 1736, he described a case of bony growth seen in a boy aged 14 years at St. Bartholomew's Hospital, and on 23 June 1743 read before the Royal Society a description of an instrument he had invented for the reduction of dislocations of the shoulder joint. He was dexterous with his hands and carved a chandelier of oak, gilt, which at present hangs in the steward's office of the hospital, bearing the inscription 'Johannis Freke hujusce nosocomii chirurgi, 1735.' He made experiments in electricity and published in 1748 'An Essay to show the Cause of Electricity and why some things are Non-Electricable, in which is also considered its Influence in the Blasts on Human Bodies, in the Blights on Trees, in the Damps in Mines, and as it may affect the Sensitive Plant.' Freke supposed that the cause of the closing of the leaves of the sensitive plant when touched was that it discharged electricity, and he devised an experiment to illustrate this, in which a small tree was placed in a pot upon a cake of resin and then electrified. He found that the leaves stood erect, falling down as soon as the electricity was discharged by touching the plant. He further conjectured that pollen was attracted from the stamen of one plant to the stigma of another by electricity. The phosphorescence of the sea which he had observed himself he attributed to the same cause, and went on to the still wilder suppositions that

the insects in blighted leaves come there in electric currents, and that electricity is the cause of acute rheumatism. This essay with two others was republished in 1752 as 'A Treatise on the Nature and Property of Fire.' Fielding seems to have known Freke, and twice mentions him, once with his full name, in 'Tom Jones.' 'We wish Mr. John Fr —— or some other such philosopher would bestir himself a little in order to find out the real cause of this sudden transition from good to bad fortune' (*Tom Jones*, 1st ed. i. 74), and in the fourth book, where the contagious effect of the blows of Black George's switch is described, 'to say the truth, as they both operate by friction, it may be doubted whether there is not something analogous between them of which Mr. Freke would do well to enquire before he publishes the next edition of his book.' In 1748 Freke published 'An Essay on the Art of Healing, in which pus laudabile, or matter, and also incarning and cicatrising, and the causes of various diseases are endeavoured to be accounted for both from nature and reason.' He had accurately observed the difficulty of extirpating all infected lymphatics in operations for cancer of the breast and the danger of not removing them. The most original remark in the book is his recommendation of early paracentesis in empyema. His method was to divide the skin and muscles with a knife, to break through the pleura with his finger, and to insert a canula in the wound. He married Elizabeth, eldest daughter of his instructor, Richard Blundell. She died 16 Nov. 1741, and he obtained formal leave from the governors of St. Bartholomew's to bury her in the church of St. Bartholomew-the-Less. When he resigned the office of surgeon he asked permission to be buried there when he died, and dying 7 Nov. 1756 was entombed beside her under the canopy of a fifteenth-century tomb, the original owner of which was forgotten. A contemporary bust of Freke in the hospital library shows him to have had large irregular features and a somewhat stern expression.

[Works; Manuscript Minute Book of St. Bartholomew's Hospital; inscription on tomb in church of St. Bartholomew-the-Less; Wadd's Nugæ Chirurgicæ, 1824; Dr. W. S. Church's Our Hospital Pharmacopœia and Apothecary's Shop; St. Bartholomew's Hospital Reports, vol. xxii. 1886.] N. M.

FREKE, WILLIAM (1662–1744), mystical writer, younger son of Thomas Freke or Freeke, was born at Hannington Hall, Wiltshire, in 1662. His mother was Cicely, daughter of Robert Hussey of Stourpaine, Dorsetshire. He was at school at Somerford (? Somerford Keynes), Wiltshire (*Divine Grammar*, p. 197), and early in 1677, having attained the age of fourteen, he became a gentleman commoner of Wadham College, Oxford. After two or three years he went to study at the Temple, and was called to the bar, but does not seem to have practised. His life was irregular (*Paradise-State*, p. 356). He became a reader of 'Arian books' (*Divine Grammar*, p. 206), and imbibed their teaching. But he continued to attend the services of the established church as a silent worshipper, holding schism to be a sin, and believing his conduct to be directed by divine guidance. He studied astrology, but was convinced of its unscientific character. In May 1681, after recovering from the small-pox, he had the first of a series of dreams, which he esteemed to be divine monitions. His first volume of essays (1687), 'per Gulielmum Liberam Clavem, i.e. FreeK,' is an attempt to moderate between 'our present differences in church and state.' A second volume of essays (1693) is remarkable for its ingenious plan (p. 44 sq.) of a 'Lapis Errantium; or the Stray-Office: For all manner of things lost, found or mislaid within the weekly bills of mortality of the city of London.' He gives tables of rates to regulate the reward payable to the finder and the fee to the office for safe custody.

About the beginning of December 1693 he printed an antitrinitarian tract containing a 'dialogue' and a 'confutation.' This he sent by post to members of both houses of parliament. From the style it was supposed to be the work of a quaker. The commons on 13 Dec. 1693, and the lords on 3 Jan. 1694, voted the pamphlet an infamous libel, and ordered it to be burned by the hangman in Old Palace Yard, Westminster. Freke was arraigned at the king's bench on 12 Feb. by the attorney-general. He pleaded not guilty, and the trial was deferred till the next term. On 19 May he was condemned to pay a fine of 500*l.*, to make a recantation in the four courts of Westminster Hall, and to find security for good behaviour during three years.

In 1703 he describes himself as 'master in the holy language' and 'author of the New Jerusalem,' a work (printed about 1701) which has not been traced. His 'Divine Grammar' and 'Lingua Tersancta' have no publisher, and only the author's initials ('W. F. Esq.') are given. He expounds his dreams, furnishing classified lists of their topics and interpretations. The 'Lingua Tersancta' is in fact a dictionary of dreams, in which the language is often as coarse as the images. In spite of his mysticism, he adheres to his strong conviction of the divine authority of

bishops and of the scriptures; all other religious tenets being of secondary moment.

In 1709 he renounced Arianism (*Great Elijah*, i. 4), and gave himself out as 'the great Elijah,' a new prophet and 'secretary to the Lord of hosts.' His subsequent writings show an increasing craziness, and there is a more revolting grossness in his dreams, which constitute the autobiography of a diseased imagination. He ate sparingly, and claimed divine approval for his evening potations. He advertised and gave away his books. In 1714 he became acquainted with the works of Arise (i.e. Rhys) Evans [q. v.] He also read Pordage.

Freke spent the latter part of his life (apparently from 1696) at Hinton St. Mary, Dorsetshire, where he acted (from about 1720) as justice of the peace. He died at Hinton, surviving his elder brother, Thomas, who left no issue. He was buried on 2 Jan. 1744–5. He married Elizabeth Harris, with whom he does not seem to have lived very happily; she bore him twelve children, of whom eight were living in 1709 (*ib.* i. 25). Four sons survived him: Raufe (*d.* 1757); Thomas (*d.* 1762); John (*d.* 1761), from whom the family of Hussey-Freke of Hannington Hall is descended; and Robert.

He printed: 1. 'Essays towards an Union of Divinity and Morality, Reason or Natural Religion and Revelation,' &c., 1687, 8vo (eight parts). 2. 'Select Essays, tending to the Universal Reformation of Learning,' &c., 1693, 8vo. 3. 'A Dialogue . . . concerning the Deity' and 'A Brief and Clear Confutation of the Doctrine of the Trinity,' 1693. 4. 'The Divine Grammar . . . leading to the more nice Syntax . . . of Dreams, Visions, and Apparitions,' &c., 1703, 8vo (a second title is 'The Fountain of Monition and Intercommunion Divine,' &c.; at p. 162 is a section with separate title, 'The Pool of Bethesda Watch'd,' &c.; at p. 213 begins 'The Alphabet,' a dream-dictionary; at p. 264 are a few original verses). 5. 'Lingua Tersancta; or, a . . . compleat Allegorick Dictionary to the Holy Language of the Spirit,' &c., 1703, 8vo (it has a dedication to the Almighty); 1705, 8vo. 6. 'The Great Elijah's First Appearance,' &c., lib. i. 1709, 8vo; 2nd vol., containing lib. ii. and lib. iii., 1710, 8vo (has his full name). 7. 'God Everlasting . . . or The New Jerusalem Paradise-State,' &c., 1719, 8vo; two books, each in two parts, followed by 'The Prophetick Foreknowledge of the Weather' (anon.) Besides these he mentions that he had printed the following works: 8. 'The New Jerusalem Vision Interpretation,' 1701, or beginning of 1702. 9. 'General Idea of the Allegorick Language,' 1702 (probably much the same as No. 4). 10. 'Carmel Aphorisms,' 1715. He prepared for the press, and probably printed: 11. 'Oracula Sacra,' 1711. 12. 'The Elijan King Priest and Prophet State,' 1712.

[Wood's Athenæ Oxon. ed. Bliss, iv. 739 (Tanner's additions); Hutchins's Dorsetshire, 1813, iii. 153; Toulmin's Hist. View, 1814, p. 176; Wallace's Antitrin. Biog. 1850, iii. 389; Book Lore, October 1885, p. 144 sq.; Freke's works; information from A. D. Hussey-Freke, esq., and the Rev. W. Begley.] A. G.

FREMANTLE, Sir THOMAS FRANCIS (1765–1819), vice-admiral, third son of John Fremantle of Aston Abbots in Buckinghamshire, was born on 20 Nov. 1765, and at the age of twelve entered the navy on board the Hussar frigate, on the coast of Portugal. Two years later he was moved into the Jupiter, and shortly afterwards into the Phœnix with Sir Hyde Parker. He was in the Phœnix when she was lost on the coast of Cuba in the hurricane of October 1780 (Beatson, *Nav. and Mil. Memoirs*, v. 92; Ralfe, *Nav. Biog.* i. 379). After this he served in many different ships on the Jamaica station, where, in March 1782, he was promoted to the rank of lieutenant, and where he remained till December 1787. During the Spanish armament in 1790 he was again with Sir Hyde Parker, in the Brunswick, and in the following year was promoted to the command of the Spitfire sloop. At the beginning of the war in 1793 he commanded the Conflagration, and in May was promoted to be captain of the Tartar just in time to sail with Lord Hood for the Mediterranean. For the next four years, in the Tartar, Inconstant, or Seahorse, he was attached to the Mediterranean fleet, and was, in an especial degree, associated with Nelson, who formed a very high estimate of his professional character and abilities. In the Tartar he led the way into Toulon when Hood occupied it on 27 Aug. 1793, and was afterwards, in 1794, engaged under Nelson in the reduction of Bastia. In the action off Toulon on 13 March 1795 [see Hotham, William, Lord] the Inconstant took more than a frigate's part, following up the French 80-gun ship Ça-Ira and so hampering her retreat as to lead to her capture. Fremantle's conduct on this occasion won for him the very warm praise of Lord Hotham (James, i. 286; Ekins, *Naval Battles*, p. 222), and a perhaps still higher testimony from Sir Howard Douglas (*Naval Gunnery*, 2nd edit. p. 255) as to the splendid gunnery practice of his ship. The Inconstant was afterwards attached to the squadron under Nelson, on the coast of Genoa [see Nelson, Horatio,

Viscount], taking part in these extended operations, and more particularly in the capture of a number of the enemy's gunboats at Languelia on 26 Aug. 1795, in the capture of the Unité corvette on 20 April 1796, in the evacuation of Leghorn on 27 June 1796 (the success of which Sir John Jervis officially attributed to Fremantle's 'unparalleled exertions'), and in the capture of Elba on 10 July 1796. He was then sent to Algiers to arrange some matters with the dey, and to Smyrna in charge of convoy, returning in time to assist in the capture of Piombino on 7 Nov., and to be left as senior officer in those waters when Jervis drew down to Gibraltar.

The Inconstant being ordered home, Fremantle exchanged on 1 July 1797 into the Seahorse, one of the inshore squadron off Cadiz, under Nelson, and Fremantle himself was with Nelson in the barge on the 10th, the occasion on which, as Nelson afterwards wrote, 'perhaps my personal courage was more conspicuous than at any other period of my life' (Nicolas, i. 11). A few days later the Seahorse was one of the ships detached with Nelson to Teneriffe, where, in the attack on Santa Cruz on the morning of the 25th, Fremantle was severely wounded. On rejoining the fleet Nelson hoisted his flag on board the Seahorse for a passage to England, the wounded admiral and captain being both together taken care of by Mrs. Fremantle, who had accompanied her husband, and under her kindly nursing both were convalescent when the ship arrived at Spithead on 1 Sept. In August 1800 Fremantle was appointed to the Ganges of 74 guns, in which, in the following year, he went up the Baltic and took a full part in the battle of Copenhagen. When the war was renewed in 1803 he again had command of the Ganges in the Channel, and in May 1805 was appointed to the Neptune. In her he joined the fleet off Cadiz and shared in the glories of Trafalgar, the Neptune being the third ship in the weather line, the Téméraire alone coming between her and the Victory. After the battle Fremantle remained under the command of Collingwood till December 1806, when he returned to England, having been appointed to a seat at the admiralty. In the following March, however, he was appointed to the William and Mary yacht, in which he continued till his promotion to flag rank on 31 July 1810. A month later he was appointed to a command in the Mediterranean, and in April 1812 was sent into the Adriatic in charge of the squadron employed there. During the next two years he was engaged in a series of detached but important and curiously interesting operations, including the capture of Fiume on 3 July 1813 and of Trieste on 8 March 1814. When, shortly after this, he left the Adriatic, he was able to write: 'Every place on the coasts of Dalmatia, Croatia, Istria, and Friuli had surrendered to some part of the squadron under my orders, the number of guns taken exceeded a thousand, and between seven hundred and eight hundred vessels were taken or destroyed during my command.' Fremantle's services were recognised not only by his own government, which nominated him a K.C.B., but also by the governments of our allies. He was made a baron of the Austrian States, a K.M.T., and K.S.F. In 1818 he was nominated a G.C.B. and appointed to the command-in-chief in the Mediterranean, but held it for little more than eighteen months, dying at Naples on 19 Dec. 1819.

Independent of his actual achievements in war, Fremantle had among his contemporaries a distinct reputation as a disciplinarian. The excellent gunnery order of his ships has been already referred to; what is even more remarkable is that in the very first years of the century, when in the Ganges, he inaugurated a system of petty courts of inquiry formally held by the officers for the examination of defaulters. He wrote of it in his note-book as having worked most satisfactorily, but added that he had felt obliged to give it up in deference to the opinion of his brother-officers. It was not till after the lapse of more than sixty years that the admiralty prescribed the somewhat similar system which remained in force for some time, till the reform of courts-martial and the abolition of flogging seemed to render it no longer necessary.

By his wife, Elizabeth, daughter of Richard Wynne of Falkingham, Lincolnshire—she died 2 Nov. 1857—Fremantle had a numerous family. The eldest son, Thomas Francis, was created a baronet in 1821, in acknowledgment of his father's services, and in 1874 was raised to the peerage as Lord Cottesloe. Another son, Admiral Sir Charles Howe Fremantle, G.C.B., served with distinction in the Crimean war, was afterwards commander-in-chief at Plymouth, and died in 1869.

[James's Naval History, ed. 1860; Gent. Mag. 1820, vol. xc. pt. i. p. 87; Nicolas's Despatches and Letters of Lord Nelson (see index at end of vol. vii.); Foster's Peerage; private journals, &c., kindly communicated by Rear-admiral Hon. E. R. Fremantle, C.B.] J. K. L.

FREMANTLE, Sir WILLIAM HENRY (1766–1850), politician, youngest son of John Fremantle of Aston Abbots,

Buckinghamshire, was born 28 Dec. 1766. At an early age he entered the army, and attained the rank of captain of infantry. He was on the staff of the Duke of Wellington, and in 1782 he went to Ireland as aide-de-camp to the lord-lieutenant, the Marquis of Buckingham. Subsequently he was appointed private secretary to his excellency, and he officiated in that capacity until the Marquis of Buckingham retired from the Irish viceroyalty. The intimate knowledge which Fremantle acquired of Irish affairs caused him to be named resident secretary for Ireland in 1789, and he remained in Dublin until 1800, when the resident Irish secretaryship was abolished. Fremantle had rendered valuable service during a very critical period. At a later date he held the office of deputy teller of the exchequer. When the administration of 'All the Talents' was formed by Lords Grenville and Grey in 1806, Fremantle was appointed joint secretary to the treasury, and entered parliament as one of the members for Harwich. He quitted office with Lord Grenville. He was M.P. for the Wick Burghs from 1808 to 1812. In the latter year he was elected for Buckingham, and retained the seat until 1827, when he resigned it in favour of his nephew, Sir T. F. Fremantle, bart. For the fifteen years during which he sat for Buckingham, Fremantle took part in all the principal debates in the House of Commons, acquiring considerable reputation as a speaker. He invariably acted with Lord Grenville's party, and he was a cordial supporter of catholic emancipation and other political and social reforms. When the mutiny at Barrackpore occurred in 1825, and the conduct of Lord Amherst, governor-general of India, was severely criticised in parliament, Fremantle defended the suppression of the mutiny. In 1822 Fremantle joined the government of Lord Liverpool. He was created a privy councillor and was one of the commissioners of the India board. This office he held for four years, 1822–1826, when George IV appointed him treasurer of the royal household. He became high in favour with the king, to whom he had long been personally known. After performing special services in connection with the visits of several European sovereigns, Fremantle received the honour of knighthood 31 Oct. 1827, with the grand cross of the Guelphic order of Hanover. Upon the accession of William IV, Fremantle was reappointed treasurer of the household, and the king further nominated him deputy-ranger of Windsor Great Park. He was thus brought into constant relations with the court, and was much esteemed by the sovereign. When the king died, in 1837, Fremantle retired from the household, but retained his position of deputy-ranger of Windsor Park under the rangership of Prince Albert. The park was much improved during his term of office, which continued until his death on 19 Oct. 1850.

Fremantle married, 12 Jan. 1797, Selina Mary, only daughter of Sir John Elwill, bart., and widow of Felton Lionel Hervey, grandson of John Hervey, first earl of Bristol. Lady Fremantle died 22 Nov. 1841 at Brighton. By her first husband she had five children.

[Gent. Mag. and Ann. Reg. 1850; Windsor and Eton Express, 26 Oct. 1850; Foster's Peerage, s. v. 'Cottesloe.'] G. B. S.

FRENCH, GEORGE RUSSELL (1803–1881), antiquary, was born in London in 1803. After being privately educated he became an architect, and was for many years surveyor and architect to the Ironmongers' Company. French was an accomplished scholar, and devoted his leisure to antiquarian researches. He was long an active member of the council, and subsequently one of the vice-presidents, of the London and Middlesex Archæological Society. In 1841 French published an elaborate account of the ancestries of Queen Victoria and of the Prince Consort; and in 1847 his 'Address delivered on the sixth anniversary of the College of the Freemasons of the Church.' He next traced the royal descent of Nelson and Wellington from Edward I, king of England, and published in 1853 the tables of pedigree and genealogical memoirs in connection therewith. In 1861–9 he prepared and issued a 'Catalogue of the Antiquities and Works of Art exhibited at Ironmongers' Hall.' French published in two parts the result of a careful series of Shakespearean investigations, under the title of 'Shakespeareana Genealogica' (1869). The first part consisted of an identification of the *dramatis personæ* in Shakespeare's historical plays, from 'King John' to 'King Henry VIII,' accompanied with observations on characters in 'Macbeth' and 'Hamlet,' and notes on persons and places belonging to Warwickshire alluded to in several plays. The second part consisted of a dissertation on the Shakespeare and Arden families and their connections, with tables of descent. French, who was a temperance reformer, published in 1879 a work entitled 'Temperance or Abstinence,' in which he discussed the question from the scriptural point of view. French died in London on 1 Nov. 1881.

[City Press, November 1881; Athenæum, 12 Nov. 1881; French's Works.] G. B. S.

FRENCH, GILBERT JAMES (1804–1866), biographer of Samuel Crompton, was born 18 April 1804 at Edinburgh, where his father is said to have been a 'manufacturer.' He received a fair education, and was apprenticed to a draper. He migrated from Edinburgh to Sheffield, and thence to Bolton, where he settled and ultimately developed a considerable trade in the textile fabrics of all kinds worn by clergymen and otherwise used in the services of the church. He cultivated a taste for archæology, especially for ecclesiology, and formed an extensive library. In July 1840 there appeared a communication, signed with his initials, in the 'Gentleman's Magazine,' containing a sketch of the story of James Annesley [q. v.], with indications of its resemblance to that of Henry Bertram in 'Guy Mannering,' to which no reference is made in Scott's introduction. The sketch was reproduced in 'Chambers's (Edinburgh) Journal' for 7 March 1841. French expanded this communication in a pamphlet 'printed for presentation' in 1855, and entitled 'Parallel Passages from Two Tales, elucidating the Origin of the Plot of "Guy Mannering."' To consecutive numbers of the 'Bolton Chronicle,' commencing 26 April 1856, he contributed a series of letters, which he collected and again 'printed for presentation' only in the same year as 'An Enquiry into the Origin and Authorship of some of the Waverley Novels.' Here French developed, with new facts and illustrations, the old theory, revived by W. J. Fitzpatrick in 1856, that Scott's brother Thomas and his wife, Mrs. Thomas Scott, were the virtual authors of the earlier Waverley novels. In 1852 French zealously promoted the establishment of the Bolton Free Library, and being president in 1857–8 of the Bolton Mechanics' Institution he delivered to its members several lectures, two of which, on 'The Life and Times of Samuel Crompton' [q. v.], were expanded into the meritorious biography published in 1859. He contributed generously to the support of Crompton's surviving son when old and poor, and he raised a subscription of 200*l.*, with which a monument was erected over Crompton's grave in the Bolton parish churchyard. French died at Bolton 4 May 1866. He was a member of the London Society of Antiquaries, and a corresponding member of the Society of Antiquaries of Scotland. He read several papers before the Archæological Association of Great Britain and Ireland, which appeared in their 'Transactions.' The following are those of his writings not already referred to which are in the Library of the British Museum: 1. 'Practical Remarks on some of the Minor Accessories to the Services of the Church,' 1840. 2. 'The Tippets of the Canons Ecclesiastical,' 1850. 3. 'Hints on the Arrangement of Colours in Ancient Decorative Art;' 2nd edit. 1850. 4. 'Bibliographical Notices of the Church Libraries at Turton and Gorton, bequeathed by Humphrey Chetham,' 1855 (vol. xxxviii. of the Chetham Society's publications). 5. 'Remarks on the Mechanical Structure of Cotton Fibre,' 1857. 6. 'An Attempt to Explain the Origin and Meaning of the Early Interlaced Ornamentation found on the Ancient Sculptured Stones of Scotland, Ireland, and the Isle of Man,' 1858. 7. 'Decorative Devices for Sunday Schools,' 1860.

[French's writings; family information.]

F. E.

FRENCH, JOHN, M.D. (1616?–1657), physician, born at Broughton, near Banbury, Oxfordshire, in or about 1616, was the son of John French of Broughton. In 1633 he was entered at New Inn Hall, Oxford, where he took the degrees in arts, B.A. 19 Oct. 1637, M.A. 9 July 1640 (Wood, *Fasti Oxon.* ed. Bliss, i. 495, 515), then 'entred on the physic line, practised his faculty in the parliament army by the encouragement of the Fiennes, men of authority in the said army, and at length became one of the two physicians to the whole army, under the conduct of sir Tho. Fairfax, knight. On 14 April 1648, at which time the earl of Pembroke visited this university, he was actually created doctor of physic, being about that time physician to the hospital called the Savoy. . . . He died in Oct. or Nov. in sixteen hundred fifty and seven, at, or near, Bullogne in France, being then physician to the English army there' (Wood, *Athenæ Oxon.* ed. Bliss, iii. 436–7).

French was the author of: 1. 'The Art of Distillation, or a Treatise of the choicest Spagyricall Preparations performed by way of Distillation, being partly taken out of the most select Chymicall Authors of severall Languages, and partly out of the Authors manuall experience; together with the Description of the chiefest Furnaces and Vessels used by ancient and moderne Chymists: also a Discourse of divers Spagyrical Experiments and Curiosities, and of the Anatomy of Gold and Silver with the chiefest Preparations, and Curiosities thereof, and Vertues of them all. All which are contained in six Books,' 4to, London, 1651 (2nd edit., 'to which is added, The London Distiller . . . shewing the way . . . to draw all sorts of Spirits and Strong-Waters,' &c., 2 pts. 4to, London, 1653-52; 3rd edit., 'to which is added Calcination and Sublimation: in two books,'

2 pts. 4to, London, 1664; 4th edit., 2 pts. 4to, London, 1667). 2. 'The Yorkshire Spaw, or a Treatise of four famous Medicinal Wells, viz. the Spaw, or Vitriolined-Well; the Stinking, or Sulphur-Well; the Dropping, or Petrifying-Well; and St. Mugnus-Well, near Knaresborow in Yorkshire. Together with the causes, vertues, and use thereof,' 8vo, London, 1652 (another edit., 8vo, London, 1654). In 1760 J. Wood of Bradford had received such benefit by using the waters according to the rules laid down in this treatise that he judged fit to republish it as 'A Pocket Companion for Harrogate Spaw,' 12mo, Halifax, 1760, 'that it might be of use to others.' French may be the 'J. F.' who edited, with a preface, 'The Divine Pymander of Hermes Mercurius Trismegistus in xvii. Books. Translated . . . out of the Original into English by that learned divine Doctor Everard,' 12mo, London, 1650 (another edit., 12mo, London, 1657). He also translated 'The New Light of Alchymy, and a Treatise of Sulphur, by Michael Sandevogius, with Nine Books of Paracelsus of the Nature of Things; with a Chymical Dictionary explaining hard Places and Words, met withal in the Writings of Paracelsus,' 4to, London, 1650; from J. R. Glauber, 'A Description of New Philosophical Furnaces, or A New Art of Distilling, divided into five parts. Whereunto is added a Description of the Tincture of Gold, or the true Aurum Potabile; also the First Part of the Mineral Work . . . Set forth in English by J. F. D.M.,' 5 pts. 4to, London, 1651–2; from H. C. Agrippa, 'Three Books of Occult Philosophy . . . Translated . . . by J. F.,' 4to, London, 1651.

[Wood's Fasti Oxon. (Bliss), ii. 106, 115; Brit. Mus. Cat.] G. G.

FRENCH, NICHOLAS (1604–1678), bishop of Ferns, born in 1604 in the town of Wexford, was educated for the priesthood in the Irish secular college at Louvain, and constituted president of the college. In the reign of Charles I he returned to Ireland, and was appointed parish priest of his native town. He sat as a burgess for Wexford in the general assembly of the confederate catholics at Kilkenny. During the rebellion he was 'a violent enemy to the king's authority, and a fatal instrument in contriving and fomenting all the divisions which had distracted and rent the kingdom asunder' (Ware, *Writers of Ireland*, ed. Harris, p. 166). He took an active share in the deliberations of the first supreme council of the confederates, and was a bitter opponent of the Marquis of Ormonde. He was consecrated to the see of Ferns in or before 1646, in which year he signed a document of the confederate catholics as 'Bishop of Ferns' (Brady, *Episcopal Succession*, i. 377). In 1646 he also became chancellor and chairman of the congregation of the catholic clergy convened at Waterford by the papal nuncio, Rinuccini, and he soon became one of the leaders in the new confederate council which the nuncio had formed. In 1647 he and Nicholas Plunket were sent to Rome to solicit the assistance of Innocent X, but the mission ended in complete failure.

On French's return to Ireland in 1648 the supreme council had just concluded a treaty of peace with Inchiquin. The confederates had by this time been brought to the very brink of ruin, and, while Rinuccini was fulminating excommunications against the council, the council and a great majority of the representatives openly defied him. French deemed it prudent to agree to the peace of 1648, although it had been disapproved by the nuncio, and he induced many to accept it. Subsequently he changed his mind, and in 1650 he attended the ecclesiastic assembly held at Jamestown, and signed the famous declaration condemning the proceedings of Ormonde. In 1651 he was sent to Brussels to obtain the assistance of the Duke of Lorraine, and he offered to constitute that prince the lord protector of Ireland; but the negotiations were broken off in 1652. At Paris he attempted to wait on Charles II, who refused to see him.

From France he went to Spain, and officiated as coadjutor to the Archbishop of Santiago de Compostella in Galicia till 1666, when he removed to San Sebastian with the intention of proceeding to Ireland, as Father Peter Walsh had procured from the Duke of Ormonde a license for his return. But French was unwilling to accept this favour unless he could win the good opinion of the duke, to whom he wrote a long letter justifying the actions of the assembly at Jamestown. This conduct so incensed the duke that he countermanded his license, and ordered Peter Walsh to notify its revocation to his friend. French proceeded to France, and it was probably at this period that he became coadjutor to the Archbishop of Paris. He next went to Flanders, where, through the good offices of the internuncio, Airoldi, he thoroughly reconciled himself to the court of Rome, which till then was displeased with him because he had promoted the peace of 1648, although soon afterwards he was one of the chief infringers of it. Soon afterwards he became coadjutor to D. Eugene Albert Dallamont, bishop of Ghent, in which city he

died on 23 Aug. 1678. His remains were interred in the cathedral, where a splendid monument, with a Latin epitaph, describing his virtues, his learning, and his patriotism, was erected to his memory (De Burgo, *Hibernia Domenicana*, p. 490 *n.*)

His works are: 1. 'A Course of Philosophy,' in Latin, 1630. Manuscript in Archbishop Marsh's library in Dublin. 2. 'Querees propounded by the Protestant partie, concerning the peace in generall, now treated of in Ireland . . .' Paris, 1644, 4to. 3. 'The Polititian's Catechisme for his Instruction in Divine Faith and Morall Honesty. Written by N. N.,' Antwerp, 1658, 12mo. This may be reckoned even more rare than the 'Unkinde Desertor' and 'Bleeding Iphigenia.' 4. 'Protesta y suplica de los Catolicos de Irlanda y de la Gran Bretaña. Al . . . Principe de la Iglesia, el Cardenal Julio Mazerino, y al . . . Señor D. Luys Mendez de Haro y Sotomayor, Conde-Duque de Olivares,' Seville, 1659, 4to, translated from the Latin. This protest is so rare that it appears to be unknown to the most diligent collectors of Irish tracts (*Bibl. Grenvilliana*, i. 257). 5. 'In nomine sanctissimæ Trinitatis vera descriptio moderni status Catholicorum in regno Hiberniæ, et preces eorum, ad Sanctissimum Dominum Clementem Papam nonum,' Cologne [1667], 8vo. The author's name, as designated by F. E. N. F. D. on p. 28, is 'Fernensis Episcopus, Nicolaus French, Doctor,' vide p. 26. 6. 'A Narrative of the Earl of Clarendon's Settlement and Sale of Ireland. Whereby the just English adventurer is much prejudiced, the ancient proprietor destroyed, and publick faith violated: to the great discredit of the English Church and government (if not recalled and made void), as being against the principles of Christianity and true Protestancy. Written in a Letter by a gentleman in the Country to a nobleman at court,' Louvain, 1668, 4to. This tract is extremely rare. It was reprinted, with some additions, under the title of 'Iniquity Display'd, or the Settlement of the Kingdom of Ireland, commonly call'd The Act of Settlement . . . laid open,' 1704, 4to. 7. 'The Dolefull Fall of Andrew Sall, a Jesuit of the Fourth Vow, from the Roman Catholick Apostolick Faith; Lamented by his Constant Frind . . .' 1674, 8vo, published under the initials N. N. There is an account of this work in 'Catholicon: or the Christian Philosopher,' 1818, v. 85–93. Sall replied to the attack in his 'True Catholic Apostolic Faith,' 1676. 8. 'The Bleeding Iphigenia, or an excellent preface of a work unfinished, published by the authors frind, with the reasons of publishing it,' no title-page, 1675, 8vo, published under the initials N. N. The Bleeding Iphigenia is Ireland. The author, lamenting Andrew Sall's abjuration of catholicism, inquires into the cause of persecution in Ireland and England. 9. 'The Vnkinde Desertor of Loyall Men and True Frinds,' 1676, 8vo. The 'unkinde desertor' is intended for a portrait of the Marquis of Ormonde. French's statements led to the Earl of Clarendon writing his 'History of the Rebellion and Civil Wars in Ireland,' in defence and justification of the marquis's conduct.

A collection of his 'Historical Works,' edited by Samuel H. Bindon, was published at Dublin in 2 vols., 1846, 12mo, forming part of Duffy's 'Library of Ireland.' Vol. i. contains the 'Bleeding Iphigenia,' the 'Settlement and Sale of Ireland,' letters, &c., and vol. ii. the 'Unkinde Desertor.'

[Bellings's Hist. of the Irish Confederacy, vol. i. pref. p. viii, ii. 215; Carte's Life of Ormonde; Clarendon's Hist. of the Rebellion and Civil Wars in Ireland; Clarendon State Papers, ii. 141; Cox's Hibernia Anglicana; De Burgo's Hibernia Domenicana, pp. 490, 657, 686–8, 692, 693, 695, 699, suppl. 861, 880, 881, 884, 895, 921; Gilbert's Contemporary Hist. of Affairs in Ireland (1641–52), i. 157–8, 168, 184–6, 288, 707, 716, 766, ii. 51, 106, 152–3, 196–8, 203, 290, 365, iii. 4, 5, 10, 178, 275, 301; Bibl. Grenvilliana; The Huth Library, ii. 553; Killen's Eccl. Hist. of Ireland, ii. 40, 81, 114; McGee's Irish Writers, p. 131; Moran's Spicilegium Ossoriense, pp. 390, 417, 438, 449, 454, 459, 475, 489, 499, 510; Notes and Queries, 2nd ser. vii. 45, 3rd ser. viii. 724; Rinuccini's Embassy in Ireland, translated by Hutton; Shirley's Library at Lough Fea, p. 116; Cat. of Library of Trin. Coll. Dublin, iii. 318; Walsh's Four Letters on Several Subjects to Persons of Quality; Walsh's Vindication of the Loyal Formulary on Irish Remonstrance.]

T. C.

FRENCH, PETER (*d.* 1693), missionary, a native of Galway, studied divinity in Ireland and in the south of Spain, and became a friar of the order of St. Dominic. Going to Spanish America, he laboured for thirty years as a missionary among the Indians of Mexico, great numbers of whom he converted from idolatry. He wrote in the Mexican language 'A Catechism or Exposition of the Christian Faith,' but whether it was printed does not appear. Returning to his native country, he was employed on the mission until his death, which took place in Galway in 1693.

[Quétif and Echard's Scriptores Ordinis Prædicatorum, ii. 735, quoting John O'Heyn's Epilogus Chronologicus exponens Conventus et Fundationes Ordinis Predicatorum in regno Hiberniæ, Louvain, 1706, p. 24; Ware's Writers of Ireland p. 295; Hardiman's Galway, p. 254.] T. C.

FRENCH, WILLIAM, D.D. (1786–1849), master of Jesus College, Cambridge, was the son of a rich yeoman at Eye in Suffolk. He was sent to Ipswich grammar school, where the Rev. Mr. Howarth was head-master, and he afterwards entered Caius College, Cambridge. After a successful college career he came out in 1811 as second wrangler, the senior being Thomas Edward Dicey of Trinity, the two being bracketed equal as Smith's prizemen. Soon after French was elected fellow and tutor of Pembroke College, and in 1814 took his M.A. degree. He was only thirty-four years old in 1820 when he was appointed master of Jesus College by Dr. Sparke, bishop of Ely, in whose family he had been private tutor. In the following year he was made D.D. by royal mandate, and served the office of vice-chancellor, a position which he filled again in 1834, when he also acted as one of the syndics appointed to superintend the building of the Fitzwilliam Museum. He was presented by the lord chancellor to the living of Moor Monkton, Yorkshire, in 1827, and became a canon of Ely in 1832. He discharged his various functions with urbanity and integrity. His mathematical attainments were of the highest order, and to classical scholarship he added a considerable acquaintance with oriental languages. He took a distinguished part in the translations made by himself and Mr. George Skinner of the Psalms and Proverbs. He managed the affairs of his college so as greatly to improve its finances, and his name is connected with the remarkable restoration of Jesus College Chapel, begun under his direction by his gift of coloured glass for the eastern triplet. His published works are: 1. 'A new Translation of the Book of Psalms from the original Hebrew, with Explanatory Notes by W. French, D.D., and George Skinner, M.A.; a new edition, with corrections and additions, 8vo, London, 1842. 'A judicious and excellent work for review' (see *British Critic*, ix. 404). 2. 'A new Translation of the Proverbs of Solomon from the original Hebrew, with Explanatory Notes by W. French, D.D., and George Skinner, M.A.,' 8vo, London, 1831. He died at Jesus Lodge, Cambridge, on 12 Nov. 1849, in his sixty-third year, and was buried at Brockdish in Norfolk four days later.

[Gent. Mag. new ser. xxxii. 655; Luard, Graduati Cantabrigienses; Willis and Clark's Architectural Hist. of Cambr. ii. 151, iii. 199.] R. H.

FREND, WILLIAM (1757–1841), reformer and scientific writer, was born on 22 Nov. 1757 at Canterbury, being the second son of George Frend, one of its principal tradesmen, an alderman, and twice its mayor. His mother was buried in the cloister yard, Canterbury, on 7 Feb. 1763, and his father married at the cathedral, on 25 Sept. 1764, Jane Kirby, who proved a kindly mother to her stepchildren (*Canterbury Cath. Registers*, Harl. Soc., pp. 95, 145). He was educated at the king's school in that city until 1771, and among his companions were his cousin Herbert Marsh, afterwards bishop of Peterborough, and Charles Abbott, afterwards Lord Tenterden. His father destined him for business, and he was sent to St. Omer to learn the French language, and then to a mercantile house in Quebec, where he remained for a few weeks, during which time he served as a volunteer at the beginning of the troubles with the American colonies. On his return home he expressed a wish to enter the church, and on the recommendation of Archbishop Moore he was entered as a minor pensioner at Christ's College, Cambridge, on 18 Dec. 1775, when Paley was one of the college tutors. After gaining various college prizes he took the degree of B.A. in 1780, being second wrangler and Smith's prizeman, and thus secured the favour of Dr. Caryl, master of Jesus College, by whose advice he migrated thither as a pensioner on 24 May 1780. Through the same interest Frend was elected foundation scholar on 6 June 1780 and fellow on 23 April 1781, from which year he also held the office of tutor. At the close of 1780 he was admitted deacon in the church of England, and advanced to the priesthood in 1783, when he was presented to the living of Madingley, near Cambridge, where he officiated zealously until June 1787. During this period of his life the post of tutor to the Archduke Alexander of Russia was offered to him, but the position was declined, although accompanied with a salary of 2,000*l.* per annum, a suitable establishment, and a retiring pension of 800*l.* a year for life. In 1787 he became a convert to unitarianism. He published his 'Address to the Inhabitants of Cambridge' in favour of his new creed, and he exerted himself very vigorously in support of the grace introduced into the senate house on 11 Dec. 1787 for doing away with subscription to the Thirty-nine Articles on taking the degree of M.A. For these offences he was removed by Dr. Beadon from the office of tutor by an order dated 27 Sept. 1788, and his appeal from this ejectment was dismissed by the visitor, the Bishop of Ely, by a decree dated 29 Dec. 1788. To relieve his mental anxiety and to deliberate calmly on the future, he took, in company with an old schoolfellow called Richard Tylden, a lengthy tour in France, the Low Countries, Germany, and Switzerland. When he returned home he resumed the study

of Hebrew, which his travels had interrupted, and became so proficient as to be deemed 'in the opinion of learned Jews better versed in that language than any English christian of his day.' Priestley devised in 1789 a plan for a new translation of the scriptures, and through 1790 Frend was engaged on translating the historical books of the Old Testament. He also became very intimate with Robert Robinson, the learned dissenting minister of Cambridge, who died in 1790, and he corrected the press of Robinson's posthumous volume of 'Ecclesiastical Researches.' In 1793 he wrote a tract, printed at St. Ives but sold at Cambridge, entitled 'Peace and Union recommended to the Associated Bodies of Republicans and Anti-republicans,' in which he denounced many of the existing abuses and condemned much of the liturgy of the church of England. On 4 March certain members of the senate met on the invitation of the vice-chancellor, Dr. Isaac Milner, at his lodge in Queens' College, resolved that Frend should be prosecuted in the vice-chancellor's court, and deputed a committee of five to conduct the proceedings. On 23 April a summons was issued by that official requiring Frend's presence in the law schools on 3 May to answer the charge of having violated the laws and statutes of the university by publishing the pamphlet. After several sittings and a long and able defence, the vice-chancellor and heads gave their decision on 28 May that the authorship had been proved and that Frend had offended against the statute 'de concionibus.' Gunning, in his 'Reminiscences' (i. 280–309), reprints an account of the trial, and, while condemning the tone of the pamphlet, describes the proceedings as a party move and vindicates the tract from the accusation of sedition. He adds that the vice-chancellor was biased against the accused, and that the undergraduates, among whom S. T. Coleridge was conspicuous, were unanimous in his favour. Two letters from Dr. Farmer to Dr. Parr on this trial are in Parr's 'Works' (i. 447–8), and in the same set (viii. 30–2) is a long letter from Frend on the treatment which Palmer of Queens', another reformer, had just received. Frend was ordered to retract and confess his error, and as he declined was 'banished from the university' (30 May). An appeal against the sentence followed, but it was unanimously affirmed by the delegates on 29 June, and on 26 Nov. 1795 the court of king's bench discharged a rule which Frend had obtained for restoring him to the franchises of a resident M.A. The master and fellows of Jesus College decided, on 3 April 1793, that in consequence of this pamphlet he should not be allowed to reside in the college until he could produce satisfactory proofs of good behaviour. He thereupon appealed to the visitor, but on 13 July the appeal was dismissed, nor was he more successful in his application to the king's bench for a mandamus requiring the visitor to hear and determine the appeal. In spite of these proceedings he enjoyed the emoluments of his fellowship until his marriage, and remained, while he lived, a member of his college and of the senate of the university. Many years later, in 1837, Frend furnished Crabb Robinson with some anecdotes about his trial, and said that the promoters wished to expel him from the university, but that he demanded a sight of the university roll, when on reference to the original document it was discovered that an informality existed which made his expulsion invalid. On leaving Cambridge he came to London, and maintained himself by adding the profits of teaching and writing to his fellowship. In 1806 he exerted himself actively in the formation of the Rock Life Assurance Company, to which he was appointed actuary. A severe illness in 1826 compelled him to tender his resignation, which was accepted in the ensuing year, and an annuity of 800*l.* per annum was conferred upon him. His health subsequently recovered, and he resumed his active life until 1840, when he was attacked by paralysis, under which he lingered with almost total loss of speech and motion, though with the 'smallest possible decay of mind or memory.' He died at his house, Tavistock Square, London, on 21 Feb. 1841. As a unitarian and a whig he gloried in the spread of the opinions which he advocated. All reformers, such as Burdett and Horne Tooke, were numbered among his friends, and he maintained an active correspondence with the chief supporters of radicalism. He was frequently consulted by Palmer in support of his claim for a public grant for his services in improving the transmission of letters. Frend thought that the rate of postage should be reduced to a fixed charge of 2*d.* or 1*d.*, and drew up a statement to that effect which reached a member of Peel's cabinet, but nothing came of it at that time. Disinterested benevolence and chivalrous assertion of his opinions were the leading traits in his character. He had been a pupil of Paley, and among his own pupils were E. D. Clarke, the traveller, Copley (afterwards Lord Lyndhurst), and Malthus; he was himself the last of 'the learned anti-Newtonians and a noted oppugner of all that distinguishes Algebra from Arithmetic.' In 1808 he married a daughter of the Rev. Francis Blackburne, vicar of Brignall in Yorkshire,

and granddaughter of Archdeacon Blackburne. They had seven children, and their eldest daughter, Sophia Elizabeth, married in the autumn of 1837 Professor De Morgan.

Frend's works dealt with many subjects. His publications were: 1. 'An Address to the Inhabitants of Cambridge and its Neighbourhood . . . to turn from the false Worship of Three Persons to the Worship of the One True God,' St. Ives, 1788. The second edition was entitled 'An Address to the Members of the Church of England and to Protestant Trinitarians in General,' &c., and it was followed by 'A Second Address to the Members of the Church of England,' &c. These were reprinted in 'Six Tracts in Vindication of the Worship of One God,' and in other unitarian publications, and were answered by the Rev. H. W. Coulthurst, by George Townsend of Ramsgate in two tracts in 1789, and by Alexander Pirie in a volume issued at Perth in 1792. Frend responded in 'Thoughts on Subscription to religious tests . . . in a letter to the Rev. H. W. Coulthurst,' and in 'Mr. Coulthurst's blunders exposed, or a review of his several texts.' For these pamphlets Frend was expelled from the Society for Promoting Christian Knowledge (*An Account of some late Proceedings of the Society*, 1789). 2. 'Peace and Union recommended,' &c., 1793; 2nd ed. 1793, in which he described the evils of the then parliamentary system and of the game and poor laws, and explained the necessity for numerous reforms. The peccant passages are set out in the second edition in single inverted commas. His trial was described by himself in 'An Account of the Proceedings in the University of Cambridge against William Frend,' 1793, and in 'A Sequel to the Account,' &c., which dealt with the application to the court of king's bench in 1795. John Beverley [q. v.] also published accounts of the proceedings in 1793. 3. 'Scarcity of Bread: a plan for reducing its high price,' 1795, two editions. He urged subscriptions by the rich for the relief of the poor. 4. 'Principles of Algebra, 1796 (with a very long appendix by Baron Maseres); pt. ii. 1799. 5. 'A Letter to the Vice-chancellor of Cambridge, by Wm. Frend, candidate for the Lucasian Professorship,' 1798. 6. 'Principles of Taxation,' 1799, advocating a graduated system of income-tax. 7. 'Animadversions on Bishop Pretyman's Elements of Christian Theology,' 1800, to which Joshua Toulmin replied in a preface to his 'Four Discourses on Baptism.' 8. 'The Effect of Paper Money on the Price of Provisions,' 1801, which was provoked by the controversy between Sir Francis Baring and Walter Boyd. 9. 'The Gentleman's Monthly Miscellany,' which lived for a few months of 1803, and was edited in whole or in part by Frend. 10. 'Evening Amusements, or the Beauty of the Heavens Displayed.' It lasted from 1804 to 1822, 'an astronomical elementary work of a new character, which had great success; the earlier numbers went through several editions.' 11. 'Patriotism: an Essay dedicated to the Volunteers,' 1804. 12. 'Tangible Arithmetic, or the Art of Numbering made Easy by means of an Arithmetical Toy,' 1805. 13. 'A Letter on the Slave Trade,' 1816. 14. 'The National Debt in its True Colours,' 1817. Reprinted in the 'Pamphleteer,' ix. 415–32. He advocated its extinction by an annual sinking fund. 15. 'Memoirs of a Goldfinch,' a poem, with notes and illustrations on natural history and natural philosophy (anon.), 1819. 16. 'Is it Impossible to Free the Atmosphere of London in a very considerable degree from Smoke?' 1819. A few copies only for friends, but it was reproduced in the 'Pamphleteer,' xv. 61–5. 17. 'A Plan of Universal Education,' 1832. A fragment of a volume, 'Letters on a hitherto Undescribed Country,' written some years before but never published. Frend, besides contributing two articles to 'Tracts on the Resolution of Affected Algebraick Equations,' edited by Baron Maseres in 1800, and one tract to the same editor's 'Scriptores Logarithmici,' vol. vi. 1807, suggested other matters to him in the same publications. Maseres in his 'Tracts on the Resolution of Cubick and Biquadratick Equations,' published voluminous supplements to his appendix to Frend's 'Principles of Algebra.'

[Gent. Mag. 1841, pt. i. pp. 541–3; Monthly Notices of Royal Astronomical Soc. v. 144–51, by De Morgan; Howell's State Trials, xxii. 523, 723; C. H. Cooper's Annals of Cambr. iv. 447–52; Baker's St. John's, Cambr. ed. Mayor, ii. 736; Dyer's Robinson, pp. 312–18; Crabb Robinson's Diary, i. 373, iii. 143, 192, 401; Rutt's Life and Corresp. of Priestley, ii. 24, 81–3, 94–5; Memoir of Augustus de Morgan, pp. 19–24, 39–40, 78–82, 109–10; [Mrs. Le Breton's] Memories of Seventy Years; Sidebotham's King's School, Canterbury, pp. 80–1.] W. P. C.

FRENDRAUGHT, Viscount (1600–1650). [See Crichton, James.]

FRERE, Bartholomew (1778–1851), diplomatist, born in 1778, was the fifth son of John Frere [q. v.], F.R.S., M.P. for Norwich, and a younger brother of the Right Hon. John Hookham Frere [q. v.] He proceeded B.A. at Trinity College, Cambridge, in 1799, and M.A. in 1806. In 1801 he was appointed secretary of legation at Lisbon, whence he was transferred in the same capa-

city to Madrid in 1802 and Berlin 1805, and in 1807 became secretary of embassy at Constantinople, and witnessed the discomfiture of Mr. Arbuthnot and Admiral Duckworth. In 1808 he returned to Spain as secretary of embassy, and acted as minister plenipotentiary *ad interim* at Seville from November 1809 to January 1810, and at Cadiz from 29 Jan. to 2 March. Gazetted secretary of embassy at Constantinople in March 1811, he and his chief, Robert Liston, did not proceed to their post till the following year, when in June they relieved Stratford Canning [q. v.] from his responsibility as minister plenipotentiary. From 1815 to 1817, and again from 1820 to 1821, Frere took charge of the embassy at the Porte as minister plenipotentiary *ad interim*, but in August 1821 he finally retired on a pension, which he enjoyed for thirty years, till his death in Old Burlington Street, London, 29 May 1851, aged 74. He was a useful public servant of ordinary abilities.

[Foreign Office registers; Lane-Poole's Life of Lord Stratford de Redcliffe, i. 175, 179; Ann. Reg.] S. L.-P.

FRERE, Sir HENRY BARTLE EDWARD, commonly called Sir Bartle Frere (1815–1884), statesman, belonged to a family associated for centuries with the eastern counties of England. His grandfather, John Frere [q. v.], was second wrangler in Paley's year (1763), was elected M.P. for Norwich, and at his death left seven sons, of whom John Hookham Frere [q. v.] was the eldest. Edward, the second son, was father of Henry Bartle Edward Frere. Edward Frere (1770–1844) married, 28 July 1800, Mary Anne, eldest daughter and coheiress of James Greene, esq., M.P. for Arundel in 1759, and had by her nine sons and five daughters. Henry Bartle was the sixth son. Born at Clydach, Brecknockshire, on 29 March 1815, he was sent at an early age to the grammar school at Bath. In the narrow range of subjects there taught Frere gained distinction, and he entered Haileybury in 1832. In this college he showed capacity for a wider scope of study. At the end of the first term he stood second on the list of scholars, and during the following term he gained the highest place, which he retained until the end of his course. In 1834 he received his appointment to a writership in the Bombay civil service. At this time the normal length of the voyage to India was from four to five months. But Lieutenant Waghorn's successful journey by Egypt having shown that the bowstring is shorter than the bow, Frere applied to the court of directors for permission to find his way to India by the same road. After some hesitation the directors granted the request, having learned that Lord William Bentinck proposed to send a steamer to Suez, which on its return voyage was to meet at Socotra a vessel carrying the mails to Bombay. In May 1834 the young civilian sailed from Falmouth, but on arriving at Malta found that the steamer was not expected at Suez until August. He was thus enabled to spend a month with his uncle Hookham Frere, then living in Malta on account of his wife's health. There he studied Arabic under the guidance of the well-known Dr. Wolfe, who on his departure vouched for him that he knew enough Arabic 'to scold his way through Egypt.'

Frere finally left Malta in a Greek brigantine for Alexandria, where he joined four other travellers who were taking the same route. He journeyed with them laboriously to Cairo, and thence to Thebes and Carnac, whence they struck across the desert on camels to Kosseir, on the Red Sea. Here, following the example of Waghorn, they embarked in open boats and reached Mocha, viâ Yambo and Jeddah. At Mocha they engaged passages for Bombay in an Arab dhow laden with pilgrims. After many dangers and a narrow escape from starvation they landed at Bombay on 23 Sept. The very unorthodox manner of arrival on Indian soil placed Frere under the necessity of proving his identity. He quickly settled down to the study of Hindustani, Marathi, and Gujarati, and, having in 1835 passed in all these languages, was appointed assistant to the collector at Poona. He devoted himself with characteristic zeal to his duties, and showed the same enthusiasm when subsequently detached to assist Henry Edward Goldsmid [q. v.] in investigating the system of land assessment of Indapore. Thoroughly to carry out the work it was necessary to investigate the extent and nature of each holding, and the result of this minute investigation was to prove that the assessments were much too high, and to convict the native collectors of extortion and oppression in collecting the land taxes.

In those days native officials were still frequently imbued with the traditions of oriental misgovernment. Many of their victims instead of complaining threw up their holdings and drifted elsewhere. Large tracts in the district were thus left uncultivated, and other farms were only imperfectly cropped. Frere and his companions proposed thoroughgoing remedies. They recommended that the rate of the land assessment should be reduced to sums easily payable by the cultivators, that security of tenure should be granted to every holder of land, and that more strenuous efforts should be made to check corruption

on the part of the native officials. These recommendations were acted upon, and a most beneficial change produced. The people regained confidence. The spare land was eagerly taken up, and the district became one of the most prosperous in India. The obvious effects of this policy led to its wide extension throughout the Bombay presidency, as well as to Sind, Mysore, and Berár. Frere's zeal and ability thus gained for him promotion to the post of assistant revenue commissioner. This office he held until 1842, when he was appointed private secretary to Sir George Arthur [q. v.], the newly arrived governor of Bombay. Frere's new duties entailed considerable responsibility, more especially because Arthur had no experience of Indian administration. Upon Sir Charles Napier's annexation of Sind, the governor had to co-operate in the consolidation of the province. He was ably supported by Frere, who thus early gained an insight into the administration of the presidency. On 10 Oct. 1844 Frere married Miss Catherine Arthur, the second daughter of the governor, and shortly afterwards went home on sick certificate. On his return to India after an eighteen months' leave, he served for a time as assistant commissioner of customs, and was then appointed political resident at the court of the rajá of Sattara. The position of Sattara was defined by a treaty made on the conquest of the Marathá territory in 1818. Pertâb Sahib, the then rajá, a descendant of Sivaji, who established the Marathá power in 1644, was the nominal ruler, but for several generations the imperial authority had been allowed to fall into the hands of the peshwas or mayors of the palace. By the treaty of 1818 the greater part of the southern Marathá territory was annexed by the East India Company, Sattara being especially reserved for the rajá. Four years later the district was handed over to him, and a resident was appointed to his court. From being a mere puppet in the hands of the peshwa he had thus become a reigning sovereign. But he had grown disaffected to his benefactors, and had been at last sent as a state prisoner to Benares. Shahjí, his brother, was appointed to succeed him. Frere was nominated to Sattara during the reign of Shahjí, and for two years and a half he devoted his energies to improving the condition of the people. He directed especial attention to the improvement of the roads and the means of irrigation, and it was at his instigation that a tunnel, the first ever constructed in India, was made connecting a fertile valley with the town of Sattara. In 1847 Pertâb Sahib died, having adopted an heir who was inclined to put forward pretensions to the rajáship. Meanwhile Shahjí was in bad health, and having no male issue was desirous of adopting a son and successor. In the beginning of April 1848 the rajá told Frere of his intention. He hoped that the government would sanction a handsome provision from the Sattara revenues for the support of the child whom he might take under his protection, and begged Frere to obtain the consent of the government to his adopting a member of the Bhonslay family as his son. Frere agreed to submit the rajá's request to the government, but warned him that the previous sanction of the court of directors might be necessary. This warning did not prevent the rajá from making the adoption a few hours before his death. Frere, who was absent at the time, having left at the rajá's earnest request to press his wishes on the government, hastened back to Sattara at the risk of his life, for the people were fanatically excited at the political position, and without the escort which the governor wished him to take. For nine months he administered the province, being careful in the meantime to avoid recognising in any way the adopted son. By the old treaty of 1818 the government of India had definitely ceded Sattara to the rajá, his heirs and successors, and Frere was of opinion, therefore, that they were in honour bound to recognise the title of the adopted son to the throne. This was strongly the opinion also of Mountstuart Elphinstone [q. v.] and Captain Grant Duff, the negotiators of the treaty, and of Sir George Clerk, the governor of Bombay, but the governor-general and the majority of his council took an opposite view. Lord Dalhousie recorded it as his 'strong and deliberate opinion that "the British government is bound not to put aside or to neglect such rightful opportunities of acquiring territory or revenue as may from time to time present themselves,' and therefore should not give effect to the device of the Hindoo law for sustaining the succession by adoption. These views were supported by a majority in the court of directors, and Sattara was consequently annexed as British territory. Though Frere had not hesitated to urge officially an opposite opinion, he was selected as the officer most competent to discharge the duties of commissioner in the newly annexed province. In the exercise of his new powers he promoted cultivation by introducing cotton seed from New Orleans and sugar canes from Mauritius. He reformed the sanitary condition of the towns and villages, and provided them with abundant supplies of good water. He established suitable encampments for pilgrims, inaugurated municipal boards, introduced a system of popular education,

and provided for the preservation of ancient monuments. He held that an essential condition of progress was the full power of the people to appeal to principles of justice. The judicial system of British India was, he considered, 'too refined and elaborate, and too difficult of access for general utility in ordinary cases.' 'A system of law,' he wrote, 'is to the social system of a country as the skin rather than the clothing to the animal frame; not only an appendage which may be made to fit, but one which must grow with the frame and accommodate itself naturally to the peculiarities and even the deformities of the body to which it belongs.'

In 1850 the chief commissionership of Sind, vacant by the resignation of Mr. Pringle, was in the appointment of the government of Bombay. The territory, nearly as large as England and Wales, was bordered on the west by some of the most turbulent tribes in existence; the inhabitants were idle and debauched, and in the case of the Sayyids violent and revengeful; and the country was still in the throes of annexation. An important party in the Bombay council desired the appointment of a military man accustomed to deal with turbulent populations; but Lord Dalhousie, the governor-general, deemed a civilian better fitted for the post. Lord Falkland, the governor of Bombay, decided to appoint Frere, and his colleagues threatened to resign if the appointment were not ratified. In a minute on the subject Lord Falkland wrote: 'The commissionership of Sind requires an union and balance of qualification which, in my opinion, are not possessed in a like degree by a member of the civil service senior to that gentleman [Frere], who is a civilian of sixteen years' standing, and whose firmness of purpose, mild disposition, and conciliatory manners cannot but insure for him in the exercise of his official functions the ready cooperation and respect of the military authorities.' Never was a forecast more happily fulfilled. Frere found his province distracted by factions and the people grossly ignorant. The dispossessed amirs claimed the sympathy of their former dependents as victims of foreign usurpation. Frere's first care was therefore to deprive the amirs of claims to commiseration by pensioning them off. Twenty-two families were thus treated, and by timely courtesy and consideration were converted into loyal supporters of the British government. He next turned his attention to the development of the province. He improved the harbour at Karàchi and gave municipal institutions to that and nineteen other towns. He established a library and museum at Karàchi, and, after the manner of Warren Hastings, ordered every deputy-collector in the province to forward each season specimens of the raw products of their districts for exhibition in the museum. He improved and multiplied the roads and canals, built bungalows, baths, and places of shelter for travellers, and caused a topographical survey to be made of the province. He established village schools, a written language, and a judicial code. He built barracks for the troops and opened recreation grounds for the public. He thus gradually converted the people into an industrious and law-abiding peasantry. His attention was equally demanded by the political condition and social requirements of the tribes on the western frontier. He might either ignore them or endeavour to impress upon them a recognition both of the strength and amiable intentions of the British government. The first course would save immediate trouble, but in case of an outbreak in India would leave Sind exposed to a possibly hostile force on the frontier. It is needless to say that Frere adopted the second alternative. He opened relations with the khan of Khelat and established fairs at Sukkur and Karàchi, to which the frontier tribes were invited. The institution of these fairs is in accordance with the best traditions of oriental policy. The Chinese have long held similar gatherings on the Tibetan frontier, and with most beneficial consequences. The tribes mixed in the bazaars with the Sindis, and learned to respect the justice of English rule and the weight of English power. In Frere also they found a firm and just governor. With an even hand he punished the predatory hillman and the overbearing British subject. In cases of outrages committed by the tribesmen he demanded from the chiefs the rendition of the culprits alone and abstained from all retaliatory measures on the tribe generally. The consequence of this policy was that the culprits became outcasts among their own people, and in some instances surrendered to the British authorities, finding themselves cut off from the society of their fellow-men. At the end of five years, spent in teaching the native races industry and forethought, and in introducing into their midst the arts of civilised life, Frere came to England (1856) for the benefit of his health. After a well-earned rest of a year he returned to his post and was met on his landing at Karàchi in May 1857 with the news of the mutiny. Frere recognised the vitally serious nature of the outbreak, and at once called for a return of the British forces in Sind. It appeared that for the control of this vast territory there were only 1,350 sabres, four native infantry regiments, one Belooch

battalion, three batteries of artillery, one European regiment, and a depôt of another. But Frere felt that when the Punjab was in danger this force was too large a one to be kept in Sind. His rule had been so successful that he could answer for the internal peace of the province, and he felt that, as he afterwards wrote, 'when the head and heart are threatened, the extremities must take care of themselves.' He therefore at once sent off his only European regiment to Mooltan, and by so doing secured this strong fortress during the worst days of the mutiny; at the same time he despatched a steamer to intercept the 64th and 78th regiments, which were on their way to Sind from the war in Persia, and to order them on to Calcutta. As the mutiny spread he directed a battery of artillery and a detachment of the 14th native infantry to march to the support of General Roberts at Guzerat. He further sent a portion of the remaining corps of Europeans into the south Marathá country, and the Belooch battalion to the further help of Sir John Lawrence in the Punjab. The removal of these several regiments left Frere only 178 European bayonets in Sind. And they were enough, though mutinies broke out at Shikarpur, Hyderabad, and Karàchi. Without exception these outbreaks were put down at once, and so slight a hold did the poison of disaffection get in Sind that at Karàchi the leaders in the revolt were tried by a court-martial composed of native officers, who dealt out exemplary punishments to the accused. But Frere was able to do more than give away the force he already had. He was able to create regiments, and when all natives were generally distrusted he raised troops who were as loyal as Europeans throughout the crisis. In the midst of all the work which was thus thrown upon him he found time to visit the khan of Khelat, and thus laid the foundation of an alliance which finally led up to the cession of Quetta and to the frontier treaty negotiated by Sir F. Goldsmid in 1872. Nor did he shrink from protesting with all the force of his influence and knowledge against the proposal of Sir John Lawrence to retire from Peshawur. While that fortress, Lahore, and Mooltan were in our possession, we were, he held, 'lords of the Punjab,' and he maintained that it would be better to stand at Peshawur a siege like that of Jellalabad than retire from it. He had time also to review in his own mind the acts of the Calcutta government, and a memorandum he then wrote on the constitution of the Indian army is as thoughtful and comprehensive as if written in the most peaceful leisure. Throughout the anxieties of the time he never for an instant relaxed his efforts for the development of the province. In April 1858 he turned the first sod of the railway from Karàchi to Kotri; in the same year the Oriental Inland Steam Company commenced to run steamers between Karàchi and Mooltan, and in the following year the Eastern Narra canal was opened.

Frere's great services were recognised by men on the spot. 'From first to last,' wrote Sir John Lawrence, 'from the first commencement of the mutiny to the final triumph, that officer [Frere] has rendered assistance to the Punjab administration just as if he had been one of its own commissioners. . . . The chief commissioner believes that there is no civil officer in India who, for eminent exertions, deserves better of his government than Mr. H. B. E. Frere.' In England the value of his services was also cordially recognised. His name was especially mentioned in the vote of thanks passed by both houses of parliament.

In 1859 Frere received for the second time the thanks of both houses of parliament for his services during the mutiny, and at the same time he received the knight commandership of the Bath. He was in the same year appointed a member of the council of the governor-general. Up to that time the members of the council had always been chosen from the Bengal services, and the tradition was broken for the first time in Frere's favour. The news of his promotion came like an announcement of disaster to the people of Sind. From Shikarpur to Karàchi came expressions of deep regret from both native and foreign residents. From being a comparatively desolate and barren country it had become under his rule a fruitful and well-watered land. Trade had been developed and fostered, and the revenue had risen in eight years from twenty-three to forty-three lakhs of rupees. Six thousand miles of road were opened out and the Rohree supply channel was constructed, which irrigated many thousand square miles of territory. He gave proprietary rights and fixity of tenure to landowners who had previously held their possessions only at the will of their rulers. He secured to the people generally the enjoyment of their lives and property. He improved the postal service of the province and issued for use in Sind the first postage-stamps ever printed in India.

Frere, from being an almost independent ruler, now became a unit in a body whose deliberations were criticised on all sides, and whose decisions he could only affect to the extent of his influence and vote. Frere had always kept his mind open to the great problems of Indian policy, and was not unprepared to face the enormous difficulties of his

new office. The finances were in terrible disorder. During 1859–60 the expenditure had exceeded the income by 9,000,000*l.*, and the enormous addition to the military budget entailed by the mutiny appeared even likely to increase; the antagonism between the races was extreme, the whole military organisation unhinged. The disorder of the finances had induced the English government to appoint James Wilson [q. v.] to undertake the reform of the exchequer. From the first Frere worked cordially with Wilson, though not always agreeing with him in details. He heartily supported the steps he adopted for the reduction of expenditure, and especially turned his attention to the cost of the army, which threatened to become an uncontrollable burden. After all possible reductions the imposition of new taxes became necessary, and Frere supported Wilson in introducing the new income tax, which was strenuously opposed by large sections of the native community. The main credit for this and other financial measures of the time must of course belong to Wilson. Frere, however, did much of the work, and had charge of the exchequer in the interval between Wilson's death and the appointment of his successor, Laing. He again discharged the same duties for six months during the enforced absence of Laing from illness. A short experience of the governor-general's council convinced him that a radical change was necessary in both the supreme and local governments. The council, as it was then composed, was in his opinion manifestly insufficient for the work it had to do. The official section of the community was alone represented, to the exclusion of the mercantile classes and the natives. In the presidencies this anomaly was even more apparent. Bengal was governed by three hundred foreigners, all of whom were crown officials. The consequent bitterness of feeling was a continual irritant. Frere's strong sense of justice revolted against this inequality, and in season and out of season he urged on the authorities the necessity of reform. He held, with Lord Canning, that the existing executive councils should be supplemented by legislative bodies, in which the non-official classes of the presidencies should be represented. He urged strongly also the justice of employing native gentlemen in the administration of affairs. The equity and wisdom of these reforms were, when set forth, so apparent that they were successfully carried out, and the benefits resulting from them are now universally acknowledged even by those who at the time were opposed to them. The advocacy of these measures, which originated with Lord Canning, was ably conducted by Frere, who was at this time Lord Canning's confidential and trusted adviser on all matters connected with India. It was due also to Frere that the unreasonable unpopularity of Lord Canning was greatly abated. He was able to enter into explanations on points of Lord Canning's administration impossible for Canning himself, and his genial hospitality to Europeans and natives served to break down prejudices and restore confidence in a way that no official acts or complacence could ever have done. In 1860 he accompanied Lord Canning on a visit to the north-west provinces, on which occasion the governor-general invested Scindia, Holkar, the nizam, and others with the Star of India as a reward for services rendered during the mutiny. Frere also introduced measures for the encouragement of the cultivation of cotton, tobacco, and indigo, and promoted in every way in his power the extension of roads and the construction of irrigation works.

In 1862 Frere was appointed governor of Bombay. Upon hearing this news Canning wrote: 'I do not know when I have read anything with such unmixed pleasure. God grant you health and strength to do your work in your own noble spirit and energy.' By the European community in Bombay it was recognised as a compliment that one of the foremost men in India should have been sent to rule over them, and by the natives his appointment was 'hailed with heartfelt satisfaction.' One of the first measures he carried out was to throw down the ramparts of Bombay, which stood as barriers against the sea breezes, and covered a space of ground daily becoming of more value. The sanitary advantages gained to the town by the demolition of these useless works became at once apparent, and as a financial measure it more than exceeded the expectations formed. The land fetched in the market 180 rupees a square yard, and on part of it were erected rows of public offices, designed by Gilbert Scott, which were then incomparably the finest modern buildings in the East. Municipal institutions, which always held a prominent part in Frere's administration, early gained his attention, and to him is due the municipality which now governs the city, and which in the first year of its existence was instrumental in reducing the death rate by two thousand. He established the Deccan College at Poona, as well as a college for instructing natives in civil engineering. He commenced the buildings of the Bombay University, and instituted English and vernacular schools in various parts of the presidency. He founded schools for the female children of soldiers

and for the orphans of natives, and he developed the system of grants in aid, which insured the existence of many of these struggling institutions. He promoted the improvement of the harbour of Bombay, co-operated in establishing direct telegraphic communication with England, and lent support to the railway from Bombay to Rajputana, Delhi, and other parts. The development of these excellent works was chiefly due to Frere. But the circumstances of the time contributed largely to their success. The American war had suddenly raised the price of cotton and thrown an enormously increased business into the hands of the Bombay growers and merchants. The sudden inrush of wealth produced a feverish desire for speculation. Many new companies were started, and their shares rose to enormous premiums. One of the most rational undertakings was the 'Back Bay Company,' which undertook the reclamation of the land covered by the shallow water of the bay. The shares advanced to an absurd price. On the condition that a site should be provided on the reclaimed land for the terminus of the Baroda Railway, the Bombay government took four hundred shares. The government of India refused to sanction this transaction, and the shares on which 200,000*l.* had been paid up were sold in the market for 1,060,000*l.* When high mercantile authorities were carried away by this excitement, it is not surprising that Frere should have partially adopted their view, or that the directors of the Bank of Bombay, among whom were always two *ex-officio* members of the government, should have sanctioned advances to individuals whose business profits at the time were admitted to be enormous. At length the bubble burst. In June 1865 the restoration of peace in America caused the price of cotton to fall as suddenly as it had risen; a panic followed, and the speculative companies collapsed. The market was instantly flooded with paper, and the bank authorities, becoming alarmed, called in their advances. The history of the bank during this period was one series of disasters. In 1863, at the beginning of the speculating mania, a new charter was conferred upon the bank, and this charter unfortunately omitted several checks and safeguards which had been enforced under the older act of 1840. The choice of secretary was made unwisely, and under the weak administration of this gentleman, and the careless supervision of the directors, the conduct of the business of the bank was mainly conducted by a native broker named Premchund Roychund, who drew unlimited advances for himself and his friends without either offering or being asked for the proper security. Rumours of the reckless conduct of the bank managers were current in London and Calcutta before they reached the ears of Frere on the spot. Twice Sir Charles Wood, the secretary of state for India, wrote warning Frere of the state of things, and the Indian government repeatedly addressed him on the same subject. On receipt of Sir Charles Wood's letters Frere gave the government directors stringent orders to see that the charter was on all points complied with, and, with a view to checking the superabundant speculation, he brought in a bill for the abolition of 'time bargains,' and forbade the members of the civil service to gamble in shares. But the inquiries of the Calcutta government as to the condition of the bank did not receive so ready a response, and it was not until a commission was appointed that the government of Bombay consented to allow the required information, which they regarded as unduly inquisitorial, to be given. Nothing, however, that was done was able to check the ruinous career of the bank. Having been of late managed on the Scottish system, it had been customary to make advances on personal security only. Finding, however, when the crash came, that it was impossible to recover at once the moneys lent out, the directors demanded securities for the amounts, and were compelled in many instances to receive as such the shares of wrecked companies. Though the failure of the bank was staved off for a time, it came at last. In January 1866 a petition was presented for winding up its affairs, when it was found that 1,889,933*l.* of the paid-up capital was lost. The ruin wrought by this failure was widely spread. Frere's conduct during the crisis has been adversely criticised; but the crash was inevitable. No individual action could have averted it.

Throughout this trying period Frere never relaxed from his philanthropic labours. With the able help of Lady Frere he inaugurated female education at Bombay. During the five years that Frere was at Bombay, Government House was freely thrown open to native gentlemen and their wives.

In 1867 Frere, having been appointed a member of the Indian council, returned to England. The crown conferred on him the order of G.C.S.I., and Oxford gave him the honorary degree of D.C.L. He became a member of the council of the Geographical Society, of which he was appointed president in 1873, and in 1872 he was elected president of the Asiatic Society. The university of Cambridge conferred on him the degree of LL.D. in 1874. But it was in matters directly

affecting the government of India that his main interest was centred, and in various papers in periodicals and letters to the 'Times' he urged on the public the views which his deep insight into Indian character had enabled him to form. He took a statesmanlike view of our intercourse with Afghanistan, as appeared from a letter to Sir John Kaye which was much misrepresented in the party controversies of later times.

Stanley's visit to Dr. Livingstone had called public attention to the slave traffic in Africa, and Frere was sent by the foreign office in 1872 to Zanzibar to negotiate a treaty with the sultan, Sayd Burgash, for the suppression of the trade. The sultan undertook to do his utmost to put a stop to slavery in his dominions. On his return from this mission Frere was sworn in as a member of the privy council. The freedom of the city was conferred upon him (1874), and constituencies vied with each other to induce him to represent them in the House of Commons. His position on the Indian council, however, made it impossible for him to stand as a candidate. In 1875 he accompanied the Prince of Wales to Egypt and India, and by his knowledge of Indian society and Indian personages proved himself a most useful 'guide, philosopher, and friend.' A baronetcy and a G.C.B. awaited him on his landing in England (24 May 1876).

The successful confederation of the British colonies in North America with the Dominion of Canada had suggested to Lord Carnarvon, then colonial secretary, the idea of carrying out a similar system of confederation in South Africa. There was much to be said for the scheme in theory, and of all men Frere was best fitted by his successful dealing with similar difficulties in India to undertake such a work, had it been then practicable. It might reasonably be expected that he would be able to induce the inhabitants of South Africa to join a confederacy which would give to the inferior races all the protection and advantages of English rule, while preserving to them their national existences. Accordingly in 1877 Frere was appointed governor of the Cape and high commissioner for the settlement of native affairs in South Africa. But on landing at the Cape, Frere found that he had been set down at the very waters of strife. In the Cape parliament party feeling had reached a pitch which was well-nigh becoming dangerous to the state; the Transkei Kaffirs under Kreli were threatening the eastern colonies; the annexation of the Transvaal by Sir Theophilus Shepstone, which was publicly proclaimed twelve days after Frere's arrival at the Cape, was giving rise to agitation and unrest, and the Zulus were mustering armies which threatened the peace of Natal. As at the close of the first session of parliament the Kaffir affair presented itself as the most pressing question of the hour, Frere went to King William's Town and across the Kei at the risk of his life, with the intention of meeting Kreli to discuss the question in dispute, and explain the good will of the British government. Kreli made no response to this overture, and subsequently suddenly attacked the Fingoes, who were under British protection, in revenge for an outrage committed on some of his followers in a drunken brawl. The white settlers became alarmed with good reason. In their interest, as much as in that of the Fingoes, it became imperatively necessary that peace with the Kaffirs should be restored as speedily as possible, and Frere placed the matter in the hands of Sir Arthur Cunynghame, the general commanding. Meanwhile the conduct of some of the leading members of Frere's cabinet became openly and unconstitutionally obstructive. The position, complicated by the alarm of a savage war, was intolerable. Frere dismissed his cabinet, and Sir Gordon Sprigg, the leader of the opposition, accepted the seals of office as premier. From this time the war progressed favourably, first under Sir A. Cunynghame, and afterwards under General Thesiger, and a peace was finally brought about in 1878, after a trying succession of bush fights and rough skirmishes.

Tranquillity having been thus restored, Frere returned to Cape Town after an absence in Kaffraria of seven months. By the Sand River convention of 1852 the British government had guaranteed to the Boers the management of their own affairs, and engaged to respect their territory. The republic, however, had become greatly disorganised; the laws were not enforced, and the taxes had fallen into arrears. In 1876 the public debt amounted to 300,000*l.*; the confusion was chaotic, and neighbouring tribes were becoming dangerous. Sir Theophilus Shepstone was sent by the English government to report on the condition of affairs in the Transvaal. He came to the conclusion that the continued existence of the republic was dangerous to the welfare of 'her majesty's subjects and possessions in South Africa,' and in virtue of the power given to him formally annexed the state in April 1877. No resistance to this measure was made by the Boers. The president, Mr. Burgers, ordered the people to be loyal to their new ruler, and directed the state secretary to hand over the keys of the government offices to Sir Theophilus Shepstone. Little change was necessary in the personnel of the govern-

ment, for nearly all the office-holders transferred their services to the new administration. A considerable section of the people dissented, and the president gave expression to the views of the malcontents by a protest against the annexation, while at a meeting of the late executive it was resolved to send Mr. Kruger and Dr. Jorrisen to London to lay the case of the non-annexationists before the colonial office. On their way through Cape Town the delegates had an interview with Frere, who gave them little encouragement, being convinced that they only represented a small and politically mischievous minority. Lord Carnarvon, acting on the opinions of Frere and Shepstone, returned an unfavourable answer to the memorial. In April 1878 the Boers despatched a second embassy to London, armed with a petition against annexation, signed by 6,591 qualified electors out of a total of 8,000. Considerable suspicion existed at the colonial office as to the way in which their signatures had been obtained, and Sir Michael Hicks Beach, the new colonial secretary, returned a similar answer to that given by Lord Carnarvon. A deputation to Frere in July 1878 met with no better success.

Meanwhile Cetewayo, who had been installed on the Zulu throne by Sir Theophilus Shepstone on the death of his father Panda in 1872, was beginning to threaten the Transvaal. An old controversy about a piece of disputed land lying between Zululand and the Transvaal furnished a ready excuse for gratifying his warlike instincts. The Boers asserted that this ground had been given them by Cetewayo in payment for the rendition of two of his half-brothers who had fled to the Transvaal for refuge, and that the gift had been confirmed by Panda, the king. Cetewayo replied that the grant had never been ratified by his father, and was therefore invalid. After the annexation, a commission decided, without going very thoroughly into the merits of the question, that as the gift made by Cetewayo was not shown to have been confirmed by the king, it must be held to be null and void. By the direction of the government, Frere went to Natal to revise the proceedings of the commission. He satisfied himself that, though the finding was technically correct, it was in equity too favourable to the Zulus. The position was one full of difficulty. Had he reversed the award, the Zulus would have regarded the act as one of hostility, while to confirm it absolutely was to leave the white settlers on the territory at the mercy of Cetewayo. Frere therefore confirmed the finding of the commission, with the proviso that the lives and properties of the white settlers should be strictly respected and secured to them.

Cetewayo had already taken umbrage at the arrival of troops in Natal, caused by the threatening attitude of the Zulus. A reassuring answer was returned to a message sent by him; and this was accompanied by the award of the commission as modified by the high commissioner. Frere at the same time reiterated the demand for satisfaction for certain outrages committed on British subjects, and asked for assurances that Cetewayo would carry on his government in the spirit of the promises he had made when he was crowned by Sir Theophilus Shepstone. Frere specially demanded full satisfaction for the murder of two black women and for the detention of two English surveyors. He further required that the king should introduce a settled form of government into the country; should abolish the existing military system; should put a stop to the compulsory celibacy insisted on in certain regiments in the army; should receive a British resident at his capital; and should protect missionaries and their converts. Thirty days were given to Cetewayo to consider these terms, and, as at the end of that time no answer was received from him, Frere, considering that the use of that suasion which had been enjoined upon him by the English government was no longer possible and must yield to force, placed the matter in the hands of General Thesiger. It was this which constituted the disobedience to orders of which Frere was afterwards accused, and on this point Sir Henry Taylor, who was no mean authority on such matters, gives his verdict against him in a judicial letter addressed to Lord Blachford, and published in his 'Correspondence,' 1888. It must be admitted that the outrages complained of would not under other circumstances have been considered of an unpardonable nature. Cetewayo had already declared that he was unable to find the murderers, and had offered to make a money recompense to the relations of the murdered women. The surveyors thought so little of their detention that they made no complaint of the treatment they had received for a week after the event. Frere, in fact, had other reasons. 'The die for peace or for war,' he said, 'had been cast more than two years ago,' when the Zulus assumed their existing hostile attitude. It only remained, therefore, for General Thesiger to take such measures as he might deem advisable to protect Natal against the expected invasion of the Zulus. He had under his command about seven thousand men, many of whom were raw recruits, and more than half of whom were Kaffirs, while the Zulu hosts numbered forty-

four thousand warriors. He had to decide between standing on the defensive behind the Tugela, or to cross the river and carry the war into the enemy's country. The Tugela, which was unusually high, was an obstacle to the Zulus; but Thesiger was unwilling to trust to the protection of so uncertain a barrier, and he determined, therefore, to advance into Zululand. The campaign began with the catastrophe at Isandlwana (22 Jan.) and ended triumphantly at Ulundi (4 July). Frere's responsibility ended when General Thesiger crossed the Tugela (11 Jan.) But he was not the man to throw off all participation in measures because his responsibility in them had ceased. When the news of Isandlwana reached Natal, he was still on the spot, and he exerted himself to the utmost to calm the panic which took possession of the settlers in anticipation of the momentarily expected invasion of the victorious Zulus. He directed measures for the defence of the colony, and appealed to England for reinforcements. So soon as he learned that fresh troops were on their way, he started for the Transvaal, whence disquieting rumours had reached him of the attitude of the Boers. Already the Boer forces were collected in camp, and every day it was expected that they would take the field. Accompanied by a small staff and an escort of twenty-five men, Frere rode 350 miles, a part of the way being through Zulu territory, to the Boer camp. He had left his escort at the frontier, and presented himself at the gate of the encampment, attended only by his staff (12 April). In spite of opposition and threats he rode into the camp, and invited the ringleaders to meet him in Pretoria to talk over their grievances. These he found to be genuine and great. The promises made by Sir T. Shepstone, 'upon the strength of which the inhabitants of the late republic were willing to give a peaceable trial to the new order of things,' had not been fulfilled, and the Boers found that they had given up their independence in exchange for delusive benefits. On condition that the Boers dispersed, Frere undertook to represent their complaints to the English government, and to urge the fulfilment of the promises which had been made to them.

Meanwhile in England the time for the general election was approaching. Many causes combined to make the Zulu war a favourable subject for attack. Frere was unsparingly assailed. The government met this by a despatch censuring Frere for his conduct in relation to the Zulu war, and announced what they had done in the House of Commons before informing the high commissioner of the fact. By this strange and happily unusual course it happened that a Reuter's telegram first made Frere aware of the reflections which had been cast upon his character. Fortunately he had already come to terms with the Boers before the arrival of the telegram. In striking contrast with the estimate formed of his conduct of affairs by English politicians, the inhabitants of the districts through which he passed on his return to the Cape vied with each other in doing honour to one who was ready to sacrifice himself for the good of his country, and who was willing to risk his life to save his countrymen from the horrors of war. His journey southward was one continued ovation, and on arriving at Cape Town his horses were taken from his carriage and he was drawn by the populace to Government House. But bad news was awaiting him. On 1 June the Prince Imperial had met his death in Zululand, and almost at the same time the news arrived that Frere had been superseded in the office of high commissioner by Sir Garnet Wolseley, who was on his way to take command of the forces in South Africa. Frere, who remained governor of the Cape, was officially informed that this arrangement was intended to last for six months only, but when at the end of the Zulu war Wolseley was succeeded by Sir George Pomeroy Colley [q. v.], the same high office was continued to him to the exclusion of Frere. Many of Frere's friends were surprised that the slights thus put upon him did not cause him to resign his post. But Frere had not gone out to Africa for his own advantage, and so long as he believed he had work to do and power to do it, he felt bound to remain at his post. 'What,' asked a friend, 'will remain when you are superseded in the midst of your great work?' 'My integrity,' was the answer.

In the following spring Mr. Gladstone directed much of his oratory in Midlothian against Frere's conduct in South Africa, and charged him with having advocated an invasion of Afghanistan. In a remarkably temperate and able paper Frere urged on the colonial secretary the justice of contradicting this statement, for his position as an official rendered him unable publicly to justify himself. The contradiction, however, was not given, and it was left to Frere after his return to England to reply to the charges in a correspondence with Mr. Gladstone.

In July 1880 Frere was recalled, and he returned to England to find that the exigencies of party strife had estranged from him men who sat on both sides of the speaker's chair. Conscious of his integrity he was able to regard with comparative indifference the coldness with which he was

received by politicians. With outwardly unruffled content he settled down quietly to the life of an English gentleman, and, as had always been his wont, used his best endeavours to do good to those about him. To raise the fallen, to instruct the ignorant, and to help the needy were objects which he had pursued throughout his career, and it came, therefore, as a familiar employment when he found himself advocating from platforms in England the claims of charitable institutions, educational establishments, and religious societies. During this period he was chosen for the third time president of the Royal Asiatic Society. The last letter he penned was one resigning this office. In his last year the university of Edinburgh conferred on him the degree of LL.D. On 29 May 1884 Frere died, after an illness of some weeks' duration. He was buried in St. Paul's Cathedral. His wife, a son, and four daughters survived him. The son, Bartle Compton Arthur, succeeded as second baronet. A statue of Frere was erected on the Thames Embankment by public subscription, and unveiled by the Prince of Wales in 1888.

To those who merely knew Frere as an acquaintance, his unvarying kindness and chivalrous courtesy will probably be considered as his leading characteristics; but those who had a deeper knowledge of his character will recognise that these outward graces were but the reflection of the brave, constant, unselfish, and religious nature of the man. Repeatedly he risked his life in the cause of duty, and it is not too much to say that in everything he did his last thought was of himself.

Frere was not an author in the sense of having written any large independent works. He, however, published separately a number of lectures delivered before societies, papers from scientific journals, speeches, and letters. Among the most important of these were: 'Report on the Nature and Effects of the "Thugg Duty,"' 1838?; 'The Scinde Railway,' 1854; 'Correspondence with the Revs. Gell and Matchett relative to certain Inscriptions on the Wall of a Shop in Hyderabad,' 1858; 'A Letter . . . on the reorganisation of the Indian Army,' 1858; 'Indian Missions,' 1870; 'Christianity suited to all Forms of Civilisation,' 1872; 'Eastern Africa as a Field for Missionary Labour,' 1874; 'On the impending Bengal Famine,' 1874; 'Correspondence relating to the Recall of Sir Bartle Frere,' 1880; 'The Union of the various portions of South Africa,' 1881; 'Afghanistan and South Africa: a Letter to the Right Hon. W. E. Gladstone . . . regarding portions of his Midlothian speeches,' 1881. He wrote also a memoir of his uncle, Hookham Frere, which is prefixed to the 'Works of J. H. Frere,' and an introduction to 'Old Deccan Days,' written by his daughter, Miss Mary Frere. He contributed several articles to 'Macmillan's Magazine' on Zanzibar, the Banians, and the Khojas, an article to the 'Quarterly Review' on Turkey and Salonica, and two articles to the 'Fortnightly Review' on the future of Zululand and the abolition of slavery in India and Egypt.

In religious opinions Frere was a strong churchman. But he was no bigot, and on several occasions he checked missionaries in their too zealous efforts to assert Christianity in defiance of the beliefs and prejudices of the natives of India.

[Journal of the Royal Asiatic Society, obituary notice, 1884; Celebrities of the Day—Life of Sir Bartle Frere, 1882; Sir Bartle Frere's Speeches and Addresses, 1870; Proceedings of the Legislative Council of India, vol. vi. 1860; Report of the Bombay Bank Commission, 1869; Parliamentary Papers, South Africa; Recreations of an Indian Official, 1872; Transactions of the Royal Historical Society, vol. iii.; Miss Colenso's History of the Zulu War and its Origin, 1880; Greswell's Our South African Empire, 1885; Nixon's Complete Story of the Transvaal, 1885; private letters. A life by Sir W. W. Hunter is in preparation.] R. K. D.

FRERE, JAMES HATLEY (1779–1866), writer on prophecy, born in 1779, was the sixth son of John Frere, F.R.S. [q. v.], of Roydon, Norfolk, and Beddington, Surrey, by Jane, daughter and heiress of John Hookham of London (Burke, *Landed Gentry*, 7th ed., i. 689). He married, 15 June 1809, Merian, second daughter of Matthew Martin, F.R.S., of Poets' Corner, Westminster (*Gent. Mag.* vol. lxxix. pt. i. p. 579), by whom he had five sons. He died at the residence of his third son, the Rev. John Alexander Frere, Shillington vicarage, Bedfordshire, on 8 Dec. 1866 (*ib.* 4th ser. iii. 124). His biblical studies were deemed worthy of notice by G. S. Faber, S. R. Maitland, and other well-known divines. He also took an interest in educational questions, and about 1838 introduced a phonetic system for teaching the blind to read. He had the advantage of having his plan carried out by a very clever blind man, who suggested several important changes. His characters consist of straight lines, half circles, hooked lines, and angles of forty-five degrees, together with a hollow and solid circle. He also invented the 'return' lines—that is to say, the lines in his book are read from left to right and from right to left alternately, the letters themselves being reversed in the return lines.

Although useful in enabling uneducated persons to read in a short space of time, Frere's system was found to vitiate pronunciation. In 1871 it was in use at only three home institutions. He devised a cheap method of setting up and stereotyping his books. 'The letters, formed of copper wire, are laid on a tin plate, previously washed over with a solution of zinc; when heat is applied to the under-surface, the letter becomes soldered on to the plate, and such plates produced extremely good printing' (CHAMBERS, *Encyclopædia*, new edit., ii. 226). Both T. M. Lucas of Bristol and William Moon of Brighton adopted this system of stereotyping. Aided by Miss Yates of Fairlawn, Frere was enabled to have 'The Book of the Prophet Isaiah' printed from embossed metallic plates according to his method, 4to, London, 1843-9. His other works are: 1. 'A Combined View of the Prophecies of Daniel, Esdras, and S. John, shewing that all the prophetic writings are formed upon one plan . . . Also a minute explanation of the prophecies of Daniel; together with critical remarks upon the interpretations of preceding commentators, and more particularly upon the systems of Mr. Faber and Mr. Cunninghame,' 8vo, London, 1815 (2nd edit., same year). 2. 'On the General Structure of the Apocalypse, being a brief introduction to its minute interpretation,' 8vo, London, 1826. 3. 'Eight Letters on the Prophecies relating to the last times; viz. The seventh vial, the civil and ecclesiastical prophetic periods, and the type of Jericho,' 8vo, London, 1831. 4. 'Three Letters on the Prophecies . . . in continuation of eight letters published in 1831,' 8vo, London, 1833; 2nd edit., with a prefatory address, 8vo, London [1859]. 5. 'The Art of Teaching to Read by Elementary Sounds,' 12mo, London, 1840. 6. 'A Letter to Lord Wharncliffe, in reply to the allegations made by the London Society for Teaching the Blind to Read, against the Phonetic Method of Instruction,' 8vo, London, 1843. 7. '"The Harvest of the Earth," prior to the vintage of wrath, considered as symbolical of the Evangelical Alliance . . . Also a letter to Dr. Wolff,' &c., 12mo, London, 1846. 8. 'The Great Continental Revolution, marking the Expiration of the Times of the Gentiles, A.D. 1847–8. In reply to a Letter from a Member of a Society of Prophetic Students. To which is added a Reprint of a Letter addressed to the Rev. Dr. Wolff on the expiration of the Times of the Gentiles A.D. 1847, and of other occasional papers, illustrative of the present period,' 8vo, London, 1848. 9. 'Preface to the Second Edition of the Great Continental Revolution, containing Remarks on the progress of Prophetic Events during the year 1848–9,' 8vo, London, 1849 (printed separately, for the convenience of purchasers of the first edition). 10. 'Notes, forming a brief Interpretation of the Apocalypse,' 8vo, London, 1850. 11. 'Directions for Teaching the Blind to Read on the Phonetic Principle,' 8vo [London, 1851]. 12. 'Grammar [embossed] for the Blind on the Principle of the Combination of Elementary Sounds,' 4to, London, 1851.

[Horace Frere's Pedigree of the Family of Frere, 4to, 1874; Brit. Mus. Cat.; Ripley and Dana's American Cyclopædia, ii. 719; Encyclopædia Britannica (9th edit.), iii. 826–8.] G. G.

FRERE, JOHN (1740–1807), antiquary, of Roydon Hall, Norfolk, and Finningham, Suffolk, born on 10 Aug. 1740, was the eldest son of Sheppard Frere of Roydon, by his wife Susanna, daughter of John Hatley of London and Kirby Hall, Essex. He belonged to an old family settled in Norfolk and Suffolk. His grandfather, Edward Frere, was a fellow of Trinity College, Cambridge, and a staunch adherent of Bentley the master. Frere also went to Trinity, and graduated B.A. 1763, M.A. 1766. He was second wrangler (Paley being senior) and fellow of his college. He became high sheriff of Suffolk in 1766, was a vice-president of the Marine Society in 1785, and was elected M.P. for Norwich in 1799. He was elected fellow of the Royal Society 20 June 1771, and was an active member. He published, in the 'Archæologia' for 1800 (xiii. 204), a paper 'On the Flint Weapons of Hoxne in Suffolk,' and showed discernment in assigning these stone implements (some of which, presented by him, are still in the collection of the Society of Antiquaries) 'to a very remote period indeed, even beyond that of the present world' (cp. JOHN EVANS, *Ancient Stone Implements*, p. 517). Frere also contributed to the 'Gentleman's Magazine' and other publications. His son, John Hookham Frere [q. v.], used to regret that more of his father's occasional papers had not been preserved. Frere was intimate with Richard Gough. His brother-in-law, Sir John Fenn, left him his library. Frere died at East Dereham, Norfolk, on 12 July 1807. A painted portrait of him is in the possession of Mr. J. T. Frere of Roydon Hall. He married, in 1768, Jane, only child of John Hookham of Beddington, a rich London merchant. This lady, besides a fortune and good looks, had 'rare gifts of intellect and disposition.' They had seven sons and two daughters. The eldest son was John Hookham Frere, the author and diplomatist [q. v.] The fourth, fifth, and sixth sons,

William, Bartholomew, and James Hatley, are also separately noticed. The seventh son, Temple (1781–1859), rector successively of Finningham, Roydon, and Burston, became canon of Westminster 3 Nov. 1838.

[J. Hookham Frere's Works (1872), memoir in vol. i.; Notes and Queries, 3rd ser. iii. 210, 257; Burke's Landed Gentry, editions of 1868 and 1886, s.v. 'Frere of Roydon;' Gent. Mag. 1807, vol. lxxvii. pt. ii. p. 691; Nichols's Lit. Anecd. viii. 58, 159, ix. 475; Nichols's Lit. Illustr. v. 175–7, 181, vi. 821; information from Mr. Frere of Roydon Hall.] W. W.

FRERE, JOHN HOOKHAM (1769–1846), diplomatist and author, eldest son of John Frere [q. v.] of Roydon Hall, near Diss, Norfolk, by his wife Jane, only child of John Hookham of Beddington, Surrey, a rich London merchant, was born in London on 21 May 1769, and in 1785 went from a preparatory school at Putney to Eton, where he formed his lifelong friendship with Canning. In the following year the two friends joined with 'Bobus' Smith and some other schoolfellows in starting the 'Microcosm,' the first number of which appeared on 6 Nov. 1786, and the last on 30 July 1787. It ran through forty numbers, which were subsequently published in a collected form, with a dedication to Dr. Davies, the head-master. Frere contributed five papers to this periodical (*Works*, ii. 3–22). From Eton he went to Caius College, Cambridge, where he graduated B.A. in 1792 and M.A. in 1795. At college he gained several prizes for classical composition, but was prevented by illness from going in for honours. He was elected a fellow of Caius, and in 1792 obtained the members' prize for the Latin essay, the subject of which was 'Whether it be allowable to hope for the improvement of morals and for the cultivation of virtue in the rising state of Botany Bay'! On leaving the university Frere entered the foreign office and at a bye-election in November 1796 was returned for the pocket borough of West Looe in Cornwall, which he continued to represent until the dissolution in June 1802; but no speeches of his are reported in the volumes of 'Parliamentary History' for that period. In 1797 he joined with Canning in the publication of the 'Anti-Jacobin, or Weekly Examiner,' the first number of which appeared on 20 Nov. in that year. Gifford was the editor, and many of the pieces were written in concert by Canning, Ellis, and Frere. Jenkinson, afterwards the Earl of Liverpool, Lord Mornington, Chief-baron Macdonald, and Pitt were also among the contributors. Frere's contributions are collected in his 'Works' (ii. 57–161). Besides other pieces, he wrote the greater part of the 'Loves of the Triangles,' an amusing parody of Dr. Darwin's 'Loves of the Plants,' and shared with Canning the authorship of 'The Friend of Humanity and the Knifegrinder,' and with Canning and Ellis that of the 'Rovers, or the Double Arrangement.' After a brilliant career of eight months the 'Anti-Jacobin' was brought to a close on 9 July 1798. On 1 April 1799 Frere succeeded his friend Canning as under-secretary of state in the foreign office. In October 1800 he was appointed envoy extraordinary and plenipotentiary at Lisbon, and in September 1802 was transferred to Madrid, where he remained for nearly two years. In August 1804 Frere was recalled 'in consequence of circumstances having occurred that made it impossible for him any longer to communicate personally with the Prince of Peace' (*Pitt's Speeches*, 1806, iv. 383). The ministry, however, signified their approval of his conduct by granting him a pension of 1,700*l.* a year, and on 14 Jan. 1805 he was sworn a member of the privy council. In June 1807 the Duke of Portland appointed him envoy and minister plenipotentiary at Berlin, but owing to the treaty of Tilsit the mission had to be abandoned. On 4 Oct. 1808 Frere was sent out to Spain as minister plenipotentiary to the Central Junta. Affairs on the Peninsula were then in a very critical state, and his position as the British minister was one of heavy responsibility. In November Napoleon commenced his march upon Madrid. Sir John Moore, the commander of the British forces in the north of Spain, was inclined to retreat through Portugal. Frere, however, confident that Napoleon might be anticipated, urged Moore to advance upon Madrid, or, if retreat was inevitable, to retire through Gallicia. Moore yielded, and, after the disastrous retreat to Corunna, Frere was greatly blamed for the advice he had given. Though Ponsonby's motion in the House of Commons, on 24 Feb. 1809, for an inquiry 'into the causes, conduct, and events of the late campaign in Spain,' was defeated by 220 to 127 (*Parl. Debates*, xii. 1057–1119), the government determined to recall Frere, and on 29 April 1809 the Marquis of Wellesley was appointed ambassador to the court of Spain. Frere left in August, having been created 'Marquez de la Union' by the Central Junta, 'as a mark of their acknowledgment of the zeal with which he had laboured to promote the friendly union and common interest of the two countries.' With his second mission to Spain Frere's public career ceased. He afterwards declined the post of ambassador at St. Petersburg, and twice refused the offer of a peerage. On the death of his father in 1807

Frere succeeded to Roydon Hall and the other family estates in the eastern counties. On 12 Sept. 1812 he married Elizabeth Jemima, dowager countess of Erroll, the widow of George, fourteenth earl of Erroll, and a daughter of Joseph Blake of Ardfry, county Galway. In 1818 his wife became ill. After trying many changes of climate for the benefit of her health they went to Malta, where they took up their permanent residence. Here he amused himself with literary work, translating Aristophanes and Theognis, and learning Hebrew and Maltese. In August 1827 Canning died. Talking over the loss of his friend to his niece two years afterwards, Frere said: 'I think twenty years ago Canning's death would have caused mine; as it is, the time seems so short, I do not feel it as I otherwise should' (*Works*, i. 209). His wife died in January 1831, and in November of that year Sir Walter Scott paid him a visit. Frere still continued to reside at Malta. He died at the Pietà Valetta on 7 Jan. 1846, in the seventy-seventh year of his age, and was buried beside his wife in the English burial-ground overlooking the Quarantine Harbour. A portrait of Frere by Hoppner was exhibited in the third Loan Collection of National Portraits in 1868 (*Cat.* No. 235). At Holland House, where he was a frequent visitor, there is a portrait of him by Arthur Shee, as well as a bust executed by Chantrey in 1817. As a diplomatist Frere is now almost forgotten, and it is only by the few that he is remembered as a brilliant wit and a sparkling writer of humorous poetry. His translations of Aristophanes cannot fail to be the most lasting memorials of his genius, and the manner in which he has successfully caught the spirit of the original comedies places him in an almost unique place as a translator. His metrical version of the 'Ode on Æthelstan's Victory' appeared in the second edition of Ellis's 'Specimens of Early English Poets' (1801, i. 32–4). It was written by Frere when at Eton, and is a remarkable example of the skilful adoption of the language and style of another period. Mackintosh, in his 'History of England,' says that it 'is a double imitation, unmatched, perhaps, in literary history, in which the writer gave an earnest of that faculty of catching the peculiar genius and preserving the characteristic manner of his original which, though the specimens of it be too few, places him alone among English translators' (i. 50). Scott, too, declares, in his 'Essay on Imitations of the Ancient Ballad,' that it was the only poem he had met with 'which, if it had been produced as ancient, could not have been detected on internal evidence' (*Poetical Works*, 1830, iii. 21). Three of Frere's translations from the 'Poem of the Cid' were printed as an appendix to Southey's 'Chronicle of the Cid' (1808, pp. 437–68). In 1819 Frere formed one of Byron's 'cursed puritanical committee' which decided against the publication of the first canto of 'Don Juan.' Though one of the original projectors of the 'Quarterly Review,' Frere's only contribution to it was an article on 'Mitchell's Translations of Aristophanes,' which appeared in the number for July 1820 (pp. 474–505). It is signed 'W,' for Whistlecraft, and is a very early instance of a reviewer signing his contribution. Indolent, and unambitious for literary fame, Frere cared only for the appreciation of cultivated judges. Several of his productions were privately printed, and have become exceedingly rare.

He was the author of the following works: 1. 'Prospectus and Specimen of an intended National Work, by William and Robert Whistlecraft of Stowmarket in Suffolk, Harness and Collar Makers. Intended to comprise the most interesting particulars relating to King Arthur and his Round Table' (cantos i. and ii.), London, 1817, 8vo; second edition, London, 1818, 8vo. This revival in English poetry of the octave stanza of Pulci, Berni, and Casti attracted great attention at the time. Byron, writing to Murray from Venice in October 1817, says: 'Mr. Whistlecraft has no greater admirer than myself. I have written a story in eighty-nine stanzas in imitation of him, called "Beppo"' (Moore, *Life*, 1847, p. 369). 2. Cantos iii. and iv. (of the same work), London, 1818, 8vo. The four cantos were also published together in 1818 under the title of 'The Monks and the Giants Prospectus and Specimen,' &c.; fourth edition, London, 1821, 12mo; another edition, Bath, 1842, 8vo. 3. 'Fables for Five-Years-Old,' Malta, 1830, 12mo. 4. 'The Frogs,' London, 1839. Frere says: 'The greater part of this play ['The Frogs'] had been printed upwards of twenty years ago, having been intended for private distribution; an intention to which the writer adheres, being unwilling to cancel what had been already printed and in part distributed.' 5. 'Aristophanes. A Metrical Version of the Acharnians, the Knights, and the Birds, in the last of which a vein of peculiar humour and character is for the first time detected and developed' (anon.), London, 1840, 4to. These three plays, each of which are separately paged, were privately printed for Frere at the government press in Malta in 1839, and were afterwards published by Pickering in England in 1840 under the above title. Reprinted as No. 37 of Morley's 'Universal Library,' London, 1886, 8vo. In Coleridge's

will, dated September 1829, the following interesting passage occurs: 'Further to Mr. Gillman, as the most expressive way in which I can only mark my relation to him, and in remembrance of a great and good man, revered by us both, I leave the manuscript volume lettered "Arist. Manuscript—Birds, Acharnians, Knights," presented to me by my dear friend and patron, the Right Hon. John Hookham Frere, who, of all men I have had the means of knowing during my life, appears to me eminently to deserve to be characterised as *ὁ καλοκἀγαθός ὁ φιλόκαλος*.' 6. 'Theognis Restitutus. The personal history of the poet Theognis, deduced from an analysis of his existing fragments. A hundred of these fragments, translated or paraphrased in English metre, are arranged in their proper biographical order with an accompanying commentary, with a preface in which the suggestion of Mr. Clinton, as to the true date of the poet's birth (viz. in Olymp. 59), is confirmed by internal evidence' (anon.), Malta, 1842, 4to. Reprinted (but without the introduction and the synopsis of historical dates) in the volume of Bohn's Classical Library containing 'The Works of Hesiod, Callimachus, and Theognis,' London, 1856, 8vo. 7. 'Psalms,' &c. (anon.), London [1848 ?], 4to.

[The Works of the Right Hon. John Hookham Frere in Verse and Prose, with memoir by Sir Bartle Frere, his nephew, 1874; Quarterly Review, cxxxii. 26–59; Edinburgh Review, cxxxv. 472–501; North American Review, cvii. 136–66; Fraser's Mag., new ser. v. 491–510; Contemporary Review, ix. 512–33; Macmillan's Mag., xxvi. 25–32; Professor Morley's Introduction to Frere's Aristophanes, 1886, p. 5–8; Princess Marie Liechtenstein's Holland House, 1874; Ann. Reg. 1846; Gent. Mag. 1846, new ser. xxv. 312–14, 338; Lowndes's Bibl. Manual (Bohn); Grenville Library Cat.; Brit. Mus. Cat.] G. F. R. B.

FRERE, PHILIP HOWARD (1813–1868), agriculturist, the eldest son of William Frere [q. v.] by his wife Mary, daughter of Brampton Gurdon Dillingham, was born in 1813. He was educated at Eton and Trinity College, Cambridge, and in 1836 was placed among the senior optimes in the mathematical, and in the first class in the classical tripos. In the following year he was elected a fellow of Downing College, and in 1839 became tutor and bursar. The endowments of Downing consisted almost entirely of agricultural lands, the management of which devolved on the bursar, and Frere's previous residence on his father's estate at Balsham, Cambridgeshire, rendered him admirably suited to the post. He travelled much in Europe, and became a good linguist. His combination of a knowledge of agriculture and foreign languages led to his appointment as editor of the 'Journal of the Royal Agricultural Society' in 1862, when the council determined to raise the standard of their publication. He conducted the journal with success, frequently contributing papers on a variety of subjects connected with agriculture till his death, which took place at Cambridge in May 1868. Frere married in 1859 Emily, daughter of Henry Gipps, canon of Carlisle Cathedral, and vicar of Crosthwaite, Keswick, and left issue.

[Information from the Rev. W. H. Frere; Journal of the Royal Agricultural Soc.] A. V.

FRERE, WILLIAM (1775–1836), lawserjeant and master of Downing College, Cambridge, the fourth son of John Frere [q. v.] of Roydon, Norfolk, and younger brother of John Hookham Frere [q. v.], was born 28 Nov. 1775. He was sent to Felstead and Eton, and in 1796 obtained a scholarship at Trinity College, Cambridge. In the same year he was elected to the Craven scholarship, and subsequently won several university honours, among them the senior chancellor's medal. He graduated fifth senior optime in 1798. In 1800 he became fellow of the newly founded Downing College. He was called to the bar, and joined the Norfolk circuit in 1802. He was serjeant-at-law in 1809, and three years later was elected master of Downing College, his appointment being unsuccessfully contested at law. He was made recorder of Bury St. Edmunds in 1814, and in 1819 became vice-chancellor of Cambridge University. He resided for a considerable part of each year on an estate which he bought at Balsham, Cambridgeshire. He proceeded LL.D. at Cambridge 1825, and D.C.L. at Oxford 1834. In 1826 he finally quitted the bar. He edited, with additions, Baron Glenbervie's 'Reports of Cases,' 1813, and the fifth volume of the 'Paston Letters' from the manuscript of Sir John Fenn [q. v.], his uncle. Some Latin and Greek verse by Frere was published with W. Herbert's 'Fasciculus Carminum stylo Lucretiano scriptorum,' 1797. He died 25 May 1836. He married in 1810 Mary, daughter of Brampton Gurdon Dillingham. His son, Philip Howard, is separately noticed. During Frere's time, chiefly through his wife, Downing College was a social centre at Cambridge.

[Information supplied by the Rev. W. H. Frere; Gent. Mag. 1836, ii. 214.] A. V.

FRESTON, ANTHONY (1757–1819) divine, born in 1757, was the son of Robert Brettingham of Norwich, and nephew of Matthew Brettingham [q. v.], the architect of Holkham, the Earl of Leicester's seat in Nor-

folk. While a child he took the name of Freston, in pursuance of the will of his maternal uncle, William Freston of Mendham, who died in 1761, and devised to him his estates in Norfolk and Suffolk. He matriculated at Oxford as a commoner of Christ Church, 26 Dec. 1775, and proceeded B.A. in 1780 (Foster, *Alumni Oxon.* ii. 497). Having married a Cambridge lady, the widow of Thomas Hyde, he removed in 1783 to Clare Hall in that university, where he was incorporated B.A., and commenced M.A. the same year (*Graduati Cantabr.* edit. 1826, p. 119). In 1792 he was licensed to the perpetual cure of Needham, Norfolk, in his own patronage, and in 1801 he was presented by a college friend to the rectory of Edgworth, Gloucestershire. Dr. Huntingford, bishop of Gloucester, appointed him rural dean of the deanery of Stonehouse. He died on 25 Dec. 1819.

His works are: 1. 'Provisions for the more equal Maintenance of the Clergy,' 1784, 12mo (anon.) 2. 'An Elegy,' 1787, 4to. 3. 'Poems on Several Subjects,' 1787, 8vo. 4. 'A Discourse on Laws, intended to show that legal Institutions are necessary, not only to the Happiness, but to the very Existence of Man,' London, 1792, 4to. 5. 'Address to the People of England,' 1796, 8vo (anon.) 6. 'A Collection of Evidences for the Divinity of our Lord Jesus Christ,' London, 1807, 8vo. 7. 'Six Sermons on some of the more important Doctrines of Christianity; to which are added five Sermons on Occasional Subjects,' Cirencester, 1809, 8vo.

[Annual Biog. v. 444; Biog. Dict. of Living Authors, p. 122; Davy's Athenæ Suffolcenses, iii. 100; Gent. Mag. xc. pt. i. 279.] T. C.

FREVILLE, GEORGE (*d.* 1579), judge, of a family settled at Little Shelford, Cambridgeshire, from the reign of Edward II, was the second son of Robert Freville and Rose Peyton (see *MSS. Coll. Arms*, c. 41; *Inquis. p. m.* Cambr. 6 Edw. VI). He was educated at Cambridge, and studied common law at Barnard's Inn, and afterwards became a member of the Middle Temple, where he was reader in 1558, performing his duties by Edmund Plowden, his deputy, and again in Lent 1559. On the death of his elder brother John without issue in 1552, he succeeded to the family estates. On St. Matthias day 1552 he was elected recorder of Cambridge, and admitted to office 25 March 1553. He was in the special commission of oyer and terminer issued for Cambridgeshire 8 Aug. 1553, when indictments for high treason were found against the Duke of Northumberland and other adherents of Lady Jane Grey. By patent, 31 Jan. 1559, though not yet a serjeant, he was created third baron of the exchequer. He obtained the royal permission to retain his office of recorder of Cambridge, but the town refused to submit to this. On 28 April 1564 he became second baron, and in May 1579 he died, and was succeeded by Robert Shute 1 June.

[Foss's Lives of the Judges; Cooper's Athenæ Cantabr. ii. 407; Annals of Cambr. vol. ii.; Dugdale's Orig. Jurid.; Baga de Secretis; Mem. Scacc. Mic. 405 P. and M. r. 56.] J. A. H.

FREWEN, ACCEPTED (1588–1664), archbishop of York, was the eldest son of the Rev. John Frewen [q. v.], rector of Northiam, Sussex. The family appears to have been originally of Worcestershire, as Richard Frewen, the father of John Frewen, was son of Roger Frewen, who was buried at Hanley Castle in 1543, and grandson of Richard Frewen, bailiff of Worcester in 1473. Accepted Frewen was born at Northiam, and baptised there 26 May 1588. A ruinous old house called 'Carriers,' opposite to Brickwall Park, is traditionally reported to have been the birthplace of the future archbishop. It is supposed that John Frewen, his father, rented it from John White of Brickwall from 1583, when he was presented to the living of Northiam, till he removed to the church-house about 1592. According to Anthony à Wood, Frewen was educated at the free school at Canterbury, and thence removed in 1604, when barely sixteen years of age, to Magdalen College, Oxford, where he became a demy, took his B.A. degree 25 Jan. 1608, and M.A. 23 May 1612. He was elected fellow in the latter year, and, according to the same authority, became divinity reader in the college. In 1617 in the college books we find leave given by the president and authorities for 'a year's absence to Mr. Frewen, acting as chaplain to Sir John Digby, ambassador in Spain.' Sir John was created Lord Digby in November 1618. Frewen appears to have accompanied him on a mission from King James to the Emperor Ferdinand in Germany in 1621. On 24 Dec. 1621 another year's absence was granted by the president and authorities to Frewen to act as chaplain to Lord Digby, who was accredited a second time as ambassador to the court of Spain. Lord Digby in 1622 was created Earl of Bristol. Frewen was at Madrid when Prince Charles arrived on his romantic visit, and, seeing the attempts to pervert him to the Romish faith, preached before him from the text 1 Kings xviii. 21, 'How long halt ye between two opinions? If the Lord be God, follow Him, but if Baal, then follow him,' urging him to be steadfast in the doctrines of the church of England.

The prince was much struck with the sermon, became attached to Frewen, and presented him with a miniature of himself, which is still in the possession of the family. On his accession to the throne the king appointed him one of his chaplains, putting him into the list with his own hand. In 1625 he was made canon of the tenth stall in Canterbury Cathedral, and vice-president of his college in the same year. In 1626 he was unanimously elected president of Magdalen on 24 Oct., and on 16 Dec. compounded for his D.D. degree, having taken that of B.D. 8 July 1619. In 1628 and 1629 he was vice-chancellor of Oxford, and on 13 Sept. 1631 installed dean of Gloucester. In 1635 he was made rector of Standlake in Oxfordshire, and also of Warnford in Hampshire, both livings being in the gift of his college. In 1638 and 1639, at the request of Archbishop Laud, the chancellor, he again discharged the office of vice-chancellor. In 1642 he was mainly instrumental in sending the university plate to the king at York, and lent 500*l.* to Magdalen College to present to the king towards the expenses of the war. On this the parliament ordered him to be arrested, but he withdrew, and did not return to Oxford till the king came there after the battle of Edgehill, at the end of that year.

Upon Frewen's appointment to the presidentship of Magdalen he made great alterations in the chapel. He paved the inner chapel with black and white marble, put up a new organ, stained windows, and new stalls, all which improvements were probably mainly at his own expense. 'In 1631,' says Calamy (*Nonconformists' Manual*, ii. 27), 'Dr. Frewen, president of Magdalen, changed the communion-table into an altar, the first that was set up in the university since the Reformation.' This created much sensation, and was inveighed against by several preachers at St. Mary's, when the matter was brought before the king and council, and the preachers banished the university. Dr. Williamson (formerly fellow of Magdalen), principal of Magdalen Hall, received a public and sharp rebuke for countenancing the factious parties. On 17 Aug. 1643 Frewen was nominated to the see of Lichfield and Coventry, and in April 1644 was consecrated in Magdalen College Chapel by John Williams, archbishop of York, assisted by four other prelates. On 11 May he resigned the presidentship. In 1652 his estate was declared forfeited for treason against the parliament, but by mistake he was designated Stephen Frewen. A similar error in his christian name enabled him to escape on a more perilous occasion, when Cromwell had offered 1,000*l.* to any one who would bring him dead or alive. Being again described in the proclamation as Stephen Frewen, he got away to France, where he remained till the fury of the times was abated, when he returned and lived very privately. There is an apocryphal story in the 'Ballard MSS.,' xl. 110 (Bodleian Library), which probably refers to this period. The writer of the letter mentions an old house on Banstead Downs, which was occupied by a lady whose husband had fled to the continent on account of the civil troubles. The lady is said to have kept a kind of boarding-house, to which many ladies resorted. A clergyman, whose name was concealed, frequently preached to them. Notes were taken of his sermons by several of the ladies, and entered into a common note-book. The lady of the house made frequent journeys to London, taking with her bundles of manuscripts, which were supposed to be meant for the press. One of the ladies showed the notes to a gentleman, who made much use of them in his household. When the 'Whole Duty of Man' was published, this gentleman procured the book, and was surprised to find it exactly coincided with the notes in his possession. The mysterious clergyman at Banstead was discovered to have been Frewen, who was at that time supposed to be beyond sea. The story, however, has been ably confuted, and especially by Ballard himself in his memoir of Lady Pakington (*Memoirs of several Ladies of Great Britain*, p. 320), and the archbishop's noted aversion to female society would alone render the tale improbable.

After the Restoration he was nominated to the archbishopric of York, elected on 22 Sept. 1660, confirmed at Westminster in Henry VII's Chapel 4 Oct., and enthroned by proxy at York 11 Oct. In 1661 he was chairman of the Savoy conference. We have no official account of the conference from the bishops' side; but Richard Baxter describes Frewen as a mild and peaceable man, and one who took no active part in the proceedings.

Frewen died at Bishopthorpe 28 March 1664, and was buried under the east window of York Minster, where a sumptuous monument with a Latin inscription is erected to his memory. He was never married, and is said to have been 'so perfectly determined to preserve the chastity of his character as not to suffer a woman servant in his family.' The reason given for this, in a sixpenny pamphlet published in 1743 by Thomas Frewen of Brickwall, fourth in descent from the archbishop's brother Stephen, was 'fuit filius utero matris viventis excisus, which created in him so great an horror of that action that I believe it to have been his

reason for living and dying a bachelor.' Frewen of Brickwall published this pamphlet to vindicate the archbishop's memory from the misrepresentations of Francis (whom, by the bye, he strangely calls Richard) Drake in his 'Eboracum, or History and Antiquities of York Cathedral and City.' Mr. Thomas Frewen also published a small volume of the archbishop's Latin speeches at Oxford when president of Magdalen and vice-chancellor. This is also dated 1743, and both pamphlets are dedicated to Edward Butler, LL.D., president of Magdalen and M.P. for the university. The archbishop died wealthy, and bequeathed the bulk of his fortune to his youngest brother Stephen, an eminent trader in London. Stephen Frewen (1600–1679) conveyed twenty-seven thousand guineas of the archbishop's money in specie in his carriage to London after the prelate's funeral; but the money which he deposited with Sir Robert Vyner, the banker, was lent to Charles II, and lost by the closing of the exchequer. Stephen Frewen purchased Brickwall House, near Northiam, and other large estates in Sussex and other counties, and was ancestor of the present proprietor of Brickwall.

By his will the archbishop bequeathed to Magdalen College, 'my mother, that gave me my breeding, five hundred pounds, to be employed as my gift to the honour of the college, in some public way approved of by my worthy friend Gilbert [Sheldon], at the present time Lord Bishop of London; as also I forgive unto it five hundred pounds lent it by me, *pecuniis numeratis*, in a time of necessity;' to every bishop of the kingdom a ring with this inscription, 'Neque melior sum quàm patres mei,' no one to be under the value of 30*s.*; to the Bishop of Rochester (Warner) a ring once Bishop Jewel's; to every servant a year's wages, besides their due. Dr. Chamberlayne, in his 'State of England,' p. 190, assures us that Frewen's benefactions, besides abatements to tenants, amounted to 15,000*l.*

[Wood's Athenæ (Bliss), iv. 821–7; Bloxam's Registers of Magdalen College; Le Neve's Lives of the Archbishops; Burke's Landed Gentry; a privately printed memoir in 'Hastings Past and Present, with notices of the most remarkable places in the neighbourhood,' by Mary Matilda Howard, 1855.] R. H–R.

FREWEN, JOHN (1558–1628), puritan divine, descended from an old Worcestershire family, was born in 1558. He is stated to have been baptised on 1 July 1560. His grandfather, Roger Frewen, and his father, Richard Frewen, were both possessed of property in Hill Croome and Earls Croome in Worcestershire. He was ordained priest by Bullingham, bishop of Gloucester, 24 June 1582, and in November of the following year was presented by his father to the rectory of Northiam, Sussex. On his becoming resident at Northiam it is supposed that Frewen occupied a house known as 'Carriers,' situated about two hundred yards south of the present rectory-house, and then the property of his friend and neighbour, John White of Brickwall. His first publication is entitled 'Certaine Fruitfull Instructions and necessary doctrines meete to edify in the feare of God: faithfully gathered together by Iohn Frewen,' 18mo, London, 1587. Of this work, which is dedicated to 'M. Tho: Coventry,' father of the lord keeper, very few copies are known. Two years later Frewen published another manual with the title 'Certaine Fruitfull Instructions for the generall cause of Reformation against the slanders of the Pope and League,' 4to, London, 1589 (Wood, *Athenæ Oxon.* ed. Bliss, iv. 823). In 1593 Frewen bought the Church House at Northiam, where he and his descendants continued to reside until the purchase of Brickwall, the present seat of the family. Church House still remains in the family. In 1598 he edited, and wrote the preface to, a pamphlet of eighty-eight pages, entitled 'A Courteous Conference with the English Catholickes Romane, about the six articles ministered unto the Seminarie Priests,' 4to, London. This loyal and excessively rare treatise had been left in manuscript by John Bishop, a recusant papist, a native of Battle, Sussex. Its design is to show the unlawfulness of revolting from the authority of the civil magistrate on account of religion. Frewen's uncompromising puritanism brought him at length into collision with some of his chief parishioners. At the Lewes summer assizes in 1611 they preferred a bill of indictment against him for nonconformity, but the grand jury ignored the bill, and Frewen vindicated himself in eight successive sermons, published as 'Certaine Sermons on the 2, 3, 4, 5, 6, 7, and 8 verses of the Eleventh Chapter of S. Paule his Epistle to the Romanes. Preached in the parish church of Northiam, in the county of Sussex,' 12mo, London, 1612. Copies are of comparatively rare occurrence. Exactly two hundred and fifty years later Octavius Lord, the then rector of Northiam, a descendant in the female line of Frewen, 're-preached' them by request on eight successive Sundays in the same pulpit. In 1621 Frewen published his 'Certaine choise grounds and principles of our Christian Religion, . . . wherein the people of the parish of Northiam, in the county of Sussex, have been catechized and instructed for the settling of their hearts and mindes in the

mysteries of Salvation,' 12mo, London. Frewen's persecutors still continued to annoy him, and he was compelled to appeal to the ecclesiastical court at Lewes, 30 July 1622, when it was deposed that one Robert Cresswell of Northiam, 'gentleman,' had on 26 June 1621, on the open highway, insulted the rector, 'calling him old Fole, old Asse, old Coxscombe.' Cresswell was, after due citation, excommunicated. In 1627 Frewen sat for his portrait to Mark Gheeraerts [q. v.], and the picture is still preserved among the fine series of family portraits in the banqueting-room at Brickwall. 'It is a half-length, and represents the old puritan in full canonicals, except that he wears a very broad-brimmed hat. His right hand rests upon a Geneva bible, open at 2 Kings, chapter xxiii.—a favourite passage with the puritans, as it describes Josiah's zeal for religious reformation; his left hand grasps a skull.' The expression of the countenance is both benign and acute. It has been engraved by Scriven (Evans, *Cat. of Engraved Portraits*, ii. 161). On 1 June of the same year, 'being aged and weake in bodie,' he made his will (registered in P. C. C. 38, Barrington). He died towards the end of April 1628, and was buried in the chancel of his own church on the following 2 May. He was married three times. By his first wife, Eleanor, who died in 1606, he had six sons: Accepted (1588–1664) [q. v.], Thankfull (1591–1656), purse-bearer and secretary of petitions to Lord-keeper Coventry, who suffered for his loyalty during the civil war and Commonwealth (cf. his will, P. C. C. 110, Ruthen; *Cal. State Papers*, Dom. 1660–1, p. 63, where he is described as 'clerk of appeals and clerk of the crown in chancery'); John (1595–1654), his father's successor in the rectory of Northiam; Stephen of Brickwall, citizen of London, master of the Skinners' Company, and fined for alderman of Vintry Ward; Joseph; and Mary, wife of John Bigg of Newcastle-upon-Tyne. In 1607 he married Helen Hunt, probably daughter of Richard Hunt of Brede, Sussex, and by her had Benjamin, citizen of London; Thomas, a captain in Cromwell's army for invading Ireland, and founder of the family at Castle Connel, near Limerick (*Cal. State Papers*, Dom. 1649–50, p. 573); and Samuel. The second Mrs. Frewen died in 1616, and Frewen married, on 29 July 1619 at St. Antholin's, Budge Row, London, a third wife, Susan Burdon, who survived him many years (*Parish Register*, Harl. Soc. p. 54).

In addition to his published writings he left a large unfinished work in manuscript, entitled 'Grounds and Principles of Christian Religion;' it consisted of seven books, of which two only (the fourth and fifth, of 95 and 98 folio pages respectively) have been preserved.

[Sussex Archæological Collections; Smyth's Obituary (Camd. Soc.), p. 43; Notes and Queries, 1st ser. viii. 222, 296–7, 2nd ser. x. 385; Cal. State Papers, Dom. 1650, p. 192, 1653–4, p. 114, 1655, p. 227; Wood's Athenæ Oxon. (Bliss), iv. 821, 823; Benjamin Brook's Lives of the Puritans, iii. 518; Lower's Sussex Worthies, pp. 45–9, 198, from the information of Thomas Frewen, esq. of Brickwall; Burke's Landed Gentry, 4th ed. p. 518, 7th ed. i. 689; Index of Leyden Students (Index Soc.); Commons' Journals, vi. 428; Le Neve's Pedigrees of the Knights (Harl. Soc.), p. 395; Will of John Frewen, M.D., of Northiam, dated 3 Jan. and proved 9 June 1659 (reg. in P. C. C.).] G. G.

FREWEN, THOMAS, M.D. (1704–1791), physician, was born in 1704. He practised as a surgeon and apothecary at Rye in Sussex, and afterwards as a physician at Lewes, having obtained the M.D. degree previous to 1755. He became known as one of the first in this country to adopt the practice of inoculation with small-pox. In his essay on 'The Practice and Theory of Inoculation' (Lond. 1749) he narrates his experience in three hundred and fifty cases, only one having died by the small-pox so induced. The common sort of people, he says, were averse to inoculation, and 'disputed about the lawfulness of propagating diseases'—the very ground on which small-pox inoculation was made penal a century later (1842). The more refined studies of our speculative adepts in philosophy, he says, have let them into the secret that the small-pox and many other diseases are propagated by means of animalcula hatched from eggs lodged in the hairs, pores, &c. of human bodies. In 1759 he published another short essay on small-pox, 'Reasons against an opinion that a person infected with the Small-pox may be cured by Antidote without incurring the Distemper.' The opinion was that of Boerhaave, Cheyne, and others, that the development of small-pox after exposure to infection could be checked by a timely use of the æthiops mineral. Frewen's argument was that many persons ordinarily escape small-pox 'who had been supposed to be in the greatest danger of taking it,' and that the æthiops mineral was irrelevant. His other work, 'Physiologia' (Lond. 1780), is a considerable treatise applying the doctrines of Boerhaave to some diseases. One of his principles is: 'Wherever nature has fixed a pleasure, we may take it for granted she there enjoins a duty; and something is to be done either for the individual or for the species.' He died

at Northiam in Sussex, on 14 June 1791, aged 86.

[Gent. Mag.; Giles Watts's Letter to Dr. Frewen on his behaviour in the case of Mr. Rootes, surgeon, Lond. 1755.] C. C.

FREWIN, RICHARD, M.D. (1681?–1761), physician and professor of history, son of Ralph Frewin of London, was admitted king's scholar at Westminster in 1693, and elected thence to a Westminster studentship at Christ Church, Oxford, in 1698. He took the degrees of B.A. in 1702, M.A. in 1704, M.B. in 1707, and M.D. in 1711. In 1708 he is described at the foot of a Latin poem which he contributed to 'Exequiæ Georgio principi Daniæ ab Oxoniensi academia solutæ' (Oxford, 1708) as professor of chemistry; he was also in 1711 rhetoric reader in Christ Church. As a physician he had an excellent reputation; he attended Dean Aldrich on his deathbed. John Freind's 'Hippocrates de Morbis Popularibus' is dedicated to him, and contains a letter from him (dated Christ Church, 20 July 1710), giving an account of a case of *variolæ cohærentes* which he had been attending. In 1727 he was unanimously elected to the Camden professorship of ancient history, no other candidate offering himself. Hearne relates that soon after his election he bought a hundred pounds' worth of books on history and chronology, 'on purpose to qualify him the better to discharge' the duties of the office. He died 29 May 1761, having survived his children, who died young, and three wives, Lady Tyrell, Elizabeth Woodward, and Mrs. Graves, daughter of Peter Cranke. He bequeathed 2,000*l.* in trust for the king's scholars of Westminster elected to Christ Church, and another 2,000*l.* in trust for the physicians of the Radcliffe Infirmary, and left his house in Oxford, now known as Frewin Hall, to the regius professor of medicine for the time being. His library of history and literature, consisting of 2,300 volumes, he left to the Radcliffe Library. There is in that library a volume containing a collection of dried specimens of plants made by him, with his notes in manuscript on their medicinal uses. Portraits are in the hall and common room at Christ Church, and a bust, presented by Dr. Hawley in 1757, in the library there.

[List of Queen's Scholars of Westminster; Cat. of Oxford Grad.; Oxford Honours Register; Bliss's Remains of Thomas Hearne, i. 212, 237; Hearne's MS. Diary, lxi. 123, cviii. 136, cxv. 158, cxvii. 75, cxxx. 138, cxxxv. 99, cxliv. 98–9; epitaph in St. Peter's in the East, Oxford, which, however, like the Gent. Mag. (xxxi. 284), erroneously gives his age as eighty-four; in the matriculation register he was entered 4 July 1698 as seventeen, from which it appears he must have been born in 1680 or 1681; Jackson's Oxford Journal, 6 June 1761; Ingram's Memorials of Oxford, iii. (St. Peter le Baily) 15; Notes and Queries, 3rd ser. vi. 150; London Mag. for 1761, p. 332; inscription on the back of his miniature in the Radcliffe Library; catalogue of his books in the Radcliffe Library.] E. C–n.

FRIDEGODE (*fl.* 950). [See FRITHEGODE.]

FRIDESWIDE, FRITHESWITH, or **FREDESWITHA,** SAINT (*d.* 735?), was, according to the earliest account, a king's daughter, who having chosen a life of virginity, refused marriage with a king. Being persecuted by her lover she fled from him, and at last took shelter in Oxford. Her lover pursued her thither; she invoked the help of God; the king was struck blind as he drew near the gates of the city with his company; he repented, and sent messengers to Frideswide, and his sight was restored. Hence the kings of England, it was believed, feared to enter Oxford in later days. The saint preserved her virginity, established a convent at Oxford, and died there (*Gesta Pontificum*, p. 315). William of Malmesbury, who was alive when Oxford University was in its first infancy, also speaks in his 'Gesta Regum' (i. 279) of a record in the archives of St. Frideswide's church dated 1002. This record is probably represented in an Oseney cartulary, Cotton MS. Vitell. E. xv. f. 5, late thirteenth century, quoted by Dugdale (*Monasticon*, ii. 143), which says that the saint was the daughter of Didanus, king of Oxford, who built for her a monastery there, that she obtained a place then called 'Thornbirie,' and afterwards 'Binseye,' where she had a holy spring, and that she worked miracles (PARKER, p. 91). There are also two twelfth-century manuscript lives, Cotton MS. Nero E. 1, and Bodl. MS. Laud. Misc. p. 114, which, taken together, though they differ from each other in several points (these differences are fully noted by PARKER), make the saint the daughter of Didanus and Sefrid; she was brought up by a matron named Algiva (Ælfgifu), was given a nunnery by her father, and was persecuted by Algar (Ælfgar), king of Leicester, whose messengers were struck blind, but restored to sight at her prayer. She fled by water to Benton (?), and abode there. Meanwhile Algar entered Oxford and was struck blind for the rest of his life. Frideswide went to Binsey or Thornbury, and founded a nunnery, and had a holy spring there. She worked miracles. The circumstances of her death are part of the common property of hagiology. She was buried in the church of St. Mary at Oxford, on the south side (*ib.*

pp. 95–101). There is a fourteenth-century life in Lansdowne MS. 436. It is not improbable that St. Frideswide, a member of the royal house of Mercia, should have founded a monastery at Oxford in the eighth century (Boase, *Oxford*, p. 5). The belief that English kings feared to enter the city is curious, for Oxford was a favourite place for holding meetings of the witan in the eleventh century, and King Harold died there in 1040. It lingered late, for it is noted that Henry III 'defied the old superstition which was commonly repeated' by worshipping at the saint's shrine in 1264 (Wykes, iv. 143), and it was said that Edward I refrained from entering Oxford in 1275 from fear of the legend (*ib.* p. 264). The relics of St. Frideswide were translated on 12 Feb. 1180 (*ib.* p. 39). Wood says that Henry II was present at the ceremony (*Annals*, i. 166, comp. Hardy, *Descript. Cat.* i. 460); the church was within the walls. A second translation was performed on 10 Sept. 1289 to a new and splendid shrine erected near the old shrine (*Ann. Osen.* iv. 318). Probably at a later date the shrine was removed to the north aisle. The shrine was destroyed in 1538. Some bones, said to be those of St. Frideswide, were in the church in the reign of Mary, for in 1557 Pole considered that wrong had been done to the saint by burying Catherine Cathie, once a nun, the wife of Peter Martyr, near the virgin's sepulchre. Catherine's bones were accordingly cast out. In Elizabeth's reign Catherine's bones were reburied and were mixed with the relics of the saint, both being laid in the same receptacle, with the epitaph, 'Hic jacet religio cum superstitione' (*Monasticon*, ii. 141; Froude, vi. 36–8). St. Fridewide's monastery came into the hands of secular priests or canons probably during the Danish wars of the ninth century, and was held by them when the Domesday survey was made (*Domesday*, f. 157 *a*). The condition of the house was in bad repute, and in 1111 or 1121 Roger, bishop of Salisbury, established there a convent of regular canons of St. Augustine under Guimund as the first prior (*Gesta Pontificum*, p. 316). The convent was suppressed in virtue of a bull obtained by Wolsey from Clement VII, and bearing date 15 Sept. 1524, which was confirmed by the king 5 Jan. 1525. In July Henry granted the site and lands to Wolsey for the foundation of 'Cardinal's College.' The society was refounded by the king in 1532 under the name of 'King Henry VIII's College in Oxford.' Lastly, in 1545, the collegiate church was made cathedral, and called the church of 'Christ and the B. Virgin Mary,' and was again founded in the November of the next year as the 'Cathedral church of Christ,' the old college becoming the house of Christ Church. St. Frideswide's day is 19 Oct., on which she is supposed to have died (Leland, *Collectanea*, i. 342), and for which there is an office in the Sarum Breviary. Under the year 1268 Wood observes that after the translation of the saint it was the custom for the chancellor and scholars in the middle of Lent and on the festival of the Ascension to go in procession to the church of St. Frideswide as the mother-church of the university and town, and there worship (*Annals*, i. 272).

[Parker's Early Hist. of Oxford, pp. 86–104 (Oxf. Hist. Soc.); Acta SS. Oct. viii. 533 sq.; William of Malmesbury, Gesta Pontificum, p. 315 (Rolls Ser.), and Gesta Regum, i. 297 (Engl. Hist. Soc.); Ann. de Osen., Chron. T. Wykes, Ann. Monast. iv. 39, 143, 264, 318; Robert of Gloucester, ii. 545 (Hearne); Dugdale's Monasticon, ii. 134–75; Leland's Collectanea, i. 342 (Hearne); Wood's Annals, Hist. and Antiq. of Oxford, i. 166, 272 (Gutch); Hardy's Descript. Cat. i. 460 (Rolls Ser.); Leonard Hutten's Antiq. of Oxford, Elizabethan Oxford, pp. 51–61 (Oxf. Hist. Soc.); Boase's Oxford, pp. 4, 9, 38 (Historic Towns Ser.); Froude's Hist. of England, vi. 36–8 (ed. cr. 8vo); Dict. of Christian Biog. ii. 563.] W. H.

FRIEND, Sir JOHN (*d.* 1696), conspirator, was the eldest son of John Friend, a brewer, who resided in the precinct of St. Katharine's, near the Tower of London (Le Neve, *Pedigrees of the Knights*, Harl. Soc. pp. 398–9; will of John Friend, the elder, P. C. C. 141, Mico). He followed his father's business. He built the 'stately brewhouse' called the Phœnix in the Minories, and amassed considerable wealth. For a while he maintained a fine country residence at Hackney. In 1683 he was appointed a commissioner of excise (Haydn, *Book of Dignities*, p. 502). As colonel of the Artillery Company Friend, on occasion of their feast, 26 June 1684, had the honour of entertaining the Duke of York and Prince George of Denmark 'at a banquett in a fair large tent' in the Artillery Ground (Luttrell, *Relation of State Affairs*, 1857, i. 312). Though avowedly a protestant he remained a faithful adherent of James II, by whom he was knighted 3 Aug. 1685. After the revolution he was expelled from the artillery company at a meeting held in February 1689–90 (*ib.* ii. 13), and lost his seat at the board of excise. However, by a treasury order dated 18 Dec. 1690, he was relieved from the payment of excise duties (*Cal. State Papers*, Treas. 1556–1696, p. 148). James sent him a colonel's commission to raise a regiment of horse against the day when the French

should appear in Kent; but, observes Burnet, 'his purse was more considered than his head, and was open on all occasions as the party applied to him' (*Own Time*, Oxford edit. iv. 304). He refused, however, to take any share in the infamous plot against the life of William III, although he kept the secret. On the discovery of the conspiracy he was arraigned for high treason at the Old Bailey, 23 March 1696, and was denied the assistance of counsel by Chief-justice Holt. The act which allowed counsel in cases of treason came into operation two days later (25 March). Friend was convicted and sentenced to death. He could only helplessly protest that the witnesses against him 'were papists, and not to be believed against protestants.' His life might yet have been spared had he not manfully refused to betray his confederates to a committee of the House of Commons (Luttrell, iv. 38–9). Together with Sir William Parkyns he was executed at Tyburn 3 April 1696. They received absolution at the scaffold from three nonjuring clergymen [see under Jeremy Collier]. Friend's remains were barbarously set up at Temple Bar, 'a dismal sight,' says Evelyn, 'which many pitied' (*Diary*, ed. Wheatley, iii. 128). Aylmer, the bookseller, for printing Friend's trial, 'wherein his lordship (i.e. Holt) is misrepresented,' was arrested by order of Holt in May (Luttrell, iv. 55). Friend was twice married. According to Le Neve (l. c.), 'Mr. Gibbon, John, writt a little pamphlet called the whole life & conversation of S^r^ Jo. friend.' The name is spelt indifferently 'Freind' or 'Friend.'

[Will of William Freind (P. C. C. 140, Hyde); Howell's State Trials, xiii. 1–64, 133–8, 406; Burnet's Own Time (Oxford edit. 1823), iv. 304–307; Cal. State Papers, Treas. 1690–1700; Notes and Queries, 2nd ser. i. 25.] G. G.

FRISELL, FRASER (1774–1846), friend of Chateaubriand and Joubert, of British, probably Scottish parentage, was educated at the university of Glasgow. He was in France, for the purpose of finishing his education, in 1793, when, in pursuance of the decree of the convention for the arrest of strangers, he was thrown into prison at Dijon, where he remained for fifteen months. There he made the acquaintance of Mme. de Guitaut, whose hospitality he accepted until his return to England, after the signature of the treaty of Amiens. He was again in France on the renewal of the war in 1803, and was again imprisoned, but not for long. Frisell now took up his residence at Paris, where he lived during the remainder of his life, spending, however, a portion of each year in travel, and in visits to Mme. de Guitaut and her husband at Epoisses. He became the intimate friend of Chateaubriand, Joubert, Fontanes, and their circle. In memory of Frisell's daughter Élisa, who died at Passy in 1832, Chateaubriand, while in prison on charge of participation in the Duchesse de Berry's attempt to overthrow the Orleanist régime, composed the touching stanzas, 'Jeune Fille et Jeune Fleur' (Chateaubriand, *Mémoires d'Outre-tombe*, x. 147–61, where the verses are given), and portions of the affectionate correspondence between Frisell and Joubert have been preserved (*Pensées et Correspondance de J. Joubert*, ed. Paul de Raynal, 1862, pp. 249, 265; *Les Correspondants de J. Joubert*, ed. by the same, 1883, p. 351). He died while on a visit to England in February 1846.

Frisell was a man of considerable accomplishments. Chateaubriand called him 'le Gréco-Anglais,' and Count Marcellus, while styling him fantastic, testifies to his culture and knowledge. His manner is described as reserved and his conversation sarcastic, with an affectation of indifference which annoyed his friends, particularly Mme. de Chateaubriand; but he was generally beloved. The only work that he is known to have written is an 'Étude sur la Constitution de l'Angleterre, avec des remarques sur l'ancienne Constitution de la France,' 1820.

[Les Correspondants de J. Joubert, mentioned above; Le Comte de Marcellus' Chateaubriand et son Temps; Athenæum, 1846, p. 175.] L. C. S.

FRISWELL, JAMES HAIN (1825–1878), miscellaneous writer, son of William Friswell, of 93 Wimpole Street, London, attorney-at-law, was born at Newport, Shropshire, 8 May 1825, and educated at Apsley School, near Woburn, Bedfordshire. He was intended for the legal profession, which he did not enter, but for some years was obliged to follow a business which was uncongenial to his tastes. He early showed a preference for literature, and contributed in 1852 to the 'Puppet Show,' conducted by Angus B. Reach and Albert Smith. Much of his life was devoted to the defence of Christianity. He was a frequent contributor to 'Chambers's Journal,' the 'Leader,' the 'Spectator,' the 'London Review,' the 'Saturday Review,' and the 'Pictorial World.' His first successful works were 'Houses with the Fronts off,' brought out in 1854, and 'Twelve inside and one out. Edited from the Papers of Mr. Limbertongue,' which appeared in the following year. In January 1858 he founded the Friday Knights, a social society, the name of which was changed to the Urban

Club on 15 Nov. 1858. One of his most useful publications was 'Familiar Words, a Collection of Quotations,' a work of much labour, which he produced in 1864. In the same year he wrote his best-known work, 'The Gentle Life,' which became very popular, and ran to upwards of twenty editions, including an edition dedicated by desire to the queen. His own periodical, 'The Censor, a Weekly Review of Satire, Politics, Literature, and Arts,' enjoyed but a short life, only running from 23 May to 7 Nov. 1868. He was the projector and editor of the 'Bayard Series, a Collection of Pleasure Books of Literature,' published by Sampson Low & Co., and he also edited the 'Gentle Life Series,' the latter series consisting chiefly of reprints of his own writings. In 1867 he was a contributor to the 'Evening Star' under the signature of Jaques. While on a visit to Richard Brinsley Sheridan at Frampton Court, Dorsetshire, in December 1869, whither he had been invited to meet John Lothrop Motley, author of the 'Rise of the Dutch Republic,' he ruptured a blood-vessel. He was henceforth a confirmed invalid, but continued to work till within a few hours of his death. In 1870 he produced 'Modern Men of Letters honestly criticised.' Mr. Sala, whose life was very severely commented on in this work, brought an action for defamation of character against Hodder & Stoughton, the publishers of the book, and obtained 500*l.* damages (*Times*, 18 Feb. 1871, p. 11). In the advancement of the working classes Friswell took a great interest, delivering lectures, giving readings, and forming schools for their instruction. He also laboured earnestly to reform cheap literature for boys, and his efforts were successful in repressing the circulation of some of the most notorious of the penny publications. The majority of his essays attained great popularity; but his novels did not possess the elements of enduring life. He died at his residence, Fair Home, Bexley Heath, Kent, 12 March 1878. He was the author or editor of the following works: 1. 'The Russian Empire, its History and Present Condition of its People,' 1854. 2. 'Houses with the Fronts off,' 1854. 3. 'Blackwood's Comic Zadkiel,' 1855. 4. 'Twelve inside and one out,' 1855. 5. 'Songs of the War. Edited with Original Songs,' 1855. 6. 'Diamonds and Spades, a story of Two Lives,' 1858. 7. 'Ghost Stories and Phantom Fancies,' 1858. 8. 'Out and About, a Boy's Adventures,' 1860. 9. 'Footsteps to Fame, a Book to open other Books,' 1861. 10. 'Sham, a Novel written in earnest,' 1861. 11. 'Young Couple and Miscellanies,' 1862. 12. 'A Daughter of Eve,' a novel, 1863. 13. 'About in the World,' essays, 1864; 6th ed. 1879. 14. 'The Gentle Life, Essays in Aid of the Formation of Character,' 1864; 21st ed. 1879. 15. 'Life Portraits of Shakespeare, a history of the various representations of the Poet,' 1864. 16. 'A Splendid Fortune,' a novel, 1865. 17. 'Familiar Words, an Index Verborum, or a Quotation Handbook,' 1865; 5th ed. 1880. 18. 'Francis Spira,' and other poems, 1865. 19. 'Varia, Readings from Rare Books,' 1866. 20. 'Essays by Montaigne,' edited and compared, 1866. 21. 'The Countess of Pembroke's Arcadia,' by Sir P. Sidney, with notes and introductory essay, 1867. 22. 'Other People's Windows,' a series of sketches, 2 vols. 1868, 3rd ed. 1876. 23. 'The Silent Hour, Essays for Sunday Reading,' 1868. 24. 'The Gentle Life,' 2nd ser. 1868; 11th ed. 1879. 25. 'Like unto Christ,' a translation of the 'De Imitatione Christi' of A Kempis, 1868. 26. 'Essays on English Writers,' 1869. 27. 'Essays on Mosaic,' by T. Ballantyne, with a preface, 1870. 28. 'Modern Men of Letters honestly criticised,' 1870. 29. 'One of Two,' a novel, 3 vols. 1871. 30. 'Pleasure, a Holiday Book,' 1871. 31. 'Reflections,' by F. de Rochefoucauld, with introduction, notes, and an account of the author and his times, 1871. 32. 'A Man's Thoughts,' 1872. 33. 'Ninety Three,' by V. M. Hugo, translated, 1874. 34. 'Ward's Picture Fables from Æsop, told anew in Verse,' 1874. 35. 'The Better Self, Essays from Home Life,' 1875. 36. 'Our Square Circle,' completed by his daughter, L. H. Friswell, 1880. He also wrote 'Christmas Eve in Custody,' printed in 'Mixed Sweets,' 1867, and the 'Magical Ointment,' printed in 'The Savage Club Papers,' 1868.

[Times, 15 March 1878, p. 5; Graphic, 30 March 1878, pp. 320, 332, with portrait; Pictorial World, 16 March 1878, p. 42, 6 April, pp. 82, 84, with portrait; Academy, 23 March 1878, p. 256; Bookseller, 3 April 1878, p. 296.]

G. C. B.

FRITH, JOHN (1503–1533), protestant martyr, was born in 1503 at Westerham in Kent. During his childhood his parents went to reside at Sevenoaks in the same county, where his father became an innkeeper. He was then sent to Eton, and subsequently became a student at King's College, Cambridge, where he took the degree of B.A. in 1525. A few months afterwards he proceeded to Oxford and was incorporated a member of the university on 7 Dec. in that year, being made one of the junior canons of Cardinal College (afterwards Christ Church), at the instance of the founder, Cardinal Wolsey, who had been attracted by his learning and great abilities.

During this year, while in London, Frith made the acquaintance of Tyndal, whom he assisted in translating the New Testament into English (*Biog. Brit.*) His success in promulgating the views of the reformers was such that the authorities of the university caused him and some of his friends to be imprisoned in the fish cellar of the college. In 1528 he was released at the request of Cardinal Wolsey, on condition that he should not go more than ten miles from Oxford. He went abroad, however, and resided chiefly at the newly founded university of Marburg, where he made the acquaintance of several reformers, particularly of Patrick Hamilton, a translation of whose 'Places' was his first publication. He also assisted Tyndal in his literary labours. He appears to have lived abroad about six years, and during this period to have married and had children. There is evidence that while he was in Holland the king (Henry VIII) was ready to provide for him if he would renounce his opinions, but, although in considerable poverty, he refused, and even wrote a work on the doctrine of purgatory, directed against the writings of Bishop Fisher, Sir Thomas More, and Rastell. About the middle of 1532 he returned to England, leaving his wife and family in Holland, and proceeded to Reading, where he either had business, on which he and Tyndal laid some stress, with the prior of Reading, or had expectation of receiving some relief from him. On his arrival at Reading he was set in the stocks as a rogue and vagabond, and only released at the intercession of Leonard Cox [q. v.], the schoolmaster of that town. Frith then went to London. A warrant for his arrest on a charge of heresy was issued by Sir Thomas More, the lord chancellor, and Frith endeavoured to remain in concealment. His movements were, however, closely watched; he was arrested at Milton Shore in Essex when endeavouring to escape to Holland, and conveyed to the Tower. While there he so gained the confidence of the keeper that he was occasionally allowed to leave the prison at night to 'consult with godly men,' and to stay at the house of Petit, a wealthy merchant and member of parliament, who was subsequently imprisoned for favouring the views of the reformers. During his imprisonment Frith formulated his views upon the sacrament. He held (1) That the doctrine of the sacrament was not an article of faith to be held under pain of damnation; (2) that Christ's natural body having the properties of our bodies, except as to sin, it was not agreeable to reason that it could be in two or more places at once; (3) that it was not right or necessary to understand Christ's words in the literal sense, but only according to the analogy of scripture; (4) that the sacrament ought only to be received according to the true and right institution of Christ, and not according to the order then used. After the succession of Sir Thomas Audley to the chancellorship, the rigour of Frith's imprisonment was much softened, and it is evident from manuscripts that the authorities were disposed to treat him with much leniency. A tailor named William Holt, under pretence of friendliness for Frith, obtained a copy of his views on the sacrament, and carried it to More, who printed a tract against Frith's opinions. Frith procured a written copy with considerable difficulty, but did not see a printed copy until his examination before the Bishop of Winchester. While in strict confinement, he wrote an able reply, when one of the royal chaplains attacked Frith in a sermon preached before the king. Frith was then, by the king's orders, examined before Audley, the Duke of Suffolk, the Earl of Wiltshire, Bishops Stokesley and Gardner, and Archbishop Cranmer, when, notwithstanding the arguments and persuasions of Cranmer, he remained firm. On the way to Croydon to be examined before the archbishop he was offered the means of escape, but declined to accept them. As Frith refused to recant, the matter was left to the determination of the Bishops of London, Winchester, and Chichester, before whom he appeared at St. Paul's on 20 June 1533. He continued to deny the doctrines of transubstantiation and purgatory, and, having subscribed to his answers, was condemned by the Bishop of London to be burnt as an obstinate heretic. Frith was now handed over to the secular arm and confined in Newgate. Although loaded with chains so that he could neither quite lie down nor stand upright, he occupied himself in writing continually until, on 4 July, he was conveyed to Smithfield and there publicly burnt. He died with great courage, reaffirming his beliefs at the stake. All contemporary writers agree as to his extraordinary abilities, his great learning, his unaffected piety, and his simple life. He was the first of the English martyrs who maintained the doctrine of the sacrament which was subsequently adopted in the Book of Common Prayer.

Frith's chief works are: 1. Fruitful Gatherings of Scripture,' 12mo, being a translation of Patrick Hamilton's 'Places,' n.d. [1529?], printed by William Copeland. This is printed in Foxe's 'Acts, &c.' 2. 'A Pistle to the Christen Reder; the Revelation of Anti-Christ: Anthithesis wherein are compared togeder Christe's Actes and oure Holye

Father the Popes,' 1529, 8vo, black letter; printed by Hans Luft at Malborow (Marburg) in Hesse. This, one of the first anti-papistical books in English, was published under the pseudonym of Richarde Brightwell. The 'Revelation of Anti-Christ' was a translation from the German, whether of a book or manuscript, and by whom, is not known. 3. 'A Disputacion of Purgatorye, diuided into thre bokes: the fyrst boke is an answer unto Rastel, which goeth aboute to proue Purgatorye by Naturall Phylosophye; the second boke answereth unto Sir Thomas More, which laboureth to proue Purgatorye by Scripture; the thyrde boke maketh answere unto my Lorde of Rochestre, which leaneth unto the Doctoures,' without printer's name, date, or place, but believed to be printed at Marburg in 1531, 12mo; reprinted in London, 1533. This was a reply to Bishop Fisher (? title), More's 'Supplycacion of Soulys in Purgatory' (printed in 1529 ?), and J. Rastell's 'Boke of Purgatory' (1530), and was prohibited by proclamation in 1534 (Strype, *Ecc. Mon.*, ed. 1822, i. 418), as were all Frith's works in the reign of Mary (Strype, *Parker*, ed. 1821, i. 418). 4. 'A Letter unto Faithfull Folowers of Christ's Gospell,' no printer's name or place (1532?); reprinted in the collected edition of 1573. 5. 'A Myrrour or Glasse to Knowe Thyselfe,' no printer's name, black letter (written in the Tower), 1532?, 8vo; reprinted in 1626 by Boler and Mylbourne, London, as 'A Mirrour or Glasse to Know Thy Selfe: a briefe instruction to teach a person willingly to die.' 6. 'A Boke made by John Fryth, prysoner in the Tower of London, answerynge to M. More's Letter which he wrote agaynst the fyrst lytle Treatyse that John Ffryth made concernynge the Sacramente of the Body and Bloode of Christ,' printed by Conrade Willems, Munster, 1533, 8vo; reprinted in 1546 by R. Jugge, London; by the same, 1548 (newly corrected); and 1548 by Scoloker & Seres, London (now newly revised), all in black letter. 7. 'A Myrroure or Lookynge Glasse wherein you may beholde the Sacramente of Baptisme described,' printed by John Daye, 1533, 8vo, black letter; republished in 1554 as 'Behold the Sacrament of Baptism described,' answered by More after Frith's death. 8. 'Another Boke against Rastell, named the Subsadye or Bulwark to his Furst Boke made by Jhon Frithe, Presoner in the Tower,' without printer's name, date, or place, 12mo, 1533?, black letter. 9. 'The Articles wherefore John Frith he Dyed, which he wrote in Newgate the 23 day of June 1533,' London, 1548, 12mo, black letter. 10. 'His Judgment upon Will Tracey of Todington in Glocestershire, his Testament,' 1531 (printed 1535), title from Wood's 'Athenæ Oxon.' i. 74 (ed. 1813).

A volume, 'Vox Piscis, or the Book Fish,' containing three treatises: 'A Preparation to the Cross,' 'A Mirrour or glasse to know thyselfe,' and 'A Brief Instruction to teach a person willingly to die,' was said to have been found in a codfish in Cambridge market in 1626, was subsequently printed by Boler and Mylbourne, and is stated in the preface to be by Frith. Ussher (*Letters*, Nos. 100, 101) ascribes it to Richard Tracie (see Fuller, *Worthies*, Gloucestershire, ed. 1811, i. 384). 'An Admonition or Warning that the Faithful Christias in London &c. may auoid God's Vengeance,' &c., Wittonburge, 1554, N. Dorcaster, 8vo, although it bears the name of John Knokes, is believed to be by Frith. 'The Testament of Master W. Tracie, Esquire, expounded both by W. Tindall and John Frith,' &c., 1535, printed at Antwerp without printer's name, in black letter, is also partially by Frith.

Frith's works were published by Foxe in 1573 as 'The whole Works of W. Tyndall, John Frith, and Doct. Barnes, three worthy Martyrs and principall Teachers of this Church of England, collected and compiled in one tome together, beying before scattered, and now in print here exhibited to the Church. To the prayse of God and profite of all good Christian readers,' London, fol., black letter. Another edition was published by Russell in 1631.

[Wood's Athenæ Oxon., ed. Bliss, i. 74; Cooper's Athenæ Cantabr. i. 47; Foxe's Acts and Monuments, v. 6; Fuller's Ch. Hist. (Brewer), iii. 85; Cranmer's Works (Cox), ii. 246; Middleton's Eccl. Biog. i. 123; Russell's Works of Engl. Reformers, vol. iii.; Anderson's Annals of the English Bible, vol. iii.; State Papers, Dom. Henry VIII, vii. 302, 490; Archæologia, xviii. 81; Notes and Queries, 4th ser. viii. 28.] A. C. B.

FRITH, MARY (1584?–1659), commonly known as Moll Cutpurse, was the daughter of a shoemaker in the Barbican. The anonymous author of 'The Life and Death of Mrs. Mary Frith' (1662) states that she was born in 1589, and that she died in her 'threescore and fourteenth year.' If she was born in 1589, she could not have been in her seventy-fourth year when she died. Malone gives 1584 as the date of her birth. It is stated in a note in Dodsley's 'Old Plays,' 1780, xii. 389, on the authority of a manuscript letter in the British Museum, that she died at her house in Fleet Street 26 July 1659, and was buried in the church of St. Bridget's; this date of death is also given in 'Smyth's Obituary' (Camd. Soc.) p. 51. Cunningham says that

she was buried 10 Aug. 1659. Particular care was bestowed on her education, but she would not submit to discipline. 'A very tomrig or rumpscuttle she was,' says her anonymous biographer, 'and delighted and sported only in boys' play and pastime, not minding or companying with the girls.' When she had grown to be a 'lusty and sturdy wench' she was put out to service; but she disliked household work of any kind, and 'had a natural abhorrence to the tending of children.' Abandoning domestic service she donned man's attire, and gained great notoriety as a bully, pickpurse, fortune-teller, receiver, and forger. Chamberlain, in one of his letters to Carleton (dated 11 Feb. 1611–1612), tells how she did penance at Paul's Cross. She made a show of penitence on that occasion, but it was afterwards discovered that she had consumed three quarts of sack (and was maudlin-drunk) before she went to her penance. The highwaymen, Captain Hind and Richard Hannam, were among her familiar friends. In Smith's 'Lives of Highwaymen' it is related that she once robbed General Fairfax on Hounslow Heath, shot him through the arm, and killed two horses on which his servants were riding; for which offence she was sent to Newgate, but procured her release by paying Fairfax two thousand pounds. On her expeditions she was usually accompanied by a dog, which had been carefully trained for the purpose. She is also said to have kept a gang of thieves in her service. Her constant practice of smoking is supposed to have lengthened her life, for she suffered from a dropsy, to which she ultimately succumbed.

There are numerous references to Moll Cutpurse in the writings of her contemporaries; but it is very doubtful whether Sir Toby Belch refers to her when he speaks of 'Mistress Moll's picture' (*Twelfth Night*, i. 3), for she was too young to have come into notoriety when Shakespeare's play was written. In August 1610 there was entered in the Stationers' Register: 'A Booke called the Madde Prancks of Merry Moll of the Bankside, with her walks in Man's Apparel and to what Purpose. Written by John Day;' but it is not known to have been printed. She is the heroine of an excellent comedy, 'The Roaring Girle,' 1611, by Middleton and Dekker, who have presented her in a very attractive light. Field introduces her in 'Amends for Ladies,' 1618.

[The Life and Death of Mrs. Mary Frith, 1662; Dyce's Middleton, ii. 427, &c.; Dyce's Shakespeare Glossary; Dodsley's Old Plays, ed. Hazlitt, xi. 90–1; Bullen's Middleton, iv. 3–5.] A. H. B.

FRITHEGODE or **FRIDEGODE** (*fl.* 950), hagiographer, a monk of Canterbury, of great learning in the Scriptures, is said to have been the tutor of Oswald, afterwards archbishop of York. At the request of Archbishop Oda he wrote a metrical 'Life of Wilfrith.' This 'Life' is simply a version in hexameters of the Life by Hæddi; it is written in an obscure and turgid style, many words not being Latin at all. Oda wrote a preface to it in prose, and Frithegode's work has therefore sometimes been attributed to him. The poem has been printed by Mabillon, 'Acta SS. O. S. B.,' iii. i. 150, from an incomplete manuscript at Corbie, and completed by him in v. 679, from manuscript Cotton. Claud. A. 1; also in Migne's 'Patrologia,' cxxxiii. 979, and in 'Historians of York' (Rolls Ser.), i. 105; the preface is printed by itself in the 'Patrologia,' cxxxiii. 946, and in Wharton's 'Anglia Sacra,' ii. 50.

[Eadmer, Vita S. Oswaldi, Hist. of York, ii. 5 (Rolls Ser.); William of Malmesbury, Gesta Pontificum, p. 20 (Rolls Ser.); Raine's Pref. to Hist. of York, i.; Hardy's Cat. i. 399; Wright's Biog. Lit. i. 433.] W. H.

FROBISHER, Sir MARTIN (1535?–1594), navigator, belonged to a family of Welsh origin, which removed from Chirk in Denbighshire, and settled at Altofts in the parish of Normanton, in the West Riding of Yorkshire, in the middle of the fourteenth century. His father, Bernard Frobisher, of Altofts, died during his infancy, and he was sent to London, and placed under the care of Sir John York, a kinsman, who perceiving the boy to be of great spirit, courage, and hardiness of body, sent him on his first voyage to Guinea in the autumn of 1554. During the following ten years he doubtless acquired his knowledge of seamanship in the yearly expeditions which were despatched by Sir John Lock and his brother, Thomas Lock, either to the northern shores of Africa or the Levant. The earliest direct notice of Frobisher appears to be an account of two examinations before Dr. Lewis on 30 May and 11 June 1566, 'on suspicion of his having fitted out a vessel as a pirate' (*State Papers*, Dom. series, xl. 7). On 21 Aug. 1571 Captain E. Horsey writes to Lord Burghley from Portsmouth that he 'has expedited the fitting out of a hulk for M. Frobisher' (*ib.* lxxx. 31). This gives the earliest indication of Frobisher's public employment, which shortly afterwards took the form of service at sea off the coast of Ireland. 4 Dec. 1572 is the date of a 'declaration of Martin Frobisher to the commissioners concerning the Earl of Desmond having employed him to

provide a boat to convey the earl away' (*ib.* Irish series, xxxviii. 48). This happened at Lambeth in the previous August, while Desmond was a hostage in England. This and other services brought him under the notice of the queen, and also that of her favourite, Sir Humphrey Gilbert [q. v.] In 1566 Sir Humphrey penned his famous 'Discourse to prove a Passage to the North West,' afterwards published in 1576. While yet in manuscript it appears to have been the chief incentive to a letter being addressed by the queen to the Muscovy Company, near the close of 1574, calling upon them either to despatch another expedition in this direction, or to transfer their privileges to other adventurers. The bearer of the letter was Frobisher, to whom a license was granted by the company 3 Feb. 1575, with divers gentlemen associated with him. Out of this grew Frobisher's three voyages in search of a North-West passage. The chief promoter of Frobisher's first voyage was Ambrose Dudley, earl of Warwick [q. v.], who, with other adventurers, enabled Frobisher to fit out the Gabriel and the Michael, two small barques of twenty-five tons, and a pinnace of ten tons. Frobisher sailed from the Thames on 7 June 1576, sailing up the North Sea, past the Shetland and Faroes. On 11 July he sighted Cape Farewell, the southern point of Greenland, which he judged to be the Friesland (or Faroes) of the brothers Zeni. Shortly afterwards in a storm he lost the company of the Michael, and his pinnace was lost. The Michael returned to Bristol on 1 Sept. On 20 July Frobisher sighted Queen Elizabeth's Foreland, near the south-east end of Frobisher Bay, which he supposed to be a strait. Passing over to the northern shore, he sailed westward into the bay 'above fifty leagues, having upon either hand a great main or continent.' The one on his right he supposed to be Asia, and the other on his left, America. After an exchange with the natives of bells, looking-glasses, and toys for their coats of seals and bear skins, and capturing an Esquimau with his canoe, he returned to Harwich 2 Oct. 1576, and thence to London, 'where he was highly commended of all men . . . for the great hope he brought of the passage to Cathay' (Best in Hakluyt, iii. 59). One of the sailors in this first voyage brought home a piece of black pyrite, which an Italian alchymist named Agnello, in defiance of the London goldsmiths, pronounced to contain gold. Whereupon preparation was made for a second voyage the following year, Frobisher being 'more specially directed by commission for the searching more of this gold ore than for the searching any further discovery of the passage' (Best, *ib.* iii. 60). This falsehood proved the ruin of Frobisher's Arctic expeditions, when the truth became known after the termination of his third voyage. In reply to petitions tendered by Frobisher and his friends, a charter was issued to the Company of Cathay 17 March 1577, with Michael Lock as governor for six years, and Frobisher as captain-general and admiral of the ships and navy of the company. In addition to his two old small barques, the Michael and Gabriel, the latter in charge of Edward Fenton [q. v.], the queen also provided one of her large ships, the Aid, of two hundred tons, the inventory of which is one of the curiosities of naval history (Collinson, p. 218). All things being prepared for a second voyage, the fleet left the Thames 27 May 1577, and proceeded on the course of the previous voyage, calling at Kirkwall in the Orkneys. Sailing hence 8 June, two days later they met three sail of Englishmen from Iceland, by whom they sent letters to England. On 4 July Frobisher sighted Greenland, which he again identified with the Friesland of the Zeni brothers, of which Best writes: 'For so much of this land as we have sayled alongst, comparing their carde with the coast, we find it very agreeable' (Hakluyt, iii. 62). We have here the earliest mention of the use of the Zeno map in northern navigation. After a storm, in which the Michael was nearly wrecked, the fleet met once more on 17 July at Hall's Island, at the north entrance to Frobisher Bay, 'whence the ore was taken up which was brought into England this last year' (1576), the said Christopher Hall, master of the Gabriel, 'being present at the finding' (Best in Hakluyt, iii. 63). From this period until 23 July Frobisher explored the south part of Meta Incognita, including Jackman's Sound, where, instead of gold, he found the horn of a sea unicorn or morse, which was afterwards 'reserved as a jewel by the queen's maiestie's commandement in her wardrobe of robes' (*ib.* iii. 65). Passing over to the north shore on 29 July, he proceeded to the Countess of Warwick's Island (Kodlun-arn), where 'wee found good store of gold to our thinking plainly to bee seen, whereupon it was thought best to load here than to seek further for better' (Best, *ib.*) By the middle of August Frobisher loaded his ship with about two hundred tons of this precious mineral while exploring the northern mainland, building a fort called Best's Bulwark, and capturing a native woman and man. Having altered his determination for any further discovery of the passage through the straits westward, on 24 Aug. Frobisher sailed for England, where he arrived at Milford

Haven 23 Sept., whence he proceeded to Bristol, where he found the Gabriel already in port, and learned that the Michael had reached Great Yarmouth in safety. The report of Frobisher's two hundred tons of ore filled England with rejoicing. A large part of the treasure was deposited in Bristol Castle, the rest in the Tower of London, the queen commanding four locks to be placed upon the door of the treasury, the keys of which were to be handed over to Frobisher, Michael Lock, warden of the Tower, and the master of the mint. On 30 Nov. Lock had to inform Secretary Walsingham that a schism had grown up among the commissioners 'through unbelief, or I cannot tell what worse.' On 6 Dec. Sir W. Winter wrote to say that he could not get a furnace hot enough 'to bring the work to the desired perfection.' At length it was admitted that the ore was 'poor in respect of that brought last year, and that which we know may be brought next year' (Fox Bourne, i. 154). It was resolved to send out another and much larger expedition early next year, and it was resolved that it should not be stayed. After repairing to the court at Greenwich, where the queen, 'besides other good gifts and greater promises, bestowed upon the general a fair chain of gold,' Frobisher sailed from Harwich on 31 May with a fleet of fifteen vessels, in three divisions, headed by the Aid, Judith, and Thomas Allen, for the 'North-West parts,' and the fancied treasures of Meta Incognita. Taking a new route, he sailed down the Channel and along the southern coast of England and Ireland, and sighted Cape Clear on 6 June. Hence he sailed north-west until the 20th, when he reached the south of Greenland, where he landed, and named it West England, giving the name Charing Cross to the last cliff of which he had sight as he sailed past two days later. On 2 July the fleet sighted the islands off Meta Incognita, but could not proceed on account of the ice. After losing himself in the 'Mistaken Streight' (i.e. Hudson's), through no want of being warned by the more experienced Christopher Hall, master of the Aid, Frobisher anchored in the Countess of Warwick's Sound 31 July, where he found Fenton in the Judith, who arrived there ten days before him. Meanwhile Hall in the Thomas Allen was beating up in the open two or three of the other vessels which had lost their bearings in the storms and mist. After wasting nearly two months in finding the rendezvous and repairing damages there, the only results were the accidental discovery of a new strait by Frobisher, afterwards explored by Hudson, the further discovery of the upper part of Frobisher Bay by Best, and the loading the soundest vessels with mineral that turned out to be worthless. The fleet sailed for England early in September, and arrived at various ports near the beginning of October. At first Frobisher was heartily welcomed, but popular feeling soon turned against him, on account of the mineral being declared to be inferior to that previously collected.

In an undated letter, written somewhere between 1576 and 1578, probably before the termination of his third voyage, his first wife, Isabel, wrote to Walsingham that whereas her former husband, Thomas Riggat, left her with ample portions for herself and all her children, her present husband, 'whom God forgive,' had spent everything, and 'put them to the wide world to shift,' she and her children were starving in a room at Hampstead, and begged Walsingham to help her in recovering a debt of 4*l.* due to her husband, and so to keep them from starving until Captain Frobisher's return (Fox Bourne, i. 177).

One curious fact of geographical interest in this voyage of 1578 remains to be noted. The *Emmanuel* Buss of Bridgwater, as she came homeward, to the south-east of Friesland (i.e. Greenland), discovered an island in lat. 57½° north, and sailed along the coast three days, 'the land seeming to be fruitful, full of woods, and a champaign country' (Best in Hakluyt, iii. 93). This island has been a source of perplexity to map-makers and navigators down to our day. It was doubtless an island, now submerged, a phenomenon by no means unknown in these regions, if we are to believe Ruysch, in his map of the 1507 Ptolemy. The following account of Buss (as the island was called) seems to have been entirely overlooked by recent writers on Frobisher. J. Seller, the hydrographer, in 1671, writes that Buss was twenty-five leagues long, and that it was 'also several times seen by Capt. Zach. Gillam, 1668,' &c. Again: 'This island (Buss) was further discovered by Capt. Thos. Shepherd in 1671, who brought home the map of the island that is here annexed' (*English Pilot*, 4th book, North Coast of America, Greenland to Newfoundland, London, 1671? fol. p. 5, Brit. Mus. 1804, b. 7).

In 1580 Frobisher had so far regained favour at court as to be employed as captain of one of the queen's ships, the Foresight, in preventing the Spaniards from giving assistance to the Irish insurgents in Munster. About this period he also received the reversionary title of clerk of her majesty's ships (Fox Bourne, i. 177).

In the autumn of 1581 a project for a fourth voyage to Cathay by the north-west was set

forth by the Earl of Leicester and others, of which Frobisher was to have the command; but as the instructions issued to him in February 1582 were changed for the purposes of trade, and not discovery, as originally intended, Frobisher retired in favour of Fenton, who finally sailed in April 1582. In September 1585 Frobisher sailed from Plymouth in charge of the Primrose, in Drake's expedition to the West Indies as vice-admiral, where he distinguished himself in an assault upon Cartagena, and returned to England in July 1586 (HAKLUYT, iii. 534).

In 1588 Frobisher commanded the Triumph in the great Armada fight. On Sunday, 21 July (O. S.), in conjunction with Drake in the Revenge, and Hawkins in the Victory, he first beat the Spanish rear-admiral; later in the day he with Hawkins engaged Don Pedro de Valdez, leader of the Andalusian squadron, who, however, did not yield until Drake came to their assistance next morning, very much to Frobisher's annoyance. On Wednesday the 24th, when the English fleet was augmented from the Thames, Frobisher led one of the four newly formed squadrons. On Monday the 29th, Frobisher, with Drake and Hawkins, gave their final blows to the remains of the armada while in difficulties on the shoals off Gravelines. During the week previous Frobisher was knighted at sea by the lord high admiral, Charles, lord Howard of Effingham (*ib.* i. 600). Frobisher's services this year terminated with his appointment on 26 Nov. to the Tiger, in command of a squadron of six ships to sweep the Narrow Seas. On 7 May 1589 he was engaged off Ostend (JONES, p. 282). In May 1590 he proceeded to sea as vice-admiral to Sir John Hawkins [q. v.], with a fleet of twelve or fourteen ships, to intercept the Portuguese carracks coming from India, but without result, as means were found by Philip II to warn them to delay sailing (LEDIARD, p. 275). In the summer of 1591 Frobisher was residing at Whitwood in Yorkshire, when he married his second wife, Dorothy, widow of Sir W. Widmerpoole, daughter of Lord Wentworth. In the following May he was sent by Sir W. Raleigh in the Garland 'to annoy the Spanish fleet' off the coast of Spain, while Sir John Burroughs, his colleague, proceeded towards the Azores to intercept the Plate fleet from Panama. Frobisher soon afterwards capturing a large Biscayan ship with a valuable cargo of iron, &c., worth 7,000*l.*, returned home, while Burroughs joined the Earl of Cumberland (MONSON, p. 23). In 1593 he paid his last visit to his Yorkshire home, where he became a justice of the peace for the West Riding.

In the autumn of 1594 Frobisher with the Dreadnought and ten sail co-operated with Sir John Norris in the relief of Brest and the adjoining port of Crozon, already in the hands of the Spaniards. In the last fight, when the garrison surrendered and the fort was reduced to ashes, Frobisher was wounded in the hip while leading his men on shore; this ultimately led to his death through unskilful surgery (LEDIARD, p. 308). He died soon after reaching Plymouth, where his entrails were buried in the church of St. Andrew, while his other remains were interred in St. Giles's, Cripplegate, 14 Jan. 1595 (JONES, p. 335). An impartial account of Frobisher is still a desideratum, as recent attempts to exalt his fame at the expense of Drake and Hawkins have only served to obscure it. Although a gentleman by birth, Frobisher was no scholar, as his letters prove (cf. *ib.* p. 284). Frobisher from his youth was trained in a rough school, whose highest ideal was courage, tempered by piracy, which was either patronised or reprobated according to its value or inconvenience to the state.

Frobisher's portrait, often reproduced, will be found in Holland's 'Herωologia.' Two cartographical relics remain to be noticed, 'a chart of the navigation of 1578,' and Frobisher's 'plot of Croyzon, 1594,' where he met with his death-wound (*Hatfield MSS., Hist. MSS. Comm.* 7th Rep. Appendix, pp. 192–3).

[Best's True Discourse, 1578, 4to (reprint in Hakluyt, 1599, vol. iii.); Collinson's Frobisher's Voyages (Hakluyt Soc.), 1867; Fox Bourne's English Seamen, 1862; Hakluyt's Navigations, 1589, fol. (for Ellis and Hall's Narratives); ib. Voyages, 1599–1600, 3 vols.; Holland's Herωologia, 1620; F. Jones's Life of Frobisher, 1878; Lediard's Naval Hist. 1734, fol.; Sir W. Monson's 1st naval tract, War with Spain, 1682, fol.; Settle's True Report (2nd voyage), 1577, 8vo (reprint in Hakluyt, 1589). For references to Frobisher MSS. in Brit. Mus. and State Papers, see Fox Bourne, Jones, and Collinson.] C. H. C.

FRODSHAM, BRIDGE (1734–1768), actor, was a native of Frodsham, Cheshire. He was admitted on the foundation of Westminster School in 1746, but forfeited his position by running away. In 1748, however, he was received back at the school, being apparently the only instance of a boy twice admitted on the foundation. He ran away a second time, and making his way to Leicester attached himself to a troop of players in that town. He was encouraged by J. G. Cooper of Thurgarton, Nottinghamshire, once also a Westminster boy, to make acting his profession, and joined the company at York. He quickly attained a very high degree of

popularity, became the idol of the theatre-going public, and was known as the 'York Garrick.' Tate Wilkinson, with whom Frodsham acted more than once, considered his abilities unquestionable, and thought his Hamlet unequalled save by Garrick and Barry. Frodsham himself told Garrick, on whom he called as a brother genius, that he believed his own assumption of that character was almost equal to that of the better-known actors. With the exception of a fortnight, during which Frodsham paid a visit to London, because he thought he and Garrick ought to know one another, he never left York, where he died 26 Oct. 1768, his end being accelerated by drink. He had played at the theatre three nights before, and had announced that his next appearance would be in 'What we shall all come to.' Frodsham's too sympathetic friends put it about that his death was caused or hastened by ill-usage at the hands of Wilkinson, who was, however, exonerated by Frodsham's widow, Isabella.

[Wilson's Wonderful Characters, iii. 239; Wilkinson's Memoirs, iv. 33–48; Wilkinson's Wandering Patentee, i. 27–8, 58–9; Welch's Alumni Westmonasterienses; Forshall's Westminster School Past and Present, p. 241.]

A. V.

FROST, CHARLES (1781?–1862), antiquary, born at Kingston-upon-Hull, Yorkshire, in 1781 or 1782, was the son of Thomas Frost, solicitor, of that town. He followed the same profession, and, as his father had been before him, was solicitor to the Hull Dock Company, which appointment he held for upwards of thirty-three years. From his father he acquired a love for genealogical and historical research. While still in his articles he diligently applied himself to mastering the writing of the thirteenth and fourteenth centuries, and it was not long before he had gained for himself a reputation as an expert black-letter lawyer. On 2 May 1822 he was elected F.S.A. In 1827 he published by subscription a work of permanent value entitled 'Notices relative to the Early History of the Town and Port of Hull; compiled from original records and unpublished manuscripts, and illustrated with engravings, etchings, and vignettes,' 4to, London, 1827. He proves that Edward I was not the founder of the town as supposed by Leland and Camden, but that long previous to his visit to Cottingham in 1296 the ground on which Hull stands was the site of a populous and improving town called Wic or Wyke. The work was the subject of a long and flattering critique by Sir N. H. Nicolas in the 'Retrospective Review' for December 1827 (p. 203). Another publication, also of local value, was his 'Address,' 8vo, 1831, delivered to the Hull Literary and Philosophical Society at the opening of the seventh session on 5 Nov. 1830, in which he alludes to the various literary societies which had been promoted in the town during the preceding half-century, and gives brief biographical notices of most of the Hull authors, whether natives or residents. A subsequent presidential address, delivered by him in 1852, was likewise published. Frost was president of the above society ten times between 1830 and 1855, and altogether he served the same office in connection with the subscription library for twelve years, between 1827 and 1854, one of the laws of that institution being suspended that he might occupy the position for five successive years, 1850–4, to enable him to carry into effect his scheme for the amalgamation of the two societies in the building in Albion Street which they now occupy. In the reading-room of the library is a full-length portrait of him by Schmidt. Frost was also one of the vice-presidents of the Hull meeting of the British Association for the Advancement of Science in 1853. Besides the works already named, he published two legal pamphlets. One was on the 'Propriety of making a remuneration to witnesses in civil actions for loss of time. . . . With some observations on the present system of taxing costs,' 8vo, London, 1815. The other consisted of a letter to Thomas Thompson on the subject of 'Equalising the poor rates of Hull by assessing the shipping belonging to the port to the relief of the poor,' published in 1820. Frost died at Hull, 5 Sept. 1862, aged 80 or 81.

[R. W. Corlass's Sketches of Hull Authors, ed. C. F. Corlass and William Andrews, 1879, pp. 33–4; Appendix to Frost's Address of 5 Nov. 1830, pp. 123–8; Gentleman's Magazine, vol. c. pt. ii. pp. 450–1, vol. ci. pt. i. pp. 523–4, 3rd ser. xiii. 508; Boyne's Yorkshire Library, pp. 162, 249; Law Magazine, January 1831, p. 13 *n.*]

G. G.

FROST, GEORGE (1754–1821), landscape painter, son of a builder at Ousden in Suffolk, was originally brought up to his father's business. He subsequently obtained a confidential situation in the office of the Blue Coach at Ipswich, which he continued to hold for the greater part of his life. He had a natural and early love of drawing, and without any instruction from others succeeded in producing some very excellent works. He studied nature very closely, and drew picturesque buildings and landscapes with a masterly hand, showing both originality and truth. He was a devoted admirer and imitator of

Gainsborough, and possessed some paintings and drawings by him, notably 'The Mall,' of which he executed a careful copy when in his seventy-seventh year. He was also an intimate friend of John Constable, R.A. His situation at Ipswich caused him to confine his subjects to that town and its neighbourhood, and he is little known elsewhere. He died on 28 June 1821, in his seventy-eighth year, after a painful illness.

[Gent. Mag. 1821, xci. 89; Redgrave's Dict. of Artists.] L. C.

FROST, JOHN (1626?–1656), nonconformist divine, born at Langham, Suffolk, in or about 1626, was the eldest son of John Frost, rector of Fakenham in the same county. After attending schools at Thetford, Norfolk, and Bury St. Edmunds, Suffolk, he was admitted pensioner of St. John's College, Cambridge, 21 Feb. 1641–2, and fellow soon after taking his B.A. degree (Mayor, *Admissions to St. John's Coll. Cambr.* pt. i. p. 62). He bore an active part in the educational work of the college as lecturer on logic and philosophy. In 1654 he began to preach regularly at St. Benedict's, Cambridge, and elsewhere in the town and county. He proceeded B.D. in the summer of 1656. A few months later he was invited to become 'pastor' of St. Olave's, Hart Street, London, but was cut off by small-pox, 2 Nov. 1656 (Zachary Crofton, *Funeral Sermon*, 1657). To his 'Select Sermons,' fol., Cambridge, 1657 (with a new title-page, 1658), is prefixed his portrait at the age of thirty-one, by R. Vaughan.

[Brook's Puritans, iii. 291–3; Granger's Biog. Hist. of England, 2nd ed., iii. 46.] G. G.

FROST, JOHN (1803–1840), founder of the Medico-Botanical Society of London, was born in 1803 near Charing Cross, London, where his parents were in business. Intending to enter the medical profession, he became the pupil of Dr. Wright, the apothecary of Bethlehem Hospital, but quarrelled with him, and gave up medicine for botany. Although only eighteen, he conceived a project which he carried into effect with remarkable success. In 1821 (16 Jan.) he founded the Medico-Botanical Society of London, having for its objects the investigation of the medicinal properties of plants, the study of the materia medica of all countries, with many other allied subjects, and the adjudging of rewards to original investigators. In this project he was first aided by Drs. Bree and Maton, and afterwards obtained an introduction to George IV, who not only appointed him botanical tutor to the two youthful Princes George (afterwards respectively king of Hanover and Duke of Cambridge), but (in 1828) became patron of the new society. Sir James McGregor, director-general of the army medical board, was the first president, and it soon gained wide support. Frost was appointed director of the society and also lecturer on botany, both of which appointments are said to have been honorary. As the society grew, so did Frost's ambition, and he incessantly sought the support of royal personages and distinguished men all over Europe. He succeeded in obtaining the adhesion of eleven sovereigns, and by incredible perseverance procured their autographs, with those of many other celebrities, in a well-known book which he was always carrying about; each signature occupied a page, surrounded by a wreath of artistically painted flowers. The book disappeared when the society collapsed, and is not now known to exist (Clarke, infra). It is recounted by Barham (*Life*, 1 vol. ed. pp. 119–21) that Frost, after many futile attempts, had an interview with the Duke of Wellington, dressed in a lieutenant-general's uniform, and succeeded in obtaining the duke's signature. The meetings of the society were not without interest. Frost directed everything and everybody, from the president downwards, and obtained some effective displays. Without any genuine qualification he made himself so generally known that within a few years he was elected a fellow of the Society of Antiquaries, of the Royal Society of Edinburgh, and of the Linnean Society, a member of the Royal Asiatic Society, lecturer on botany at the Royal Institution and at St. Thomas's Hospital; he also entered himself at Emmanuel College, Cambridge, intending to graduate in medicine, but his career of triumph was checked when the Royal Society blackballed him almost unanimously (Barham). Frost sent a hostile message to the secretary of the society (*Gent. Mag.* new ser. 1840, xiv. 664).

In 1824 Frost, at the age of twenty-one, was appointed paid secretary to the Royal Humane Society, with a residence in Bridge Street, Blackfriars. At the annual meetings of the Medico-Botanical Society he always delivered an oration, in which he related the progress of the society. His arrogance disgusted many of his friends. He presented himself at the annual meeting in 1829 to deliver his oration, decorated with a dazzling display of foreign orders and other distinctions, but was received with much hostility. A private meeting of the council under the presidency of Earl Stanhope subsequently declared the office of director abolished, and called a general meeting to confirm the decree. Frost replied to Earl Stanhope's accusations

with spirit, but at an adjourned meeting on 8 Jan. 1830 he was not only deposed, but expelled from the society.

Not daunted by this rebuff, Frost sought success in new fields. He obtained about this time, according to an engraved card of his own, the appointment of surgeon to the Duke of Cumberland. He resigned the secretaryship of the Humane Society only to have his appointment as surgeon to the duke cancelled. Frost sought to regain his secretaryship to the Humane Society, but failed. Yet he succeeded in 1831 in establishing St. John's Hospital, Clerkenwell, and also did much to promote the Royal Sailing Society. In 1832 he obtained a grant from the admiralty of H.M.S. Chanticleer for a hospital ship off Millbank, for watermen above London Bridge, and enlisted a large body of distinguished patrons. Having, however, made himself responsible for a considerable sum of money on account of this scheme, and being disappointed of the pecuniary support on which he had relied, he fled to Paris to avoid the importunities of creditors, and lived there for some time under an assumed name. He finally settled in Berlin as a physician, taking the title of Sir John Frost, and is said to have gained considerable practice. He died after a long and painful illness on 17 March 1840. He married Harriet, only daughter of Mrs. Yosy, author of a work on Switzerland, but had no children.

Frost showed little scientific talent. His one object was self-aggrandisement. He wrote, besides his 'Orations,' nothing of note. A preface to Bingley's 'Introduction to Botany,' identical with an introductory lecture of his at the Royal Institution; a translation of the statutes of the Hanoverian Guelphic order, 1831; a paper 'On the Mustard Tree mentioned in the New Testament,' 1827; and some small papers on the oil of Croton Tiglium, published in pamphlet form in 1827, complete the list.

[Gent. Mag. new ser. 1840, xiv. 664–6; J. F. Clarke's Autobiographical Recollections of the Medical Profession, 1874, pp. 240–1, 267–72; Barham's Life (1 vol. ed. 1880), pp. 119–21.]

G. T. B.

FROST, JOHN (1750–1842), secretary of the Corresponding Society, born in October 1750, was educated at Winchester School, and brought up as an attorney. He early devoted himself to the study of politics. In 1782 he was a prominent member of a society which met at the Thatched House tavern for the purpose of advocating constitutional reforms, and among his associates were William Pitt, the Duke of Richmond, Lord Surrey, Lord Mahon, Major Cartwright, Horne Tooke, and John Wilkes. Pitt engaged in correspondence with Frost, and assured him that he regarded a thorough reform of the representation as 'essentially necessary to the independence of parliament and the liberty of the people.' At the breaking out of the French revolution Frost was one of the most enthusiastic of those who adopted republican principles. In 1792 Frost secretly sheltered in his house a number of political prisoners. The same year he took a leading part in founding the Corresponding Society, for which body he also acted as secretary. The society began an active propaganda for a reform of the parliamentary representation, and one of its manifestoes prepared by Frost and Hardy showed that 257 representatives of the people, making a majority of the existing House of Commons, were returned by a number of voters not exceeding the thousandth part of the nation.

Contemporaneously with the foundation of this society was formed the Society for Constitutional Information. Branches of both societies rapidly sprang up in the provinces. The Constitutional Society elected Frost a deputy to the convention of France in 1793, his colleague being Joel Barlow, whose expenses he paid. In this character he was present at the trial of the French king (1792–3), and he was denounced in one of Burke's speeches as the ambassador to the murderers.

On the information of the attorney-general Frost was arrested in February 1793 on a charge of sedition. He was brought to trial in the following May, the indictment describing him as 'late of Westminster, in the county of Middlesex, gentleman, a person of a depraved, impious, and disquiet mind, and of a seditious disposition.' The specific charge against the prisoner was that he had uttered these words in Percy's coffee-house, Marylebone: 'I am for equality; I see no reason why any man should not be upon a footing with another; it is every man's birthright;' that on being asked what he meant by equality, he replied, 'Why, no kings;' and being further asked whether he meant no king in England, rejoined: 'Yes, no king; the constitution of this country is a bad one.' Frost was defended by Erskine, but in spite of his advocate's eloquence he was found guilty. He was sentenced to six calendar months' imprisonment in Newgate, to stand once during that time in the pillory at Charing Cross for the space of one hour, between twelve and two o'clock; to find sureties for his good behaviour for the space of five years, himself in 500*l.* and two others in 100*l.* each; to be

further imprisoned until the sureties were found; and lastly to be struck off the roll of attorneys. While one of the witnesses against Frost was waiting to hear sentence passed he was seized with a fit. It is said that Frost taunted him with his sufferings as a proof of divine vengeance. On the expiration of his sentence, 19 Dec. 1793, Frost was brought out of Newgate almost in a state of collapse. He was placed in a coach, and rolled in blankets. Kirby, the keeper, accompanied him to the house of Justice Grose, in Bloomsbury Square, where, with two sureties, he entered into his recognisances. As soon as he was at liberty the multitude took the horses out of the carriage and drew him along the streets, stopping at every marked place, and particularly before the Prince of Wales's house, to shout and express their joy. In this state he was conducted to his house in Spring Gardens, where Thelwall made a speech, entreating the crowd to separate peaceably.

The Corresponding Society continued its work of agitation, and during a debate in the House of Commons in May 1794 Pitt stated that it had laid in due form before the Society for Constitutional Information a deliberate plan for assembling a convention for all England, to overturn the established system of government. At length, on 28 July 1797, the members of the Corresponding Society assembled in a field near St. Pancras, when the proceedings were interrupted by the magistrates, who arrested the principal speakers, and kept them in custody until they procured bail. The society itself was then formally suppressed by the government.

Frost was a candidate for the representation of East Grinstead in 1802, and petitioned against his opponent's return, but a committee of the House of Commons found that the petition was frivolous and vexatious. In December 1813 Frost received from the prince regent, acting in the name and on behalf of the king, a free pardon, in consequence of which, on 8 Feb. 1815, the court of king's bench was moved to replace his name on the roll of attorneys. The court held that his want of practice and experience in the profession made him presumably unfit for the employment.

The effects of his imprisonment remained with him for many years, but he lived to the great age of ninety-one, dying at Holly Lodge, near Lymington, Hampshire, on 25 July 1842 (*Gent. Mag.* October 1842, pp. 442–3).

[Papers of the Corresponding and Constitutional Societies; Ann. Reg. 1842; Edinburgh Review, vol. xvi.; State Trials, vol. xxii.; Hampshire Independent, 30 July 1842.] G. B. S.

FROST, JOHN (*d.* 1877), chartist, was the son of John and Sarah Frost, who kept the Royal Oak public-house in Mill Street, Newport, Monmouthshire, for nearly forty years. When about sixteen years of age he was apprenticed to a tailor in Cardiff. On his return to Newport in 1811 he commenced business as a tailor and draper, and shortly afterwards married the widow of a Mr. Geach, a timber dealer, by whom Frost had two sons and five daughters. In 1816 he began first to take an interest in politics, and from that time advocated the principles which were subsequently embodied in the People's Charter. In 1822 he suffered six months' imprisonment for libel. He took an active part in the struggle for reform, and when the Municipal Corporation Act came into operation Frost was elected a member of the town council of Newport. He was appointed a magistrate for the borough in 1835, and in the following year filled the office of mayor. In 1838 he was elected as the delegate to represent the chartists of Monmouthshire at the national convention of the working classes which met in London for the first time on 4 Feb. 1839. A few weeks afterwards he was removed from the commission of the peace by Lord John Russell, who was then home secretary, for using seditious language at local meetings (see the correspondence between Russell and Frost, given at length in the *Annual Register*, 1839, Chron. pp. 22–6). In consequence of this Frost's popularity among the chartists was greatly increased, and his name became well known throughout the country as one of the leaders of the chartist movement. During the course of the year a number of the more prominent chartists were convicted of sedition, and on 14 Sept. the convention, weakened in numbers by resignations and arrests, was dissolved on the casting vote of Frost, who acted as chairman on that occasion. Frost, however, was resolved to appeal to physical force, and on 4 Nov. led a large body of working men, chiefly miners, armed with guns and bludgeons, into Newport. Two other divisions, commanded respectively by Jones, a watchmaker of Pontypool, and Williams, a beer-shop keeper of Nantyglo, were to have joined forces with Frost in his attack upon the town, but the men of Nantyglo arrived late, and those from Pontypool never came. Frost with his division attacked the Westgate hotel, where, under the direction of Phillips, the mayor of the town, some thirty men of the 45th regiment and a number of special constables had been posted. The ill-armed and undisciplined mob were easily repulsed, twenty chartists being shot dead and many

others being wounded. Frost was captured the same evening, and was tried before Lord-chief-justice Tindal, Baron Parke, and Justice Williams at a special assize which was opened at Monmouth on 10 Dec. 1839. He was defended by Sir Frederick Pollock and Fitzroy Kelly, and after a lengthy trial was found guilty of levying war against the queen. On 16 Jan. 1840 Frost, Williams, and Jones were sentenced to be hung, drawn, and quartered. On the 25th and the two following days a technical point which had been raised during the course of the trial was argued before all the fifteen judges in the court of exchequer chamber. The conviction was upheld, but owing to the considerable difference of opinion among the judges the capital sentence was on 1 Feb. commuted for one of transportation for life. Frost was sent to Van Diemen's Land, where he spent nearly fifteen years working in the gangs, serving as a police clerk, and in other capacities. Several efforts were from time to time made, especially by Thomas Slingsby Duncombe [q. v.] in the House of Commons, to procure the release of Frost and his associates. In 1854 he obtained a conditional pardon, the condition being that he should not return to the queen's dominions. He thereupon went to America, but receiving a free pardon in May 1856, he returned to England in July of that year. On 31 Aug. he delivered at Padiham two lectures on the 'Horrors of Convict Life,' which were afterwards printed, and in the following year he published 'A Letter to the People of Great Britain and Ireland on Transportation, showing the effects of irresponsible power on the Physical and Moral Conditions of Convicts.' Though it appears from internal evidence that it was his intention to write a series of letters on this subject, no more were published. Frost went to reside at Stapleton, near Bristol, where he lived for many years in comparative retirement, and died on 29 July 1877, being upwards of ninety years of age. Some account of the general convention and a list of the delegates will be found in the Place MSS. (*Brit. Mus. Addit. MS.* 27821).

[The Rise and Fall of Chartism in Monmouthshire (1840); the Dublin Review, viii. 271–85; Gurney's Trial of John Frost for High Treason (1840); Walpole's Hist. of England (1886), iv. 46–60; Molesworth's Hist. of England (1874), ii. chap. v.; Gammage's Hist. of the Chartist Movement (1854); Life of Thomas Slingsby Duncombe (1868), i. 288–9, 294–5, 301, ii. 108–9, 194–5; Ann. Register, 1839; Haydn's Dict. of Dates (1881), p. 554; Daily News, 31 July 1877; Bristol Times and Mirror, 30 July and 4 Aug. 1877; Brit. Mus. Cat.] G. F. R. B.

FROST, WILLIAM EDWARD (1810–1877), painter, was born at Wandsworth in September 1810. His artistic gifts were apparent from his earliest years. When about fifteen he was introduced to Etty, by whose advice he entered Sass's drawing school, and also studied at the British Museum. In 1829 he became a student of the Royal Academy, where he gained the first medals in each of the schools, except the antique, in which he was defeated by Maclise. During the next fourteen years he painted upwards of three hundred portraits. He began to exhibit at the Royal Academy in 1836, and in 1839 he was awarded the gold medal for his 'Prometheus bound by Force and Strength,' which was in the exhibition of the following year. In 1843 he sent to the competition in Westminster Hall a cartoon representing 'Una alarmed by the Fauns and Satyrs,' which obtained one of the third-class premiums of 100*l.*, and in the same year he exhibited at the Royal Academy 'Christ crowned with Thorns,' which was selected by an Art-Union prize-holder. These successes led him to relinquish portraiture, and to devote himself to subjects of a sylvan and bacchanalian character, drawn chiefly from the works of Spenser and Milton. His 'Sabrina' was exhibited at the Royal Academy in 1845, and engraved by Peter Lightfoot for the Art Union of London, and this was followed by 'Diana surprised by Actæon,' which secured his election as an associate in 1846, and was purchased by Lord Northwick. 'Una,' a subject from Spenser's 'Faerie Queene,' appeared in the exhibition of 1847, and was purchased by the Queen. In 1848 he sent to the Academy 'Euphrosyne,' one of his best works, painted for Mr. Bicknell, and now in the possession of Mr. J. L. Newall, by whom it was exhibited at Manchester in 1887. The group of 'L'Allegro' was afterwards painted from this picture as a gift from the Queen to the Prince Consort. In 1849 he exhibited at the Royal Academy 'The Syrens,' a picture remarkable for its beauty of colour, and in 1850 'The Disarming of Cupid,' painted for the Prince Consort, and 'Andromeda.' 'L'Allegro' and 'The Disarming of Cupid' were engraved respectively by T. Garner and P. Lightfoot for Hall's 'Royal Gallery of Art,' and are now at Osborne. In 1851 he exhibited 'Wood Nymphs' and 'Hylas;' in 1852 'May Morning,' and in 1854 'Chastity,' from Milton's 'Comus,' one of his most poetical conceptions, which was engraved by T. Garner for the 'Art Journal' of 1864. 'The Graces' and 'Bacchanalians' were exhibited in 1856, 'Narcissus' in 1857, and again at the Inter-

national Exhibition of 1862, 'Zephyr with Aurora playing' in 1858, 'The Daughters of Hesperus' in 1860, 'Venus lamenting the absence of Adonis' and 'A Dance' in 1861, 'The Graces and Loves' in 1863, 'The Death of Adonis' in 1865, 'Come unto these yellow Sands,' from 'The Tempest,' in 1866, 'Hylas and the Nymphs' in 1867, 'By the Waters of Babylon' and 'Puck' in 1869, and 'Musidora' in 1871. Besides the works above mentioned he contributed many others—in all 110—to the exhibitions of the Royal Academy and the British Institution. It was not until 1870 that he became a Royal Academician, when he presented as his diploma work a 'Nymph and Cupid.' He retired in 1876, becoming an honorary R.A.

Frost died unmarried in Fitzroy Square, London, on 4 June 1877. He formed a large collection of engravings after the works of Thomas Stothard, R.A., and prepared, in conjunction with Mr. Henry Reeve, 'A complete Catalogue of the Paintings, Water-colour Drawings, Drawings, and Prints in the Collection of the late H. A. J. Munro, Esq., of Novar,' which was privately printed in 1865.

[Art Journal, 1849, p. 184, with portrait, from a sketch in oil by himself; Art Journal, 1857, pp. 5–7 (with woodcuts), 1877, pp. 234, 280; Illustrated London News, 21 Jan. 1871, with portrait; Athenæum, 1877, i. 744; Academy, 1877, i. 543; Times, 8 June 1877; Sandby's Hist. of the Royal Academy of Arts, 1862, ii. 219–221; Royal Academy Exhibition Catalogues, 1836–78; British Institution Exhibition Catalogues (Modern Artists), 1842–67.] R. E. G.

FROUCESTER, WALTER (*d.* 1412), abbot of St. Peter's, Gloucester, had previously officiated as chamberlain of the monastery. On the death of John Boyfield in January 1382 Froucester was elected his successor, being the twentieth abbot. Boyfield's rule had not been successful; he was weak and was in continual trouble with rival ecclesiastics, who, to the disadvantage of his monastery, generally got the better of him. Froucester, on assuming the direction, applied himself to the improvement of the brotherhood's position with marked success, taking and keeping the upper hand over all rivals, and yet without giving offence. By the prudence and economy of his domestic administration he succeeded in wiping off the greater part of the vast debt with which he found the monastery encumbered. From his private purse he supplied the church with ornaments of all kinds, books, vestments, and silver plate. He is best known for having brought to completion at great expense the beautiful cloisters, the building of which had been begun in Horton's (abbot 1351–77) time, and left unfinished for several years. With the view of securing for his monastery full title to some of its possessions he despatched to Rome one of the brotherhood, William Bryt by name, who, after a stay of some years, succeeded in getting appropriated to the monastery the churches of Holy Trinity and the Blessed Virgin, Gloucester, and that of Chipping Norton, Oxfordshire. Froucester also obtained from Pope Urban, through the influence of the Duke of Gloucester, the privileges of wearing the pontifical mitre, ring, sandals, and dalmatic, which his predecessor had requested in vain. The occasion chosen by Froucester for his investment with these ornaments was 10 April 1390, the day on which the remains of St. Kyneburgh the Virgin were translated to St. Peter's, the ceremony being celebrated by the Bishop of Worcester and Froucester, and a number of ecclesiastics, in the presence of the Duke of Gloucester and many noblemen and ladies. He also obtained from the pope a dispensation allowing the brotherhood of St. Peter's to eat flesh from Septuagesima to Quinquagesima inclusive. By Froucester's orders the registers of the monastery were compiled afresh, and the history of St. Peter's was probably re-edited at the same time. It has sometimes been supposed, but unwarrantably, that this history, early copies of which exist in Queen's College Library, Oxford, and among the Cottonian MSS., was written by Froucester, because the chronicle closes during his abbacy; internal evidence shows that it was compiled from time to time. Froucester died in 1412, and was buried beneath an arch in the south-west portion of the choir of St. Peter's. Sir Robert Atkyns (*Ancient and Present State of Gloucestershire*, p. 66) calls him Trowcester.

[Historia et Cartularium Monasterii Sancti Petri Gloucestriæ (Rolls Ser. vol. xxxiii.), ed. W. H. Hart, i. x, xii, lxiii–lxviii, 6, 50, 54–8; Dugdale's Monast. Angl. i. 535; Rudder's New Hist. of Gloucestershire, p. 137.] A. V.

FROUDE, RICHARD HURRELL (1803–1836), divine, son of Robert Hurrell Froude, afterwards archdeacon of Totnes, was born 25 March 1803, at his father's rectory, Dartington, Devonshire. He was the elder brother of William Froude, the engineer [q. v.], and of the historian, James Anthony Froude. He was educated at Ottery free school, where he lived in the house of George, elder brother of Samuel Taylor, Coleridge, and was sent to Eton in 1816. In 1821 he came into residence as a commoner of Oriel College, Oxford. He graduated as B.A. in 1824, when he was second class both in

'Literæ Humaniores' and mathematics. He was elected to a fellowship at Oriel at Easter 1826, took his M.A. degree in 1827, and in the same year became tutor in his college, retaining the office until 1830. He was ordained deacon at Christmas 1828 by the Bishop of Oxford, and priest in 1829. In 1826 (the present Cardinal) Newman became tutor of Oriel, and there made an acquaintance with Froude, which ripened into a close and affectionate friendship about 1829. Newman, in his 'Apologia,' speaks of Froude's bold and logical intellect. He already detested the reformers, admired the church of Rome, accepted tradition 'as a main instrument of religious teaching,' and was 'powerfully drawn to the mediæval church, but not to the primitive.' He was 'a high tory of the cavalier stamp,' a man of strong classical tastes, and fond of historical inquiry, but 'had no taste for theology as such.' He became an influential member of the party afterwards known as the Oxford school, and had a strong influence upon its founders. In 1831 he showed symptoms of consumption, and passed the winter of 1832 in the south of Europe for the sake of his health. He was accompanied by his father, and for part of the time by Newman. He was 'shocked by the degeneracy which he thought he saw in the catholics of Italy.' At Rome he began with Newman to write the 'Lyra Apostolica,' which appeared in the 'British Magazine.' His contributions signed β are exceptionally beautiful. After his return in the summer of 1833, he sailed in November 1834 to the West Indies, where he stayed until the spring of 1835. His health was not really improved, and he died at his father's house 28 Feb. 1836. He contributed three of the 'Tracts for the Times.' Two volumes of 'Remains' published at the end of 1837 were prefaced by Newman and edited by James B. Mozley [q. v.] The preface shows that although he hated 'protestantism,' he was still opposed to 'Romanism.' He was a 'catholic without the popery, and a church of England man without the protestantism' (*Remains*, i. 404). He was in fact at the stage reached by Newman at the same period. Two later volumes appeared in 1839. They show his strong prejudices more distinctly than the intellectual power which he undoubtedly possessed.

Mr. J. A. Froude says that he never saw any person 'in whom the excellencies of intellect and character were combined in fuller measure' (*Nineteenth Century* for April 1879).

[Life prefixed to Remains; Newman's Apologia, 1st ed. 75, 77, 84–7, 95, 109, 110, 125, 128, 129, 154; Mozley's Reminiscences (1882), i. 224–8, 291–305; Churton's Joshua Watson (1861), ii. 139–41; Coleridge's Keble, pp. xii. 111–13; Life of S. Wilberforce, i. 34, 95; J. B. Mozley's Letters, pp. 73, 102.]

FROUDE, WILLIAM (1810–1879), engineer and naval architect, fourth son of the Venerable Robert Hurrell Froude, archdeacon of Totnes and rector of Dartington and Denbury in Devonshire, was born at Dartington parsonage, 28 Nov. 1810. He was educated at Westminster School, and then matriculated from Oriel College, Oxford, on 23 Oct. 1828, being for some time a pupil of his elder brother, Richard Hurrell Froude [q. v.] Here, although devoting much of his leisure to chemistry and mechanics, he did not neglect other studies, and took a first class in mathematical honours in 1832, his B.A. in the same year, and his M.A. in 1837. In the beginning of 1833 he became a pupil of Henry Robinson Palmer, vice-president of the Institution of Civil Engineers, and was by him employed on some of the surveys of the South-Eastern railway. In 1837 he joined the engineering staff of Isambard K. Brunel upon the Bristol and Exeter railway, where he had charge of the construction of the line between the Whiteball tunnel and Exeter. He evinced great attention to details, and in two elliptical skew-bridges introduced taper bricks so arranged as to make correct spiral courses, and it was while employed on this line that he propounded the 'curve of adjustment.' In the autumn of 1844 he was engaged on the survey of the Wilts, Somerset, and Weymouth railway, but shortly afterwards gave up the active pursuit of his profession in order to live at Dartington with his father, who was then in failing health. On the death of his father, in 1859, Froude left Dartington, and went to reside at Torbay, where in 1867 he built a house near Torquay, which he named Chelston Cross. As early as 1856 he had, at the request of Brunel, commenced an investigation into the laws of the motion of a ship among waves, which he continued at Torquay, and upon which he read a series of papers at the Institution of Naval Architects. He proved the mechanical possibility of that form of motion known as the trochoidal sea-wave. He also came to the conclusion that slow rolling ships are less likely to meet with waves which will cause them to roll, and that the rolling of a ship can be reduced by the means of a deep bilge-keel. The armour-clad and other ships of war of the British navy have been designed in accordance with this theory, so as to have steadiness at sea. In 1871 he demonstrated the effect of bilge-keels with a model of the Devastation, and in 1872 these keels were

further tested by trials of the Greyhound and Perseus off Plymouth. At the suggestion of Edward James Reed, he proposed to the admiralty to conduct a series of experiments on the resistance of models. This offer was accepted in 1870, and from that time he devoted his energies to the conducting of experiments for the government on the resistance of ships, and on the cognate subject of their propulsion. The admiralty establishment at Torquay erected for carrying out these experiments contained a covered tank, 250 feet long, 33 feet wide, and 10 feet deep. Above the tank was suspended a railway, on which ran a truck drawn at any given speed, and beneath this truck the model was drawn through the water, and its resistance was measured by a self-acting dynamometer on the truck. His researches into the expenditure of power in screw-ships, the proportions of screw-propellers, and the information to be deduced from the speed-trials of ships, have been of immense importance to the royal navy and to the mercantile marine. His value as an adviser was recognised by his appointment as a member of the committee on design in 1870, and on the Inflexible committee in 1877, and by the confidence afforded to him by the successive heads of the admiralty. He became a member of the Institution of Civil Engineers 7 April 1846, and in 1877 was named a member of the council. On 2 June 1870 he was elected a fellow of the Royal Society, and on 27 April 1876 he received the degree of LL.D. from the university of Glasgow. In the same year he was given the royal medal of the Royal Society. He gave evidence before the royal commission on scientific research 29 May 1872, which contains details of the experiments which he undertook for the admiralty (Report of Royal Commission, 1874, ii. 147–52, in *Parliamentary Papers*, 1874, vol. xxiii.) His last work was the construction of a dynamometer capable of determining the power of large marine engines. This machine, which he did not live to see experimented on, was afterwards tried with complete success. In the winter of 1878 he went on a cruise to the Cape of Good Hope in H.M.S. Boadicea, and was about to return to England when he was seized with an attack of dysentery, and died at Admiralty House, Simon's Town, on 4 May 1879, and was buried in the Naval cemetery on 12 May. He was the author of papers in 'Minutes of Proceedings of Institution of Civil Engineers,' 'Journal of Bath and West of England Society,' 'Proceedings of Institution of Mechanical Engineers,' 'Transactions of the Institution of Naval Architects,' 'Reports of the British Association,' 'Naval Science,' 'Nature,' and other publications, most of them referring to his experiments in connection with ships.

[Minutes of Proceedings of Institution of Civil Engineers (1880), lx. 395–404; Proceedings of Royal Society of London (1879), xxix. pp. ii–vi; Nature (1879), xx. 148–50, 169–73; Times, 27 May 1879, p. 7, 3 June, p. 12, 7 June, p. 7; Mozley's Reminiscences (1882), ii. 14–17.]

G. C. B.

FROWDE, PHILIP (*d.* 1738), poet, was the son of Philip Frowde, deputy postmaster-general from 1678 to 1688 (Haydn, *Book of Dignities*, p. 198). His grandfather, Colonel Philip Frowde, for his faithful adherence to Charles I and Charles II was knighted on 10 March 1664–5 (Le Neve, *Knights*, Harl. Soc., p. 190), and appointed governor of the post office (*Cal. State Papers*, Dom. 1660–1667; *London Daily Post*, 28 Dec. 1738). From Eton, where young Philip was contemporary with Walpole (dedication to *The Fall of Saguntum*), Frowde passed to Magdalen College, Oxford, as a gentleman-commoner, and became one of Addison's pupils (A. B., *The History of Saguntum*, p. 51). He did not take a degree. To vol. ii. of 'Musarum Anglicanarum Analecta,' 8vo, Oxford, 1699, edited by Addison, Frowde contributed (pp. 145–7) 'Cursus Glacialis, Anglicè, Scating.' In May 1720 Curll published these justly admired verses as Addison's, together with an English version also supposed to be Addison's, and an impudent preface by one T. N., who states that although Addison was well known to be the author, he had always allowed Frowde to pass them as his own. An anonymous imitation in English appeared in 1774; there is also a translation in 'Miscellanea,' by J[ames] G[lassford], 4to, Edinburgh, 1818 (pp. 24–9). Frowde wrote likewise a frosty blank verse tragedy entitled 'The Fall of Saguntum,' 8vo, London, 1727, in which the influence of 'Cato' is clearly perceptible. It was acted at Lincoln's Inn Fields on 16 Jan. 1726–7 (Genest, *Hist of the Stage*, iii. 191–192), Quin representing Eurydamas and delivering the prologue by Theobald. The tragedy obtained only about three representations, and is chiefly remarkable for an exquisitely absurd dedication to Sir Robert Walpole, who is described as 'bringing the learning and arts of Greece and Rome into the cabinet; either that to instruct in the depths of reasoning; or these in the rules of governing.' Previously to its performance an enthusiastic friend, A. B., possibly Frowde himself, undertook to explain for the benefit of 'a lady of quality' the numerous histori-

cal and classical allusions in the play in 'The History of Saguntum,' 8vo, London, 1727, in which he is also at pains to prove the dramatist's superiority over Silius Italicus, from whose 'Punica' the plot is partly derived. Another lugubrious tragedy in blank verse, 'Philotas,' 8vo, London, 1731 (another edition, 12mo, London, 1735), brought out at Lincoln's Inn Fields on 3 Feb. 1730–1, with Quin again in the cast, met with an even colder reception, though it was suffered to run for six nights (*ib.* iii. 310–11). Fielding has introduced an ironical encomium on 'Philotas' in 'Joseph Andrews.' Frowde died unmarried at his lodgings in Cecil Street, Strand, in December 1738, and was buried in the cemetery in Lamb's Conduit Fields (*London Daily Post*, 22 and 28 Dec. 1738; *Admon. Act Book*, P. C. C. 1739). His portrait, by T. Murray, painted in 1732, was engraved by Faber in 1738 (NOBLE, *Continuation of Granger*, iii. 307–8).

[Baker's Biog. Dram. 1812, i. 257–8, ii. 217, iii. 146; Hist. Reg. vol. xxiii.; Chron. Diary, p. 49; Luttrell's Relation of State Affairs, 1857, i. 521, ii. 158, iv. 199; Will of Sir P. Frowde (P. C. C. 99 and 127, Bunce); Chester's London Marriage Licenses (Foster), col. 517.] G. G.

FROWYK, SIR THOMAS (*d.* 1506), judge, a member of an important family of citizens of London, among whom king's goldsmiths, aldermen, and mayors are to be found (see PRICE, *Guildhall of the City of London*, 1886), was second son of Sir Thomas Frowyk of Gunnersbury, by his wife Joan, daughter and heiress of Richard and Joan Sturgeon. Born at Gunnersbury at least as early as November 1464, when he is mentioned by name in the will of his grandmother, Isabella Frowyk, he received his education at Cambridge. As Fuller (*Worthies*, ed. 1662, p. 183) says that he died before he was forty years old, which is confirmed by a statement in Croke's 'Keilwey's Reports' (ed. 1688, p. 85) that he died 'in florida juventute sua,' he must have joined the bar at a very early age, as his name occurs in the year-books of 1489. He was a member of the Inner Temple, and became serjeant in Trinity term 1494, according to the year-book. Dugdale, however, makes this event two years later. In May 1501 he was appointed a judge of assize in the western counties. In 1502, along with Mr. Justice Fisher and Conyngsbye, king's serjeant, he acted as arbitrator between the university and town of Cambridge, and by his award, 11 July, defined their respective jurisdictions. On 30 Sept. 1502 he succeeded Sir Thomas Wood as chief justice of the common pleas, and was knighted at Richmond the Christmas following. On 17 Oct. 1506 he died, and was buried at Finchley. According to Fuller, who says that he was 'one of the youngest men that ever enjoyed that office,' he was 'accounted the oracle of law in his age.' He married, first, Joan Bardville, by whom he had one son, Thomas, who died without issue; and secondly, Elizabeth, married after his death to Thomas Jakys, by whom he had a daughter Frideswide, his heiress, who married Sir Thomas Cheyney of Shirland.

[Foss's Judges of England; Dugdale's Chron. Ser.; the Rev. F. C. Cass's South Mimms, p. 99, pub. by London and Middlesex Archæolog. Soc. 1877, which corrects errors in Foss's account of his family; see, too, the Society's Transactions, iv. 260; Cooper's Athenæ Cantabr. i. 10; Weever's Monuments, p. 333; Plumpton Correspondence, Camd. Soc. pp. 152, 165; Fuller's Worthies, Middlesex, ii. 42; Bibl. Legum Angliæ, ii. 192; Rot. Parl. vi. 522; Notes and Queries, 1st ser. v. 332.] J. A. H.

FRY, EDMUND, M.D. (1754–1835), typefounder, son of Joseph Fry (1728–1787) [q.v.], was born at Bristol in 1754. He studied medicine; took the degree of M.D. at Edinburgh, and spent some time at St. George's Hospital, London. In 1782 his father admitted his two sons, Edmund and Henry, as partners in the type-foundry business in Queen Street, London. The father retired in 1787, when the new firm, Edmund Fry & Co., issued their first 'Specimen of Printing Types,' followed the next year by an enlarged edition. Several founts of the oriental type, which fill twelve pages, were cut by Fry. In 1788 the printing business was separated from the foundry, and remained at Worship Street as the 'Cicero Press,' under the management of Henry Fry. The foundry was removed to a place opposite Bunhill Fields in Chiswell Street, and new works erected in a street then called Type Street. Homer's series of the classics (1789–1794), printed by Millar Ritchie, were from the characters of the Type Street foundry. In 1793 'Edmund Fry & Co., letter founders to the Prince of Wales,' produced a 'Specimen of Metal-cast Ornaments curiously adjusted to paper,' which gained vogue among printers. The next year Fry took Isaac Steele into partnership, and published a 'Specimen' which 'shows a marked advance on its predecessors' (T. B. REED, *Old English Letter Foundries*, p. 306). In 1798 he circulated a 'Prospectus' of the great work on which he had been occupied for sixteen years, published as 'Pantographia, containing accurate Copies of all the known Alphabets of the World, together with an English explanation of the peculiar Force and Power of each Letter, to which are added Specimens of all well-authenticated

Oral Languages, forming a Comprehensive Digest of Phonology,' 1799, 8vo. The volume contains more than two hundred alphabets, including eighteen varieties of the Chaldee and thirty-two of the Greek. Many of the characters were expressly cut by Fry for his book. On the admission of George Knowles in 1799, the firm took the name of Fry, Steele, & Co. At the commencement of the present century the modern-faced type supplanted the old-faced. 'Specimens of modern cut printing types from the foundry of Messrs. Fry & Steele' are given in C. Stower's 'Printer's Grammar,' 1808, 8vo. About this time Fry reassumed sole management of the business. In 1816 a 'Specimen of Printing Types by Edmund Fry, Letter Founder to the King and Prince Regent,' was published. The firm soon after became Edmund Fry & Son, on the admission of his son, Windover. Fry cut several founts of oriental types for the university of Cambridge, the British and Foreign Bible Society, and other bodies. In a 'Specimen' printed in 1824 the name is changed back to 'Edmund Fry' at 'the Polyglot Foundry.' In 1828 he endeavoured to dispose of his business, and issued a descriptive circular (see REED, pp. 310–12). It was purchased by William Thorowgood of Fann Street, and the stock removed in 1829. It has since been in the hands of Thorowgood & Besley, then R. Besley & Co., and now Sir Charles Reed & Sons. In 1833 twenty designs for raised type for the blind were submitted to the Royal Scottish Society of Arts, who had offered a prize for the best example. Among them was one from Fry, to whom the gold medal was awarded a couple of years after his death (*Transactions*, 1837, i.), which took place at Dalby Terrace, City Road, London, at the age of eighty-one, on 22 Dec. 1835.

Fry was one of the most learned of the English typefounders, but retired with a very small competence. He was a member of the Company of Stationers. He was married twice: first to Jenny, daughter of Nicholas Windover, of Stockbridge, Hampshire, of whose issue one son only survived, Windover Fry (1797–1835); secondly to Ann Hancock, by whom he had a son, Arthur (1809–78). A portrait of Fry, painted by Frédérique Boileau, was shown at the Caxton Exhibition in 1877 (*Catalogue*, p. 336). A silhouette has been reproduced by Reed (*Letter Foundries*, p. 298) and Fry (*Memoir*, p. 16).

[Information from Mr. W. E. Fry; T. B. Reed's Old English Letter Foundries, 1887; T. Fry's Memoir of Francis Fry (not published), 1887; T. C. Hansard's Typographia, 1825; Joseph Smith's Descr. Cat. of Friends' Books, 1867, vol. i.; Gent. Mag. 1836, new ser. v. 557–8.] H. R. T.

FRY, ELIZABETH (1780–1845), prison reformer, born at Earlham in Norfolk, 21 May 1780, was eldest child of John Gurney, banker in Norwich, and member of an old quaker family. Her brother was Joseph John Gurney [q. v.] Elizabeth in her early years entered freely into social gaieties. Under the preaching and influence of an American named Savery she became deeply impressed by the gospel. Her earliest work was to visit the poor at Earlham and in Norwich, relieving the wants of the sick, and forming a class for the instruction of the children. At the age of twenty she married Joseph Fry, who appears to have been of a much colder and more commonplace nature than his wife. Their family was large. Amid all her public labours she never ceased to devote herself to their welfare; it was a great disappointment to her that some of them left the Society of Friends.

Soon after her marriage she was much exercised by the question whether or not she was called to the ministry among her people. Naturally she had an intense aversion to such a work, but on the death of her father, when she was twenty-nine, she was constrained to take part in the public service, and thereafter experienced such 'incomings of love, joy, peace,' that she no longer doubted, and was accordingly soon after recognised as a minister. She spoke with marvellous effect. The pathos of her voice was almost miraculous, and melted alike the hardest criminals and the most impervious men of the world. Cool observers who had witnessed the effects of her appeals in Newgate prison could hardly describe the scene without tears.

Her connection with prisons began practically in 1813. As a child of fifteen she had been deeply interested in the house of correction at Norwich, and had prevailed on her father to allow her to visit it. At the instigation of some of her friends who had come to know of the state of things at Newgate, and particularly of William Forster (1784–1854) [q. v.], she now turned her attention to the condition of the female prisoners. The state of things was appalling. Nearly three hundred women, with their children, were huddled together in two wards and two cells; some of them convicted, some not yet tried, innocent and guilty, misdemeanants and felons, all tumbled together; without employment, without nightclothes or bedclothes, sleeping on the bare floor, cooking and washing, eating and sleeping in the same apartment. A tap in the prison gave them the opportunity of supplying themselves with drink. Even the governor was afraid to trust himself in the place, and when the quakers were

about to visit it he advised them to leave their watches behind. 'The begging,' as she afterwards described the scene to a committee of the House of Commons, 'swearing, gaming, fighting, singing, dancing, dressing-up in men's clothes were too bad to be described, so that we did not think it suitable to admit young persons with us.'

At first she tried no more than to supply the most destitute with clothes. Then she established a school, which was very successful. A matron was afterwards appointed. But the main cause of reformation was her personal influence and exertions. The reading of the scriptures was a leading part of her remedial measures, and her impressive tones and profound reverence made a deep impression. She was the heart and soul of an association formed in 1817 for the improvement of female prisoners in Newgate. The effects of her labours were thus described by the American minister of the day: 'Two days ago I saw the greatest curiosity in London, aye and in England too, compared to which Westminster Abbey, the Tower, Somerset House, the British Museum, nay parliament itself, sink into utter insignificance. I have seen Elizabeth Fry in Newgate, and I have witnessed there the miraculous effect of true christianity upon the most depraved of human beings. And yet the wretched outcasts have been tamed and subdued by the christian eloquence of Mrs. Fry. . . .'

Her success attracted the attention of all classes, including royalty. Transported criminals were sent in those days to New South Wales, and the voyage was performed without classification, employment, or superintendence. At New South Wales no arrangements were made for enabling them to earn an honest living. Mrs. Fry exerted herself greatly to induce the government to make proper regulations for the voyage, and to provide a suitable home and proper employments for them on arriving.

She took a lively interest in the condition of other prisons besides Newgate. Sometimes combining her work as a minister of the quaker communion with her prison labours, she would travel through the country, especially visiting places where there were prisons, ascertaining their condition, conferring with the local authorities, making suggestions to them, and forming ladies' associations for more effectually carrying out the object. Her visits, too, extended beyond the limits of the United Kingdom. In 1820 she corresponded with the Princess Sophie Mestchersky of Russia; the dowager-empress became deeply interested, and her son Nicholas allowed her to convert a royal palace into a palace prison. Mrs. Fry, however, did not desire to encourage such sentimental philanthropy. In France, Louis-Philippe and his queen received her kindly; so did the king of Prussia and his family. At Kaiserswerth she had a most interesting time; Fliedner owned that her example had moved him greatly; while she was impressed, after visiting Kaiserswerth, with the importance of having trained nurses to attend the sick, and instituted an order of 'nursing sisters,' whose aid has been sought and valued by persons of all classes.

Although prison reform was her chief work, she attended to other questions. She was much impressed by the miseries of homeless wanderers in London during the rigorous winter of 1819–20, and especially by the death of a poor boy who was found frozen to death on a doorstep. A 'nightly shelter for the homeless' was the result, soup and bread, as well as a bed, being given to those who applied. The scheme prospered under a committee of ladies, of whom she was the head, and they did not limit their efforts merely to providing the night's lodging, but tried to find occupation for the unemployed. In like manner, finding Brighton to be greatly infested with beggars, she instituted a district visiting society designed to relieve real distress, to prevent mendicity and imposture, and encourage industry. Observing how the members of the blockade or preventive service were exposed to dreary idleness, she got them a supply of bibles and useful books, and by-and-by libraries were supplied to the preventive stations. A remark on the temptations of discharged prisoners led to the opening, by a lady who heard it, of the Royal Manor Hall Asylum.

In 1828 her husband became bankrupt, and he and his family sank from affluence to poverty. Much suffering was entailed on others, and Mrs. Fry could no longer help the needy as she had been accustomed to do. But she continued her duties as a minister, in addition to all her philanthropic work and her domestic duties. She was equally at home with all ranks; at one time we find her entertaining the king of Prussia at dinner, at another drinking tea with a poor shoemaker who had been able to procure but one luxury for her entertainment—a little fresh butter. She died at Ramsgate on 12 Oct. 1845, and was buried in the Friends' burial-ground at Barking. Mrs. Fry was the author of: 1. 'Observations on . . . Female Prisoners,' Lond., 1827. 2. 'Report by Mrs. Fry and J. J. Gurney on their late visit to Ireland,' Lond., 1827. 3. Preface to John Venn's 'Sermon on Gradual Progress of Evil,' Lond., 1830. 4. 'Texts for

Every Day in the Year,' Lond., 1831; translated into French, German, and Italian.

[Memories of [Mrs. Fry], by her daughter, R. E. C[resswell], 1845; Memoirs of the Life of Mrs. Fry, by two of her daughters, 1847; Abridged Memoir by Mrs. Cresswell, 1856; Memoirs of Mrs. Elizabeth Fry, by Thomas Timpson, 1847; The Life of Elizabeth Fry, compiled from her Journals, by Susanna Corder, 1853; Smith's Friends' Books, i. 811–13.] W. G. B.

FRY, FRANCIS (1803–1886), bibliographer, born at Westbury-on-Trym, near Bristol, on 28 Oct. 1803, was the second son of Joseph Storrs Fry (1769–1835). He was educated at a large school at Fishponds, in the neighbourhood of Frenchay, kept by a quaker named Joel Lean, and commenced his business training at Croydon. From his twentieth year to middle age he devoted himself to the rapidly increasing business of the firm of J. S. Fry & Sons, cocoa and chocolate manufacturers, at Bristol, in which he was afterwards a partner. In 1833 he married Matilda, only daughter of Daniel and Anne Penrose, of Brittas, co. Wicklow. He took a part in the introduction of railways in the west of England, and was a member of the board of the Bristol and Gloucester railway, which held its first sitting 11 July 1839, retaining his position during the various amalgamations of the line until its union with the Midland. He was also a director of the Bristol and Exeter, the South Devon, and other railways. He took a principal share in managing the Bristol Waterworks (1846) until his death. In 1839 he removed to Cotham, between Bristol and Redland, and built a house close to the old Tower, represented in many of the books which he afterwards purchased. With William Forster, father of W. E. Forster [q. v.], and Robert Alsop he visited Northern Italy in 1850, as a deputation from the Society of Friends to various crowned heads, praying for their countenance in the abolition of slavery (B. Seebohm, *Memoirs of William Forster*, 1865, ii. 284). In 1852 he made proposals to the railway companies for a general parcel despatch throughout the United Kingdom. He catalogued the library of the Monthly Meeting at Bristol in 1860, and visited Germany. A discovery made by him at Munich about the books printed at Worms by Peter Schœffer the younger enabled him to decide that Tyndale's first English New Testament came from Schœffer's press. Two years later Fry produced his careful facsimile reprint, by means of tracing and lithography, of Tyndale's New Testament (1525 or 1526), the first complete edition printed in English, from the only perfect copy known, now in the Baptist College, Bristol. In the same year he edited a facsimile reprint of the pamphlet known as the 'Souldier's Pocket Bible,' distributed to Cromwell's army, and discovered by G. Livermore of Boston, who had himself reprinted it the previous year. Several editions were circulated among the soldiers during the American civil war. It was somewhat altered and enlarged as the 'Christian Soldier's Penny Bible' (1693), also facsimiled and edited by Fry. In 1863 he issued a couple of small rare pieces illustrative of Tyndale's version, and in 1865 published his remarkable bibliographical treatise on the Great Bible of 1539, the six editions of Cranmer's Bible of 1540 and 1541, and the five editions of the authorised version. Fry visited many private and public libraries to collate different copies of these bibles, and was able to settle the peculiarities of the various issues. This work was followed by his account of Coverdale's translation of the Scriptures, and his description of forty editions of Tyndale's version, most of which vary among themselves. These three books are marked by laborious accuracy, great bibliographical acumen, and a profound acquaintance with the history of the English Bible.

He was a member of the committee of the Bristol Philosophical Society, as well as of the Bristol Museum and Library. Books and china formed his chief study. His collection of specimens produced at the Bristol factory between 1768 and 1781 was particularly complete. Many examples are described by Hugh Owen (*Two Centuries of Ceramic Art in Bristol*, 1873, pp. 78–9, 97, 243, &c.) His collection of bibles and testaments numbered nearly thirteen hundred, chiefly English, especially editions of the versions of Tyndale, Coverdale, and Cranmer, but with a number of first editions in other languages. He took an active interest in many associations for social improvement. He died 12 Nov. 1886, soon after the completion of his eighty-third year, and was buried in the Friends' graveyard at King's Weston, near Bristol.

His writings are: 1. 'A Catalogue of Books in the Library belonging to the Monthly Meeting in Bristol,' 3rd edit. Bristol, 1860, 8vo. 2. 'The First New Testament printed in the English Language (1525 or 1526), translated from the Greek by William Tyndale, reproduced in facsimile, with an Introduction,' Bristol, 1862, sm. 8vo. 3. 'The Souldiers Pocket Bible, printed at London by G. B. and R. W. for G. C. 1643, reproduced in facsimile, with an Introduction,' London, 1862, sm. 8vo (this consists of texts of Scripture, chiefly from the Geneva version, with special applications). 4. 'The Christian Sol-

diers Penny Bible, London, printed by R. Smith for Sam. Wade, 1693, reproduced in facsimile with an Introductory Note,' London, 1862, sm. 8vo (No. 3 altered, with the texts from the authorised version somewhat incorrectly quoted). 5. 'A proper Dyaloge betwene a gentillman and a husbandman eche complaynynge to other their miserable calamite through the ambicion of clergye with a compendious olde treatyse shewynge howe that we ought to have the Scripture in Englysshe, Hans Luft, 1530, reproduced in facsimile, with an Introduction,' London, 1863, 8vo. 6. 'The prophete Jonas, with an Introduction by Wm. Tyndale, reproduced in facsimile, to which is added Coverdale's version of Jonah, with an Introduction,' London, 1863, 8vo (Nos. 5 and 6 reproduced from the unique copies in the library of Lord Arthur Hervey). 7. 'The Standard Edition of the English New Testament of the Genevan Version,' London, 1864, 8vo (reprinted from the 'Journal of Sacred Literature,' July 1864). 8. 'A Description of the Great Bible, 1539, and the six editions of Cranmer's Bible, 1540 and 1541, printed by Grafton and Whitchurch; also of the editions in large folio of the Authorised Version printed in 1611, 1613, 1617, 1634, 1640; illustrated with titles and with passages from the editions, the genealogies and the maps, copied in facsimile, also with an identification of every leaf of the first seven and of many leaves of the other editions, on fifty-one plates, together with an original leaf of each of the editions described,' London, 1865, folio. 9. 'The Bible by Coverdale, 1535, remarks on the titles, the year of publication, &c., with facsimiles,' London, 1867, 8vo. 10. 'A List of most of the Words noticed exhibiting the peculiar orthography used in Tindale's New Testament,' Bristol, 1871, folio (single sheet, circulated to inquire as to the edition 'finished in 1535'). 11. 'A Bibliographical Description of the Editions of the New Testament, Tyndale's Version in English, with numerous readings, comparisons of texts, and historical notices, the notes in full from the edition of November 1534, an account of two octavo editions of the New Testament of the Bishop's version, without numbers to the verses, illustrated with 73 plates,' London, 1878, 4to. 12. 'Description of a Title-page of a New Testament dated anno 1532,' Bristol, 1885, 4to (with facsimile of title-page, two leaves).

[A Brief Memoir of Francis Fry of Bristol, by his son, Theodore Fry, privately printed, 1887, 8vo, with portraits of Fry and members of his family, and other illustrations; Joseph Smith's Descriptive Catalogue of Friends' Books, 1867, i. 814–15.] H. R. T.

FRY, JOHN (1609–1657), theological writer, son of William Fry of Iwerne Minster, Dorsetshire, by Milicent, daughter of Robert Swaine of Tarrant Gunville, Dorsetshire, was born in 1609, being fourteen years of age at the herald's visitation of Dorset in 1623. Wood's account, to be received with caution, is that he 'had ran through most, if not all, religions, even to Rantisme.' In October 1640 he was elected a member for Shaftesbury in the Long parliament, but his election was declared void. Somewhat later (probably after the order of 6 Sept. 1643) he was placed on the county committee for Wiltshire, which acted in conjunction with the committee for plundered ministers. Dugdale calls him a colonel, but there is no evidence that he was in the parliamentary army. After Pride's purge (6 Dec. 1648) he was called to the parliament, put on the committee for plundered ministers, and on 6 Jan. 1649 was included in the commission for the trial of the king. He owed his appointment to his having severed himself from the 'rigid presbyterians,' though it does not appear that he joined any other religious body.

Fry is commonly called a regicide, but he attended only the early sittings of the high court. He was one of seven commissioners whose places had been filled by others, before 27 Jan., the date when sentence was passed; nor did he sign the warrant for the king's execution. It may be doubted whether his absence is to be explained by his having to meet a charge of blasphemy, or whether, as is more probable, that charge was brought against him in consequence of some reluctance on his part to proceed to extreme measures against the king.

For a number of years, according to his own account, Fry had been 'a searcher of the scriptures,' and his conversation had given the impression, a twelvemonth back, that he denied the deity of Christ, an impression which he declares to be groundless. But he was willing to extend toleration to antitrinitarians. On or about 15 Jan. 1649 he was in the committee-room of the House of Commons when Cornelius Holland [q. v.] asked him to give his aid in the committee for plundered ministers towards the liberation of a minister who had lain two or three years in prison for 'denying the personality of Christ.' This prisoner was almost certainly John Biddle [q. v.] Fry readily agreed to the request. Hereupon Colonel John Downes [q. v.], who was present, broke into passionate language on the subject of Fry's own opinions. Two or three days later Fry had a discussion with Downes in the painted chamber, where the high court was about to

hold its sitting, and heard soon after that Downes had sought the Speaker's advice in framing a charge of blasphemy against him. The house suspended him till he should clear himself. He sent in a written paper declaring the sacred three to be 'equally God,' but objecting to the terms 'person' and 'subsistence.' This was accepted as satisfactory, and Fry was restored.

Next month he published a narrative of the case ('The Accuser Sham'd'), appending his exculpatory paper, with an offensive heading. This publication brought out several pamphlets in reply. One of them, in allusion to Fry's title-page, bore the title, 'M. Fry his Blasphemy and Error blown up and down the Kingdome with his owne Bellowes,' &c., 1649. Fry's most considerable opponent was Francis Cheynell [q. v.], who published his 'Divine Trinunity,' 1650, to meet the charge of tritheism preferred by Fry against some theological writers. Cheynell affirms that Fry was the first who had employed in English the expression 'Trinity of the Godhead.' His suspicion that Fry had been acquainted with 'the deified atheists of the Family of Love' is probably the foundation of Wood's accusation of 'rantisme.' Fry retorted in 'The Clergy in their Colours,' in which he disparaged the assembly's catechism, attacked the doctrine of free-will, argued against 'believing things above reason,' assumed the attitude of a critical free-lance ('my aym is not to write positive but negative things'), and satirised the 'wrye mouths, squint eyes, and screw'd faces' of popular divines.

Downes brought both of Fry's books under the notice of parliament. The house on 24 Feb. 1651 voted the publication of the narrative and paper a breach of privilege, condemned certain of Fry's statements as 'erroneous, prophane, and highly scandalous,' ordered the books to be burned in the New Palace Yard and the Old Exchange, and disabled Fry from sitting in parliament. Soon afterwards appeared an anonymous and undated pamphlet, 'A Discussion of Mr. Frye's Tenets lately condemned in Parliament,' &c., which Wood assigns to Cheynell without much ground. A more temperate reply was 'Θεῖος. Divine Beames of Glorious Light,' &c., 1651 (1 March). Wood says that Fry, after his expulsion, consorted with Biddle, but there is no evidence of his adoption of Biddle's views; his tendency was rather in a Sabellian direction.

He died at the end of 1656 or beginning of 1657. His will is dated 29 Dec. 1656, and was proved on 15 June 1657. He married Anna, probably daughter of Lindsay of Poole, and had five sons and three daughters, one of his sons being Stephen Fry, M.D., of Trinity College, Oxford. At the Restoration Fry's property was forfeited for the part he had taken in the trial of the king.

He published: 1. 'The Accuser Sham'd; or, a Pair of Bellows to blow off that Dust cast . . . by Col. Jo. Downs,' &c., February 1648 [i.e. 17 Feb. 1649], 8vo; prefixed is 'A Word to the Priests, Lawyers, Royalists, Self-Seekers, and Rigid-Presbyterians;' appended is 'A Brief Ventilation of that chaffie and absurd opinion of three Persons or Subsistences in the Godhead,' being his paper sent in to the house. 2. 'The Clergy in their Colours; or, a Brief Character of them,' &c., 1650, 8vo (published 28 or 29 Nov.)

[Wood's Athenæ Oxon. ed. Bliss, iii. 705 sq.; Rushworth's Hist. Coll. (abridged), 1708, vi. 563, 574, 594, 603; Noble's Lives of the English Regicides, 1798, i. 247; Wallace's Antitrin. Biog. 1850, iii. 206; works cited above; information from E. A. Fry.] A. G.

FRY, JOHN (1792–1822), bookseller and author, was born in 1792. He was always in bad health, and devoted his leisure hours, when connected with the bookselling firm of Thomas Fry & Co., 46 High Street, Bristol, to the study of early English literature. Some of the prefaces of his pieces are dated from Kingsdown, Somersetshire. Besides his published works he left several in manuscript, among them one he styled 'Bibliophilia,' editions of the writings of the Rev. William Hamilton and William Browne, and biographical sketches of eminent Bristolians. After a lingering illness he died at Bristol, 28 June 1822, at the age of thirty. He published: 1. 'Metrical Trifles in Youth,' Bristol, 1810, 8vo. 2. 'The Legend of Mary Queen of Scots, and other ancient Poems, now first published from MSS. of the XVIth century, with an Introduction, Notes, &c.,' London, 1810, 8vo. 3. 'A Selection from the Poetical Works of Thomas Carew,' London, 1810, sm. 8vo (commended in 'British Critic,' February 1810). 4. 'Pieces of Ancient Poetry from Unpublished MSS. and Scarce Books,' Bristol, 1814, 4to (102 copies printed). 5. 'George Whetstone's Metrical Life of George Gascoigne, 1577,' Bristol, 1815, 4to (100 copies). 6. 'Bibliographical Memoranda in illustration of Old English Literature,' Bristol, 1816, 4to.

[Gent. Mag. December, vol. xcii. pt. ii. p. 566.] H. R. T.

FRY, JOSEPH (1728–1787), typefounder, was born in 1728. He was the eldest son of John Fry (*d.* 1775) of Sutton Benger, Wiltshire, author of 'Select Poems,

1774, 4th edition, 1793. He was educated in the north of England, and afterwards bound apprentice to Henry Portsmouth of Basingstoke, an eminent doctor (*Gent. Mag.* 1787, vol. lvii. pt. i. p. 385), whose eldest daughter, Anna, he afterwards married. He was the first member of his family to settle in Bristol, where he acquired a considerable medical practice, and 'was led to take a part in many new scientific undertakings' (Hugh Owen, *Two Centuries of Ceramic Art in Bristol*, 1873, p. 218). After a time he abandoned medicine for business pursuits. He helped Richard Champion [q. v.] in his Bristol china works, and began to make chocolate, having purchased Churchman's patent right. The chocolate and cocoa manufactory thus started has been carried on by the family down to the present day. The success of John Baskerville caused Fry to turn his attention in 1764 to type-founding, and he entered into partnership with William Pine, the first printer of the 'Bristol Gazette,' who had a large business in Wine Street. Their new type may be traced in several works issued between 1764 and 1770. The manager of Messrs. Fry & Pine was Isaac Moore, formerly a whitesmith at Birmingham (E. Rowe Mores, *Dissertation upon English Typogr. Founders*, 1778, p. 83), after whose speedy admission to partnership the business was removed to London, and carried on as 'Isaac Moore & Co., in Queen Street, near Upper Moorfields.' Luckombe mentions Moore as one of three London founders (*History of Printing*, 1770, p. 244). In 1774 the London firm produced a fine folio bible, and in 1774–1776 a well-printed edition in 5 vols., 8vo. About this time they somewhat abandoned their earlier Baskerville style of letter, to follow the more popular Caslon character. In 1774 Pine printed at Bristol a bible in a pearl type, asserted to be 'the smallest a bible was ever printed with.' To all these editions notes were added to escape the penalty of infringing the patent. Two years later the firm became J. Fry & Co., and issued in 1777 reprints of the octavo and folio bibles. Pine subsequently withdrew entirely. Fry took his sons, Edmund (*d.* 1835) [q. v.] and Henry, into partnership in 1782, and bought largely at the sale of James's foundry in that year. The business was removed to Worship Street, where in 1785 was issued 'A Specimen of Printing Types made by Joseph Fry & Sons, Letter-founders and Marking Instrument Makers by the King's Royal Letters Patent.' In the advertisement the proprietors 'flatter themselves' that the types which are called new 'will mix with, and be totally unknown from, the most approved founts made by the late ingenious artist, William Caslon.' The next year they published another 'Specimen,' with new founts, and including seven pages of oriental types. They now called themselves 'Letter-founders to the Prince of Wales.' Up to the time of his death Fry was a partner with Alderman William Fripp, as Fry, Fripp, & Co., soapboilers. This business is now in the hands of Christopher Thomas Brothers. Fry also had some chemical works at Battersea, in which he was assisted by his son.

Fry died after a few days' illness on 29 March 1787, aged 59, having retired from business a short time before. Like his father and grandfather he was a member of the Society of Friends, and was buried in their burial-ground at the Friars, Bristol. After his death the chocolate and cocoa manufactory was carried on by his widow under the style of Anna Fry & Son. The previous title had been Fry, Vaughan, & Co. In 1795 the works were removed from Newgate Street to Union Street, where a Watt's steam engine was erected, the first in Bristol. The son was Joseph Storrs Fry (1766–1835), whose three sons, Joseph, Francis (1803–1886) [q. v.], and Richard, were subsequently joined with him as J. S. Fry & Sons, the name the firm has since borne. His widow was associated for a short time with her sons in the type-foundry. She died at Charterhouse Square, London, 22 Oct. 1803, aged 83.

[Hugh Owen's Two Centuries of Ceramic Art in Bristol, 1873, 8vo; T. B. Reed's Old English Letter Foundries, 1887, 4to; T. Fry's Memoir of Francis Fry (not published), 1887; a woodcut of silhouette of Joseph Fry is given in each of these works. See also Printer's Grammar, 1787; T. C. Hansard's Typographia, 1825; J. Smith's Catalogue of Friends' Books, 1867, vol. i.]

H. R. T.

FRY, WILLIAM THOMAS (1789–1843), engraver, born in 1789, worked chiefly in stipple. He engraved four portraits for Fisher's 'National Portrait Gallery,' viz., Princess Charlotte, after Sir T. Lawrence, the Earl of Liverpool, after the same, Admiral Earl Howe, after Gainsborough Dupont, and the Rev. Samuel Lee, after R. Evans. He also engraved some fine portraits, after J. Jackson, R.A., including Robert Hills, the animal painter, John Scott, the engraver, and others. For Jones's 'National Gallery' he executed eleven engravings. He was extensively employed in his profession, and died in 1843. He occasionally exhibited his engravings at the Suffolk Street exhibition.

[Bryan's Dict. of Painters and Engravers; Graves's Dict. of Artists, 1760–1880; Redgrave's Dict. of Artists.]

L. C.

FRYE, THOMAS (1710–1762), painter, mezzotint engraver, and china manufacturer, was born near Dublin in 1710, and came to England early in life, in company with Stoppelaer, a brother artist. He at first practised as a portrait painter with some success, and in 1734 painted a full-length portrait of Frederick, prince of Wales, for the hall of the Saddlers' Company in Cheapside, engraved by himself in mezzotint, and published in 1741. A portrait by him of Leveridge, the actor, was engraved in mezzotint by Pether, who was Frye's pupil in the art. Through Mr. Ellis, whose portrait he painted, Frye obtained an introduction to Sir Joshua Reynolds, and became a familiar friend. In 1744 an American brought to London, and offered to the china manufactory, which seems to have been already in existence at Bow, some samples of an earth suitable for making china like that imported by the oriental merchants. It may have been through Frye, who was then residing at West Ham close by, that he obtained this introduction; at all events, on 6 Dec. 1744 a patent was taken out by 'Edward Heylin in the parish of Bow, in the county of Middlesex, merchant, and Thomas Frye of the parish of West Ham, in the county of Essex, painter,' for 'a new method of manufacturing a certain mineral whereby a ware might be made of the same nature or kind, and equal, if not exceeding in goodness and beauty, china or porcelain ware imported from abroad. The material is an earth, the produce of the Cherokee nation in America, called by the natives *unaker*.' A second patent was taken out on 17 Nov. 1749 by Frye alone, whose epitaph (published at length in *Gent. Mag.* 1764, xxxiii. 638) grandiloquently styles him 'the Inventor and first Manufacturer of Porcelain in England.' Frye became the manager of the china manufactory, which he constructed on the model of that at Canton in China, and called 'New Canton,' and brought Bow china into some repute. Pieces of this china are sometimes marked with his initials. After spending fifteen years in this profession, his health became seriously impaired by living among the furnaces, and he was forced to relinquish an active share in the business, which rapidly declined in later years. He retired into Wales to restore his health, and resumed his former profession as a portrait and miniature painter. After twelve months he returned to London, and settled in Hatton Garden. He now engraved and published the series of lifesize portrait heads in mezzotint, by which he is best known to the world at large. These are works of great power, and their artistic merit has been generally admitted. It is stated that Frye used to frequent the theatre in order to make drawings of royalty and other people of quality, and that the king and queen, George III and Charlotte, used to pose themselves in order to give him special facilities for his object. It is also stated that the ladies whose portraits he thus drew declined to have their names affixed to the engravings, as they did not know in what company they might appear. Many of this series, eighteen in number, are unidentified, some being of his own family; among those identified, besides the king and queen and his own portrait, are Garrick, the Duchess of Northumberland, the Gunning sisters, Elizabeth countess of Berkeley, Miss Pond, the actress, and Miss Stothouse. Complete sets are scarce; one was formed by Mr. Charles and Lady Charlotte Schreiber at Langham House, Portland Place, and there are fine examples in the print room at the British Museum. Frye was very corpulent and subject to gout; adopting an over-spare diet, he fell into a consumption, and died on 2 April 1762, in his fifty-second year. He left a son, who turned out badly, and two daughters, who assisted him in painting the china at Bow; one, Catherine, married a painter of Worcester china of the name of Willcox, and with her husband was employed by Wedgwood in a similar capacity at his works at Etruria up to her death in 1776.

Frye's epitaph quoted above also states that 'no one was more happy in delineating the human countenance. He had the correctness of Vandyck, and the colouring of Rubens. In miniature-painting he equalled, if not excelled, the famous Cooper.' A portrait by Frye of Jeremy Bentham, painted in 1761, is in the National Portrait Gallery.

[Redgrave's Dict. of Artists; Chaloner Smith's British Mezzotinto Portraits; Chaffers's Marks and Monograms on Pottery and Porcelain, 7th edit. 1886; Gent. Mag. cited above.] L. C.

FRYER, EDWARD, M.D. (1761–1826), physician, was born in 1761 at Frome, Somersetshire. He was sent to the grammar school there, and afterwards apprenticed to a general practitioner of medicine in Wiltshire. He studied medicine in London, Edinburgh, and Leyden, and graduated M.D. at Leyden 29 Jan. 1785. He travelled in Europe till 1790, when he came to London, and was admitted a licentiate of the College of Physicians. He became physician to the Duke of Sussex, and resided in Upper Charlotte Street, where he died 9 Jan. 1826. He attended Barry, the painter, in his last illness, and wrote his life, a work which was published in 1825. It shows little skill in biography, being full of indefinite

statements, but has the merits of moderation in its praise of its subject, and of modesty in the concealment of the personality of its author.

[Munk's Coll. of Phys. ii. 412; Fryer's Life of Barry.] N. M.

FRYER, JOHN, M.D. (*d.* 1563), physician, born at Balsham, Cambridgeshire, was educated at Eton and elected thence to King's College, Cambridge, in 1517. He graduated B.A. in 1521 and M.A. in 1525. On 5 Nov. 1525 he was incorporated at Oxford, being one of three masters of arts who had been preferred to Cardinal Wolsey's college in that university. Proving, however, 'violent Lutherans,' they were one and all obliged to leave. He was imprisoned for heresy in the Savoy, where he solaced himself with the lute, having good skill in music. On this account a friend commended him to the master of the Savoy, who replied 'Take heed, for he that playeth is a devil, because he has departed from the catholic faith' (Wood, *Fasti Oxon.* ed. Bliss, i. 72). The date of his incarceration in the Savoy is nowhere recorded, but by 1528 he was again a prisoner, this time in the Fleet. On 16 Sept. 1528 he addressed from that prison an elegant Latin letter to Wolsey, wherein he extols the latter's generosity, 'which he had often experienced before.' 'To Wolsey,' he writes, 'he owed his restitution to life from that destruction into which he had precipitated himself by his own folly' (*Letters and Papers of Reign of Henry VIII*, ed. Brewer, vol. iv. pt. ii. No. 4741). Fryer's scholarship and personal qualities gained him the friendship of many eminent men, especially that of Edward Fox [q. v.], then provost of King's College. By Fox's assistance he was enabled to study medicine at Padua, where he took the degree of M.D. in 1535 (*ib.* ed. Gairdner, vol. ix. No. 648). It is probable that he was incorporated on this degree at Cambridge. In December 1535 he attended Fox to the diet at Smalcalde in Saxony (*ib.* vol. ix. Nos. 917, 1011). The following year he returned home (*ib.* vol. x. Nos. 321, 411, 418), and ultimately settled at London, residing in that part of Bishopsgate Street which is within the parish of St. Martin Outwich. He was admitted a fellow of the College of Physicians in 1536, was censor in 1541, 1553, 1554, 1555, and 1559, elect in 1547, consiliarius in 1548 and 1555 to 1560, and president in 1549 and 1550. To judge by a letter from him to Thomas, lord Cromwell, Fryer must have possessed no inconsiderable share of humour. He had attended the Bishop of Rochester in his last illness. On the bishop's death his goods were seized to the king's use, so that for twelve days' labour and four nights' watching Fryer received nothing. Thereupon he besought Cromwell's mediation on his behalf, observing, 'Except your lordshype be good to me, I shal bothe lose my labour, my frende, and also my physycke; and truely if physycyens shuld take no monye for them that they kyll, as well as for them that they save, theyr lyvyngs shuldbe very thynne and bare.' As regards the amount of his recompense and reward for his pains he remarks: 'I beseche your lordshyppe it may be so motche the mor lyberall, becawse it shalbe the last payment; for of them that scape, we may take the lesse, becawse we hope they shale ons cum agayne in to our handys' (Sir H. Ellis, *Original Letters*, 3rd ser. ii. 346–7). The bishop here alluded to has been erroneously supposed to have been Fisher; it was Hilsey who died in 1539. On 24 June 1560 Fryer was committed to the compter, but for what offence does not appear. He was liberated on the following day. In 1561 he was imprisoned in the Tower, on this occasion not for Lutheranism but for catholicism, 'wherein he was educated' (cf. *Cal. State Papers*, Dom. Ser. Addenda, 1547–65, p. 510). There is extant an examination of his servant, Thomas How, organ-maker, taken before Sir William Chester, lord mayor of London, 23 April 1561. It relates to the visit of his master to Dr. Martyn at Buntingford, Hertfordshire, and states that neither he nor his master to his knowledge had received the communion since the queen's accession (*ib.* 1547–80, p. 174). Fryer was liberated from prison in the beginning of August 1563, but died of the plague on the ensuing 21 Oct., and was buried at St. Martin Outwich. It is probable that he became outwardly reconciled to the English church before his death, as his will nuncupative (P. C. C. 2, Stevenson) is attested by the then curate of St. Martin's, one Albert Coopeman. His wife, Ursula, and several of his children also lost their lives by the pestilence. In her will, proved 28 Dec. 1563 (P. C. C. 39, Chayre), Mrs. Fryer, after desiring burial with her husband, names as her children three sons, Thomas, Jarmyn, and Reinolde, and two daughters, Mathe and Lucie.

[Cooper's Athenæ Cantabr. i. 225; Munk's Coll. of Phys. (1878), i. 31–2; Gillow's Bibliographical Dict. of the English Catholics, ii. 334.] G. G.

FRYER, JOHN, M.D. (*fl.* 1571), physician, who has been erroneously described as the son of John Fryer, M.D. (*d.* 1563) [q. v.],

was born at Godmanchester, Huntingdonshire, and educated at Cambridge, where he proceeded B.A. in 1544, M.A. in 1548, and commenced M.D. in 1555, when he subscribed the Roman catholic articles. His college is not known. He was one of the disputants in the physic act kept before Queen Elizabeth in the university 7 Aug. 1564. He subsequently settled at Padua for the sake of his religion. He is author of: 1. 'Hippocratis Aphorismi Versibus scripti . . . Per Iöannem Frerum Gormoncestrensem Anglum,' 8vo, London, 1567, 24 leaves, dedicated to Sir William Cecil. It was subsequently incorporated in Ἱπποκράτους οἱ ἀφορισμοὶ πεζικοί τε καὶ ἔμμετροι, edited by Ralph Winterton, 8vo, Cambridge, 1633. 2. Latin verses, viz. (*a*) on the death of Bucer; (*b*) on the restoration of Bucer and Fagius; (*c*) prefixed to Bishop Alley's 'The Poore Mans Librarie,' 1565; (*d*) prefixed to 'G. Haddoni Lucubrationes,' 1567; (*e*) prefixed to Nicholas Carr's 'Demosthenes,' 1571; (*f*) on the death of Nicholas Carr in 1568.

[Cooper's Athenæ Cantabr. i. 302; Gillow's Bibliographical Dict. of the English Catholics, ii. 334–5.] G. G.

FRYER, JOHN, M.D. (*d.* 1672), physician, was a grandson of John Fryer, M.D. (*d.* 1563) [q. v.], and the eldest son of Thomas Fryer, M.D. (*d.* 1623, see Munk, *Coll. of Phys.* ed. 1878, i. 72-4), both of whom were fellows of the College of Physicians. He studied his profession at Padua, where he graduated M.D. 6 April 1610, and was admitted a candidate of the College of Physicians 25 June 1612. He lived in Little Britain, London, in part of the house where his father 'did dwell.' By birth a strict member of the church of Rome, he was on 29 March 1626 returned to the parliamentary commissioners by the college as 'an avowed or suspected papist.' 'This,' observes Dr. Munk, 'was probably the reason he was not admitted a fellow, as it was without doubt the cause of his brother, Thomas Fryer, M.D. (*fl.* 1623), having been refused admission as a candidate.' After remaining a candidate for more than half a century, he was, in December 1664, when honorary fellows were first created, placed at the head of the list. On 5 Aug. 1628 he was admitted a member of Gray's Inn (*Harl. MS.* 1912, f. 106), but did not proceed to the bar. He died at his house in Little Britain, 12 Nov. 1672, at the advanced age of ninety-six, and was buried on 19 Nov. (Smyth, *Obituary*, Camden Soc. p. 97), 'in the vault of St. Botolph's Church without Aldersgate, London, where his mother and eldest sister, Elizabeth Peacocke, lye buried.' Fryer, for his unfilial and unbrotherly conduct, had been disinherited by his father, though the latter, by will dated 2 Dec. 1617, and proved 10 May 1623 (P. C. C. 40, Swan), left him 50*l.* in token of forgiveness. He denounced, however, his son's 'many great impieties to his parents, and especially towards his tender, carefull, and mercifull mother . . . too horrible and shamefull to repeate,' and desired the world to know that he had 'brought his parents, against all rites and against nature, and especially me, his father, before the greatest magistrates, to our discredites, as may appeare by letters sent from the highest, wh^ch^ at length they, having fully ripped upp all matters, although mutch against my will, turned utterly to his utter discredit.'

His father had purchased the manor of Harlton, Cambridgeshire, of the Barnes family, as appears from his monument in Harlton Church. His second brother, Henry, who died in Little Britain, 4 June 1631, by a fall from his horse (Smyth, p. 6), had by his will dated 27 May of that year (P. C. C. 104, St. John) provided for some of his relatives, but directed his executors to settle Harlton and his other lands to such charitable uses as they thought fit. Fryer thereupon instituted proceedings in the court of wards. The executors consented to a reference to Mr. Justice Harvey, testator's cousin and an overseer of his will, and he certified that Fryer ought to have the whole estate. The matter was eventually submitted to the arbitration of Lord-Keeper Coventry, Bishop Laud, and Secretary Coke (*Cal. State Papers*, Dom. 1631-33, pp. 360–1, 470; 1633–34, pp. 376, 379). Fryer evidently gained the day, for by his will dated 1 Sept. and proved 21 Nov. 1672 (P. C. C. 129 and 150, Eure), he devised the property to his nephews and executors, John Peacock of Heath House, near Petersfield, county Southampton, and Andrew Matthew, carpenter, of the city of London. The version of the story as given by Lysons (*Magna Brit.* vol. ii. pt. i., 'Cambridgeshire') is erroneous.

[Munk's Coll. of Phys. (1878), i. 319–21.] G. G.

FRYER, JOHN, M.D. (*d.* 1733), traveller, eldest son of William Fryer of London, was a member of Trinity College, Cambridge, from which he transferred himself on 23 July 1671 to Pembroke College in the same university as a fellow-commoner (*Pembroke Coll. Register*). He took the two degrees in medicine, M.B. 'per literas regias' in 1671, and M.D. in 1683 (*Cantabr. Graduati*, ed. 1787,

p. 150), but he was not a member of the Royal College of Physicians as stated in the notice of his death in the 'Gentleman's Magazine.' On 9 Dec. 1672 he embarked at Gravesend for a lengthened tour in India and Persia, undertaken in the interests of the East India Company, and did not reach England again until 20 Aug. 1682. Nearly sixteen years elapsed before he could be persuaded to publish an account of his wanderings. At length, piqued at the frequent appearance of translations of foreign, especially French, books of travel in which English industry and enterprise were decried, and, as he adds, 'there being more than four hundred queries now by me to which I am pressed for answers,' he issued in handsome folio 'A New Account of East India and Persia, in eight Letters. Being nine years' travels, begun 1672, and finished 1681. . . . Illustrated with maps, figures, and useful tables,' London, 1698. This generally amusing book is also noteworthy as affording many curious particulars respecting the natural history and medicine of the countries visited. A Dutch version appeared, 4to, the Hague, 1700. Fryer married a niece of Rose Desborough, wife of Samuel Desborough [see under DESBOROUGH, JOHN], who mentions both in her will of 28 June 1698. He died 31 March 1733 (*Gent. Mag.* iii. 214). In the letters of administration P. C. C., granted 14 April 1733 to his daughter Anna Maria Sanderson, widow, he is described as late of the parish of Allhallows, Bread Street, London, a widower. In 1697 he was elected F.R.S. (THOMSON, *Hist. of Roy. Soc.*, appendix iv.), and continued a fellow until 1707 (*Lists of Roy. Soc.* in Brit. Mus.), but never contributed to the 'Philosophical Transactions' as asserted by Noble (*Continuation of Granger*, i. 234).

Fryer's portrait by R. White is prefixed to his 'Travels.' He himself wrote his name as 'Friar' or 'Fryar.'

[Authorities cited above.] G. G.

FRYER, LEONARD (*d.* 1605?), sergeant-painter to Queen Elizabeth, received in 1598 the office of sergeant-painter for life. On 26 April 1605 another grant was made with survivorship to Leonard Fryer and John de Crites [see DE CRITZ] of the office of sergeant-painter, before granted to Leonard Fryer with reversion to John de Crites. As De Critz was shortly afterwards in sole possession of the office, it is probable that Fryer died about this time. In Painter-Stainers' Hall there is still preserved a richly chased cup presented by Fryer to the company in 1605.

[Cal. State Papers (Dom. Ser.), 1598 and 1605; An Account of the Worshipful Company of Painters.] L. C.

FRYTH. [See FRITH.]

FRYTON, JOHN DE. [See BARTON, JOHN DE.]

FULBECK, WILLIAM (1560–1603?), legal writer, a younger son of Thomas Fulbeck, sometime mayor of Lincoln, was born in the parish of St. Benedict in that city in 1560. He studied at St. Alban Hall, Christ Church, and Gloucester Hall, Oxford, proceeding B.A. 1581, and M.A. 1584. In the last year he removed to London and entered Gray's Inn. He dates his 'Historicall Collection,' as Bacon did his 'Essays,' 'from my chamber in Graies Inne.' He applied himself with great devotion to legal studies, 'and, as 'tis said, had the degree of doctor of the civil law conferr'd on him elsewhere; but at what place, or by whom, I cannot yet find' (WOOD). He seems to have died about the end of Elizabeth's reign.

Fulbeck wrote: 1. 'A Book of Christian Ethicks, or Moral Philosophie,' 1587. 2. 'The Misfortunes of Arthur.' This is a masque written and prepared by eight members of Gray's Inn. Bacon helped to devise the dumb shows; Fulbeck wrote two speeches. It was produced before Queen Elizabeth at Greenwich 8 Feb. 1588. It was reprinted in Dodsley's 'Collection of Old English Plays,' 4th edit. 1874, vol. iv. 3. 'A Direction or Preparation to the Study of the Law.' This is the best known of Fulbeck's works. It was published in 1600, republished 1620; second edition, revised by T. H. Stirling, 1820. 4. 'An Historicall Collection of the Continual Factions, Tumults, and Massacres of the Romans and Italians during the space of one hundred and twentie yeares next before the Peaceable Empire of Augustus Cæsar, . . . beginning where the Historie of T. Livius doth end, and ending where Cornelius Tacitus doth begin,' 1601; republished in 1608, with a new title beginning 'An Abridgement, or rather a Bridge of Roman Histories, to passe the nearest way from Titus Livius to Cornelius Tacitus.' 5. 'A Parallele, or Conference of the Civil Law, the Canon Law, and the Common Law of England, . . . digested in sundry dialogues,' 1601, new edit. 1618. 6. 'The Pandectes of the Law of Nations, contayning severall discourses of the questions . . . of law, wherein the nations of the world doe consent and accord,' 1602. Fulbeck is a very curious writer, and often entertaining. His account of witches and the law of witchcraft

(the third division of the fourteenth dialogue of the 'Parallele'), and his reasons why students should study in the morning and not after supper, in the 'Directions,' are examples. He enriches his works by quotations from many now forgotten writers. His classical allusions are often happy, and his remarks sound, notwithstanding his euphuistic style.

[Wood's Athenæ Oxon. (Bliss), i. 726; Notes and Queries, 29 July 1866, p. 69; Marvin's Legal Bibliography; Brit. Mus. Cat.] F. W–T.

FULCHER, GEORGE WILLIAMS (1795–1855), poet and miscellaneous writer, born in 1795, carried on the business of a bookseller, stationer, and printer at Sudbury in Suffolk, where in 1825 he issued the first number of the 'Sudbury Pocket Book,' an annual which he continued to publish during his life, and to the pages of which, besides Fulcher himself, Bernard Barton, William and Mary Howitt, James Montgomery, and other less-known writers contributed. A selection from these contributions appeared under the title of 'Fulcher's Poetical Miscellany' in 1841, 12mo, reprinted in 1853. Fulcher also started in 1838 a monthly miscellany of prose and verse, entitled 'Fulcher's Sudbury Journal,' but this was not continued beyond the year. He made a courageous effort to treat pauperism poetically, publishing 'The Village Paupers, and other Poems,' London, 1845. 'The Village Paupers' is in the heroic couplet, and betrays in almost every line the influence of Crabbe and of Goldsmith's 'Deserted Village.' Of the miscellaneous poems 'The Dying Child' is the best. Fulcher also published 'The Ladies' Memorandum Book and Poetical Miscellany,' 1852 and following years; 'The Farmer's Daybook,' which reached a sixth edition in 1854, and he was engaged on a life of Gainsborough, a Sudbury man, at his death on 19 June 1855. This work, which represents much careful original research, and is written in a terse and scholarly style, was completed by his son, E. S. Fulcher, and published in London in 1856; a second edition appeared the same year. Fulcher was throughout life a diligent student, particularly of Crabbe and Cowper. Boswell's Johnson was also one of his favourite books. He was a practical botanist, and very sensitive to the beauties of nature. He took an active interest in local affairs, being one of the magistrates of the borough of Sudbury, president of the board of guardians, and several times mayor. He gave much to charities. He was buried in the churchyard of St. Gregory, Sudbury, the townspeople closing their shops, and the mayor, corporation, and magistrates of the borough following the bier.

[Gent. Mag. 1855, xliv. 213; Allibone's Dict. of Brit. and Amer. Authors; Brit. Mus. Cat.] J. M. R.

FULFORD, FRANCIS, D.D. (1803–1868), bishop of Montreal, second son of Baldwin Fulford of Fulford Magna, Devonshire, by Anna Maria, eldest daughter of William Adams, M.P. for Totnes, was born at Sidmouth 3 June 1803, and baptised at Dunsford, 14 Oct. 1804. He was educated at Tiverton grammar school, whence he matriculated at Oxford from Exeter College 1 Feb. 1821, and was elected a fellow of his college 30 June 1824, but vacated his fellowship 18 Oct. 1830 by marrying Mary, eldest daughter of Andrew Berkeley Drummond of Cadlands, Hampshire. Fulford proceeded B.A. in 1827, and M.A. 1838, and was created an honorary D.D. 6 July 1850. He was ordained a deacon in 1826, and became curate of Holne, Devonshire, afterwards removing to the curacy of Fawley. The Duke of Rutland instituted him to the rectory of Trowbridge, Wiltshire, in 1832, where he resided for ten years, and as a justice of the peace as well as a clergyman commanded respect and conciliated goodwill. In 1842 he accepted the rectory of Croydon, Cambridgeshire, which he held until 1845, when he was nominated by Earl Howe as minister of Curzon Chapel, Mayfair, London. On the projection of the 'Colonial Church Chronicle and Missionary Journal' in 1848 he was chosen editor, and in this way acquired a knowledge of the condition of the colonial church. On 19 July 1850 he was gazetted the first bishop of the new diocese of Montreal, Canada, and consecrated in Westminster Abbey on 25 July. He landed at St. John's on 12 Sept. and was enthroned in Christ Church Cathedral, Montreal, on 15 Sept. In the following month he was actively at work, and the church society of the diocese of Montreal was organised. On 20 Jan. 1852 the primary visitation was held, when he won great respect from all parties by his declaration that the church of England in Canada, politically considered, 'exists but as one of many religious bodies.' Montreal was next mapped out into ecclesiastical boundaries, and each district thus divided was set apart as the conventional parish of the neighbouring church. The bishop cheerfully co-operated with all the societies that were established for benevolent, scientific, and philanthropic purposes, and wrote papers for, and delivered lectures at, mechanics' institutes and working men's clubs. On 21 May 1857 he laid the foundation-stone

of his new cathedral, where on Advent Sunday, 1859, he preached the opening sermon. Unfortunately the great cost of this building involved the diocese in a heavy debt, the thought of which so preyed on the bishop's mind that he practised the utmost economy throughout the remaining years of his life in an endeavour to pay off the amount. On 9 July 1860 the queen caused letters patent to be issued promoting Fulford to the office of metropolitan of Canada and elevating the see of Montreal to the dignity of a metropolitical see, with the city of Montreal as the seat of that see, and on 10 Sept. in the following year the first provincial synod of the united church of England and Ireland in Canada was held at Montreal. It was chiefly on the representation of the synod of Canada that the Archbishop of Canterbury held the pan-anglican synod at Lambeth 24–27 Sept. 1867, on which occasion the Bishop of Montreal visited England and took part in the proceedings. He, however, seems on this journey to have overtaxed his strength, and never afterwards had good health. He died in the see-house, Montreal, 9 Sept. 1868, and was buried on 12 Sept., when the universal respect which his moderation had won for him was shown by the bell of the Roman catholic church being tolled as the funeral procession passed.

Fulford was the writer of the following works: 1. 'A Sermon at the Visitation of Venerable L. Clarke, Archdeacon of Sarum,' 1833. 2. 'A Course of Plain Sermons on the Ministry, Doctrine, and Services of the Church of England,' 2 vols. 1837–40. 3. 'The Interpretation of Law and the Rule of Faith,' an assize sermon, 1838. 4. 'The Progress of the Reformation in England,' 1841. 5. 'A Pastoral Letter to the Clergy of the Diocese,' 1851. 6. 'An Address delivered in the Chapel of the General Theological Seminary of the Protestant Episcopal Church in the United States,' 1852. 7. 'A Charge delivered to the Clergy of the Diocese of Montreal,' 1852. 8. 'The Sermon at the Consecration of H. Potter to the Episcopate,' 1854. 9. 'Five Occasional Lectures delivered in Montreal,' 1859. 10. 'Sermons, Addresses, and Statistics of the Diocese of Montreal,' 1865. Fulford's latest publication was 'A Pan-Anglican Synod: a Sermon,' 1867.

[Fennings Taylor's Last Three Bishops appointed by the Crown (1870), pp. 21–130, with portrait; Boase's Exeter College, pp. 125, 216; Illustrated London News, 3 Aug. 1850, p. 101, 24 Aug. p. 168, with portrait, 29 Nov. 1862, pp. 576, 587, with portrait, 26 Sept. 1868, p. 307; Morgan's Bibliotheca Canadensis, pp. 131–2.]

G. C. B.

FULKE, WILLIAM, D.D. (1538–1589), puritan divine, the son of Christopher Fulke, a wealthy citizen, was born in London in 1538, and is said to have been educated at St. Paul's School. As a London schoolboy he was a contemporary of Edmund Campion [q. v.], who defeated him in the competition for the silver pen offered as a prize to the city schools. He matriculated at St. John's College, Cambridge, in November 1555. He graduated B.A. in January 1557–8, and M.A. in 1563. By his father's desire he studied law at Clifford's Inn for six years, when, finding legal studies increasingly distasteful, he returned to Cambridge, and applied himself to mathematics, languages, and theology. He had already made one or two trifling essays upon astronomical subjects (see below). His father refused to help him after he relinquished the law, but his election to a foundation fellowship in 1564 placed him in comparative independence. He was thus enabled to study the text of holy scripture, having already taken up Hebrew and the other oriental languages then much neglected at Cambridge. In 1565 he was appointed principal lecturer of his college, in 1567 preacher and Hebrew lecturer, and in 1568 took his degree as B.D. Fulke on his return to Cambridge had attached himself to Thomas Cartwright (1535–1603) [q. v.], the puritan leader at Cambridge. He took a prominent part in the 'vestiarian' controversy, which was then distracting the university, and by his sermons and personal influence 'beat into the heads of younger sort such a persuasion of the superstition of the surplice,' that nearly three hundred at one time discarded it in the chapel of St. John's. The dispute led to scenes of violence, barely stopping short of bloodshed (Strype, *Annals*, II. i. 154). The contagion spread to other colleges. Discipline was relaxed, the whole university was in an uproar. Cecil found it necessary to interpose his authority as chancellor. He caused Fulke to be cited before him 'by special commandment' as the chief author of the dissension, intending, he said, 'to proceed with him himself' (*ib.* p. 156). Fulke was deprived of his fellowship, and expelled the college. He remained at Cambridge, took lodgings at the Falcon Inn in the Petty Cury, and continued to give lectures there and to hold public disputations. The puritans supported their champion successfully. The decree of expulsion was speedily removed, and he was readmitted to his fellowship 21 March 1566–1567, and on the 15th of the following April was elected a senior fellow. At this period of his life Fulke fell under grave suspicion of conniving at an incestuous marriage. Owing

to relaxation of ancient ecclesiastical authority, connections within the prohibited degrees had become painfully common, and of these, says Strype, 'Cambridge was too guilty.' Fulke was so strongly suspected of being concerned in one of these illegal unions that he deemed it prudent to resign his fellowship. His case was heard before Bishop Cox of Ely, as visitor of the college, by whom he was acquitted, and in 1569 was a second time restored to his fellowship (Strype, *Parker*, i. 556). He so completely regained his reputation, that during the same year, on the vacancy of the headship, Dr. Longworth having left the college, then distracted by cabals, for fear of expulsion, Fulke, to the great disgust of Archbishop Parker, narrowly missed being elected master. Longworth, who offered himself for re-election, and Fulke, though of the same theological school, were the heads of the rival college factions. The feud became so hot that the Bishop of Ely expelled Longworth, a hot-headed and intemperate man, while Fulke, to escape a like fate, retired quietly (*ib.* i. 555–6). To console him for his disappointment, Leicester, the great favourer of the puritan party, who had supported his candidature, appointed him his chaplain, and obtained for him the livings of Warley in Essex and Dennington in Suffolk (Rymer, *Fœdera*, xv. 728), both of which he held till his death. By Leicester's influence also he obtained the degree of D.D. by royal mandate, 19 May 1572, being about to proceed to France with Edward Clinton, earl of Lincoln [q. v.] (Strype, *Annals*, II. i. 354–5). In the same year he was one of the friends who prevailed upon Cartwright to return from his banishment. He accompanied Cartwright in his visits to the puritans Field and Wilcox, then in prison for the publication of their 'Admonition to Parliament,' and urged them to persevere in the cause. On 10 May 1578 Leicester obtained for him the mastership of Pembroke Hall, Cambridge, vacant by the promotion of Dr. John Young to the see of Rochester, which he held till the end of his uneasy polemical life in 1589. He is said to have held frequent meetings with Chaderton, Whitaker, and other puritan divines at Cambridge for the study of holy scripture (Clarke, *Lives*, p. 169). Fulke having no private means, and being burdened with a wife and family, found the stipend of the mastership insufficient, and got it augmented at the expense of the other members of the college. He is said by Bishop Wren to have been eager to increase the number of his college at the expense of its reputation. No fewer than twenty-six fellows were elected in his mastership. He at once enlarged the buildings of the college by the erection of the University Hostel, to which he only contributed 20*l.*, leaving the main burden to be borne by the society. He also most inconsiderately bound his college by covenant with Queens' College to maintain six scholars, although the income was barely sufficient for three. On Chaderton's resignation in 1579 he was recommended to Lord Burghley by Dr. Still for the regius professorship of divinity, which was, however, more worthily conferred on Dr. Whitaker. In 1582 he unsuccessfully urged Cecil, then Lord Burghley, to set on foot a visitation of all the colleges in the university, by royal authority, with a view to the promotion of puritanism (*State Papers*, Dom. 10 Oct. 1582, p. 72). In 1580 he was appointed by the Bishop of Ely to hold a conference with Dr. Watson [q. v.], the deprived bishop of Lincoln, and Abbot Feckenham [q. v.], then imprisoned as papists in the bishop's castle of Wisbech, and in September 1581 was one of the divines deputed to hold a public disputation with his old schoolboy rival Campion in the Tower of London (Strype, *Annals*, II. ii. 361). In the same year he served the office of vice-chancellor of his university. In 1582 he was one of the body of twenty-five theologians appointed by the council to hold disputations with Romish priests and jesuits on the points of controversy between the two churches (Strype, *Whitgift*, i. 198). The last ten years of his life were the period of his greatest literary activity. No year passed without the appearance of one or more books in defence of protestantism, and in confutation of the doctrines of the church of Rome. His language was unmeasured, and, even in that age, he was conspicuous for the virulence of his invectives against his opponents. His learning was, however, extensive and sound, and he was an able master of controversy. His style is clear and incisive, though deformed by the coarseness of the time. He gained high reputation among protestants by his writings against Cardinal Allen [q. v.], and other leaders of the counter-reformation in England. His defence of the English translation of the Bible against the attacks of Gregory Martin, the seminarist of Rheims, bears a high reputation for learning and ability. It has been republished by the Parker Society, as well as his 'Discovery of the dangerous rock of the Papist Church, with the confutation of Stapleton and Martial.' His last work was a completion of Cartwright's unfinished confutation of the Rhemish translation of the New Testament, which was published in the year of his death, 1589, with a dedication

to Queen Elizabeth, 'his undertaking therein being,' according to Fuller, 'judiciously and learnedly performed' (Fuller, *Church History*, v. 79; Strype, *Whitgift*, i. 484). He is described by contemporaries as 'a pious and learned man, well skilled in history and languages, a very diligent student, industrious both in writing and printing, and "acerrimus Papamastix."'

Fulke died 28 Aug. 1589, and was buried in the chancel of his church at Dennington, where a monument, with a laudatory epitaph, was erected to him by Dr. Thomas Wright, one of his successors. He was succeeded in his mastership by the celebrated Lancelot Andrewes [q. v.]

Fulke was twice married. By his wife Margaret he left two sons, Christopher and William, and four daughters, Mary, Hester, Elizabeth, and Ann. He bequeathed to his college a silver-gilt acorn-shaped cup, which is still in the possession of the society.

Fulke's works are: 1. 'An Almanack and Prognostication,' licensed by the Stationers' Company 1560. 2. 'Antiprognosticon contra inutiles astrologorum prædictiones,' London, 1560, 8vo. Translated into English by G. Painter, London, 1560, 12mo. 3. 'A Goodly Gallerye, with a most pleasant prospect into the garden of naturall contemplation, to behold the naturall causes of all kynde of Meteors,' London, 1563, 12mo. 'Dedicated by William Fulce to Lord Robert Dudley.' 4. 'Οὐρανομαχία, hoc est, astrologorum ludus,' London, 1571, 1572, 1573, 4to, an astronomical game after the manner of chess. Dedicated to William Lord Burghley, chancellor of the university. 5. 'A Confutation of a Popishe and sclanderous Libelle,' London, 1571, 1573, 1574, 8vo. 6. 'A Sermon preached at Hampton Court, 12 Nov. 1570, wherein is plainly prooved Babilon to be Rome, both by Scriptures and Doctors,' London, 1572, 1579, 16mo. 7. 'A comfortable Sermon of Faith. Preached at St. Botulphes, wythout Aldersgate in London, the xv. of February, 1573,' London, 1573, 12mo. 8. 'In Sacram Divi Johannis Apocalypsim prælectiones,' London, 1573, 4to. 9. 'Two Treatises written against the Papistes,' London, 1577, 8vo. 10. 'A Sermon preached on Sondaye, being the 17th of March, anno 1577, at S. Alphage's Church within Cripplegate in London,' London, 1577, 12mo. 11. 'Μετρομαχία, sive Ludus Geometricus,' London, 4to. n.d. and 1578. 12. 'Gulielmi Fulconis Angli ad epistolam Stanislai Hosii Varmiensis episcopi de expresso Dei verbo Responsio,' London, 1578, 12mo. 13. 'Ad Thomæ Stapletoni Responsio,' London, 1579, 8vo. 14. 'D. Heskins, D. Sanders, and M. Rastel, accounted (among their faction) three pillers, and Archpatriarches of the Popish Synagogue (utter enemies to the truth of Christes Gospel and all that syncerely profess the same), overthrowne and detected of their severell blasphemous heresies,' London, 1579, 8vo. 15. 'Stapletonii fortalitium expugnatum,' London, 1580, 12mo. Translated with this title: 'T. Stapleton and Martiall (two Popish Heretikes) confuted,' London, 1580, 12mo. 16. 'A Sermon at the Tower on John xvii. 17,' London, 1580, 8vo; 1581, 16mo. 17. 'A Godly and learned Sermon, preached before an honourable auditorie, the 26th day of Februarie, 1580' (anon.), London, 1580, 16mo. On 2 Sam. xxiv. 1. 18. 'Conferentia cum pontificiis in castro Wisbicensi, 4 Oct. 1580,' London, 1580, 8vo. 19. 'A Retentive to stay good Christians in the true faith and religion, against the motives of Rich. Bristow,' London, 1580; reprinted, Cambridge, 1848, 8vo. 20. 'A Rejoynder to Bristow's Replie,' London, 1581, 8vo. 21. 'A Sermon preached upon Sunday, being the twelfth of March, anno 1581, within the Tower of London: In the hearing of such obstinate Papistes as then were prisoners there,' London, 1581, 12mo. 22. 'A briefe Confutation of a Popish Discourse,' by John Howlet (was written by Robert Persons, S.J.), London, 1581, 4to. 23. 'Two Conferences with Edmund Campion in the Tower, 23 and 27 Sept. 1581, London, 1583, 4to. 24. 'A Defense of the sincere and true Translations of the holie Scriptures into the English tong,' London, 1583, 8vo; 1617, 1633, fol. 25. 'De successione ecclesiastica, contra Thomæ Stapletoni librum,' London, 1584, 8vo. 26. 'A brief and plain Declaration, containing the desires of all those Ministers who seek Discipline and Reformation of the Church of England,' 1584. This work was written by Fulke, although the name of Dudley Fenner [q. v.] appears upon the title-page. 27. Recommendatory epistle prefixed to John Stockwood's translation of Serranus's 'Commentary upon Ecclesiastes,' 1585. 28. 'An Apologie of the Professors of the Gospel in Fraunce.' 29. 'A Confutation of a Treatise made by William Allen in defence of the usurped power of Popish Priesthood,' Cambridge, 1586, 8vo. 30. 'The Text of the New Testament of Jesus Christ, translated out of the vulgar Latine by the Papists of the traiterous Seminarie at Rhemes. With a Confutation of all such Arguments, Glosses, and Annotations as contein manifest impietie, of heresie, treason and slander against the Catholike Church of God,' London, 1589, fol. Dedicated to Queen Elizabeth. 31. 'Answer of Drs. William Fulke and John Still to certain propositions of one Shales on the authority of the Fathers,' manuscript in State

Paper Office. 32. 'Notes upon Antoninus's "Itinerary."'

[Wren's MS. Lives of the Masters of Pembroke Hall; Strype's Annals, Life of Parker as quoted; Fuller's Church History, v. 79; Cooper's Athenæ Cantabr. ii. 57–61.] E. V.

FULLARTON, JOHN (1780?–1849), traveller and writer on the currency, was the only child of Dr. Gavin Fullarton, who died in 1795, by his wife, the daughter of Alexander Dunlop, professor of Greek in the university of Glasgow. He went to India as a medical officer in the service of the East India Company, became an assistant-surgeon in the Bengal presidency in 1802, but resigned his appointment in 1813. During this period he became the part owner and editor of a newspaper at Calcutta. On leaving the service Fullarton entered the house of Alexander & Co., bankers of Calcutta, as a partner, acquired an immense fortune in a few years, and returned to England to live. Meantime he had travelled widely over India, and about 1820 made an extensive and systematic tour through the empire, which is believed to have been the first complete progress ever made through our eastern possessions. During the voyage he collected copious memoranda, but they were never published. In 1823 he purchased Lord Essex's house, 1 Great Stanhope Street, Mayfair. The reform crisis led him to contribute several articles to the 'Quarterly Review' in defence of the tory party, and he is said to have been one of the founders of the Carlton Club. During these years he made extensive tours through Great Britain and the continent in a coach fitted up with a library and other luxuries. In 1833 he went again to India, and in the following year was entrusted with an important mission to China. On his return to Europe he visited Egypt, where at Memphis his wife, Miss Finney of Calcutta, died in 1837. In 1838, having lost a considerable part of his fortune by the failure of his bankers, he moved to 12 Hyde Park Street. In 1844, during the progress of the Bank Charter Act through parliament, he published in support of the doctrines of Mr. Tooke a book 'On the Regulation of Currencies, being an examination of the principles on which it is proposed to restrict the future issues on credit of the Bank of England.' It is undoubtedly an able work (for criticism see *Economist*, 28 Sept. 1844). Fullarton was a fellow of the Royal Asiatic Society, and took great interest in art, literature, and the drama. He died on 24 Oct. 1849.

[Information from Mr. Fullarton James; Athenæum, 3 Nov. 1849.] L. C. S.

FULLARTON, WILLIAM (1754–1808), commissioner for the government of Trinidad, only son of William Fullarton of Fullarton, a wealthy Ayrshire gentleman, was born in 1754, and after spending some time at the Edinburgh University was sent to travel on the continent with Patrick Brydone [q. v.], at one time the travelling tutor of William Beckford, and visited Sicily and Malta. Fullarton was at first intended for the diplomatic service, and was attached as secretary to Lord Stormont's embassy in Paris; but on his accession to the family estates he came to England and secured his election to parliament for the borough of Plympton in 1779. In the following year he did not seek re-election, for he had combined a plan of operations which the government did not hesitate to accept. This plan was that he and his most intimate friend, Thomas Humberstone Mackenzie, *de jure* Earl of Seaforth, should each raise and equip a regiment on their Scotch estates at their own expense, which should be transported in government ships towards the coast of Mexico, in order to wait for and capture the Acapulco fleet. The regiments were accordingly raised, and Fullarton was gazetted lieutenant-colonel-commandant of the 98th regiment on 29 May 1780. The outbreak of the war with Holland changed the destination of these regiments, which were then ordered to form part of the expedition against the Cape of Good Hope under the command of Commodore Johnstone and General (afterwards Sir William) Medows. This plan also came to nothing, owing to the arrival of the French admiral, the Bailli de Suffren, at the Cape before the English expedition. The regiments then went on to India, to take their part in the second Mysore war against Haidar Ali. Mackenzie's regiment disembarked at Calicut, to make a diversion by invading Mysore from the Malabar coast, while Fullarton's went round to Madras. He remained in the neighbourhood of the capital of the presidency until after the battle of Porto Novo, when he was sent south in command of the king's troops, in order if possible to attract the Mysore troops away from the Carnatic. In June 1782 Fullarton was gazetted a colonel in the army for the East Indies, with Sir Robert Barker, Norman Macleod, John Floyd, and many others, in order to put an end to the perpetual disputes between the king's and the company's officers, and he co-operated in the winter campaign of 1782–3 in the suppression of the Kollars, or wild fighting tribes of Madura, and in the capture of Karur and Dindigal. In May 1783 he succeeded to the general command of all the troops south of the Coleroon, and

on 2 June he took Dharapuram. He then advanced towards General James Stuart, who was besieging Cuddalore. On the news of the fall of that city he determined to attack Pálghát, which had resisted all the efforts of his old friend Mackenzie in the previous year. He had to hew his way with great difficulty through a dense forest (see *The East India Military Calendar*, i. 433), and when he got through it he had to storm the city. When there he heard that Tippoo Sultan, who had succeeded Haidar Ali on the throne, was not fulfilling the terms agreed to at the surrender of Mangalore [see CAMPBELL, JOHN, 1753–1784], and Fullarton accordingly followed up his success by the capture of the important fortress of Coimbatore. At this time he was imperatively ordered to cease all hostilities by the pusillanimous government of Madras, and a sort of peace was patched up between the company and Tippoo Sahib. Throughout the campaign Fullarton had shown abilities of a high order, and Mill praises him as the first Anglo-Indian commander who looked after his commissariat, and organised a system for obtaining intelligence of the enemy's strength and whereabouts. At the conclusion of peace Fullarton returned to England, and in 1787 he published 'A View of the English Interests in India,' in the shape of a letter to Lord Mansfield. Another published letter to Lord Macartney and the select committee of Fort St. George contains a *compte rendu* of his operations in the south of India. He then settled down to a country life, and married Marianne Mackay, daughter of George, fifth lord Reay. He took a great interest in agricultural questions, and published two interesting memoirs on the state of agriculture in Ayrshire and the advantages of pasture land, and he was elected a fellow of the Royal Societies of London and Edinburgh. He never again saw service, but showed his interest in military matters by raising the 23rd, or Fullarton's dragoons, in 1794, and the 101st, or Fullarton's foot, in 1800, both of which regiments were reduced at the peace of Amiens in 1802. He continued his parliamentary career, but never particularly distinguished himself as an orator or man of business, and sat for the Haddington burghs from 1787 to 1790, for Horsham from 1793 to 1796, and for Ayrshire from 1796 to April 1803, when he was appointed first commissioner for the government of the island of Trinidad. Lord Sidmouth had conceived the idea of putting the government of the different West India islands into commission, and the commission appointed for Trinidad consisted of Fullarton, Captain Samuel Hood of the royal navy, and Lieutenant-colonel Thomas Picton, who had ruled that island ever since its capture by Sir Ralph Abercromby in 1797. It is ridiculous to suppose that Fullarton went to Trinidad with the express intention of attacking Picton's administration, since even Picton's biographer admits that there had been no previous acquaintance between the two men. It is far more likely that Fullarton had a quixotic idea of reforming the administration of the island, and that he conceived an instant dislike of Picton's overbearing military demeanour. It is certain that Picton resented his supersession, and that when Fullarton asked for a return of all the criminal proceedings which had taken place in the island since Picton had been there, Picton resigned in disgust. Fullarton persisted in his inquiries, and the result of them was the famous trial of Picton for inflicting torture on a Spanish girl named Luisa Calderon, to extort a confession from her. This trial caused an immense sensation in England. Pamphlets, some by Fullarton himself, were written on both sides couched in the most personal terms, and a picture of the girl being picketed was shown all over London. The matter degenerated from a general question of the condition of the administration of newly conquered islands and territories into a personal conflict between Picton and Fullarton. The trial took place in February 1806, and Picton was found guilty. He applied for a new trial, at which he was acquitted; but before it came on Fullarton died of inflammation of the lungs at Gordon's Hotel, London, on 13 Feb. 1808. He was buried at Isleworth, It is unfortunate for his fame that his great campaign in India has been forgotten and eclipsed by the stigma attached to him of being 'the persecutor of Picton.'

[Foster's Members of Parliament, Scotland; Irving's Eminent Scotsmen; for Fullarton's campaigns in India see Mill's Hist. of British India, the East India Military Calendar, and his own View of the English Interests in India; and for the Picton controversy Robinson's Life of Picton, Picton's Letter to Lord Hobart, and Fullarton's Refutation of the Pamphlet which Colonel Picton has addressed to Lord Hobart.] H. M. S.

FULLER, ANDREW (1754–1815), baptist theologian and missionary advocate, was born at Wicken, Cambridgeshire, 5 Feb. 1754. In his boyhood he was deeply exercised with religious questions; about the age of sixteen he joined the baptist church at Soham. He had no special training for the ministry, but his powers of exposition and exhortation commending him to the members of that church during a vacancy, he was called to be their minister in the spring of 1775. He

remained at Soham for several years, till receiving an earnest call from the church at Kettering, Northamptonshire, he decided, after some hesitation, to accept it. In 1782 he removed to Kettering, where he remained till his death.

Fuller was an able preacher and theological author. He was one of the founders of the Baptist Missionary Society, its first secretary, and the unwearied and very able promoter of its interests. His controversial activity was always great.

Among the particular baptists there was a tendency to push the tenets of Calvinism to an extreme. With such views there was associated a strong tendency to antinomianism. It was usually alleged by Socinians that the necessary tendency of the doctrines of free grace was towards a relaxation of the sense of moral obligation. Fuller wrote, in opposition to such views: 1. 'The Gospel worthy of all acceptation, or the Obligations of Men fully to credit and cordially to approve whatever God makes known.' 2. 'The Calvinistic and Socinian Systems examined and compared as to their Moral Tendency,' 1794, 1796, 1802. 3. 'The Gospel its own Witness, or the Holy Nature and Divine Harmony of the Christian Religion contrasted with the Immorality and Absurdity of Deism,' 1799–1800. 4. 'An Apology for the late Christian Missions to India.' 5. 'Memoirs of the Rev. Samuel Pearce, A.M., of Birmingham,' 1800. 6. 'Expository Discourses on Genesis,' 2 vols. 1806. 7. 'Expository Discourses on the Apocalypse,' 1815. 8. 'Sermons on Various Subjects,' 1814. 9. 'The Backslider,' 1801, 1840, 1847. Besides these Fuller wrote many separate pamphlets, sermons, and essays. He contributed likewise many papers to De Coetlogon's 'Theological Miscellany,' the 'Evangelical Magazine,' the 'Missionary Magazine,' the 'Quarterly Magazine,' the 'Protestant Dissenters' Magazine,' and the 'Biblical Magazine.' Dr. Rylands, in his 'Life of Fuller,' enumerates 167 articles contributed to these several journals. Editions of his 'Complete Works' appeared in 1838, 1840, 1845, 1852, and 1853. Joseph Belcher edited an edition in three volumes for the Baptist Publication Society of Philadelphia, and his principal publications were issued with a memoir by his son in Bohn's Standard Library, 1852.

His work in promoting the missionary enterprises of the baptist church began about 1784. A sermon published by him then, entitled 'The Nature and Importance of Walking by Faith,' with an appendix, 'A Few Persuasives to a General Union in Prayer for the Revival of Religion,' though not bearing expressly on foreign missions, helped to stimulate the spirit out of which the enterprise sprang. The Baptist Missionary Society was formed at Kettering in 1792. William Carey (1761–1834) [q. v.] had been greatly impressed by Fuller's work, 'The Gospel Worthy of all Acceptation.' He became the first missionary, and upon Fuller devolved the labour of directing and maintaining the work at home. As Fuller put it, comparing them to miners, Carey said, 'I will go down if you will hold the rope.' 'But before he went down we engaged that while he lived we should never let go the rope.' The care and concerns of the mission lay far more on Fuller than on any man in England, and till his death he spared no labour or form of service by which he might advance its interests.

Fuller was a man of great force and energy of character. His turn of mind, according to one of his biographers (J. W. Morris), led him to cultivate the intellectual and practical parts of religion rather than the devotional. His want of fervour and unction in preaching and in prayer was remarked on by several of his friends, who attributed to this cause the want of adequate success in his ministerial work. A friend once stopped him with the remark, 'Brother Fuller, you can never administer a reproof to a mistaken friend but you must take up a sledge-hammer and knock his brains out.' A missionary in India, whom he had sharply admonished, thus replied, 'Thank you, Brother Fuller; your sledge-hammer is a harmless thing at this distance! Samson, too, is sometimes as meek as other men.' Of this tendency he was aware, and he sometimes lamented it; but when he tried to apologise he seemed to make things worse. To his sterling integrity, the nobility of the objects to which he devoted his life, and the spirit of self-denial in which he prosecuted them, all who knew him bore the fullest testimony. He has been compared to John Knox, both in respect to his excellences and his defects.

Fuller received the degree of D.D. from Princeton College and from Yale College, United States, but he never used it. He died 7 May 1815, at the age of sixty-one.

[Life and Death of the Rev. Andrew Fuller, late Pastor of the Baptist Church at Kettering, and Secretary to the Baptist Missionary Society, by John Rylands, D.D.; Memoir of the Life and Writings of the Rev. Andrew Fuller, by J. W. Morris, 1816; A Memoir of Thomas Fuller, by Thomas Ekins Fuller, 1863; Herzog and Schaff's Encyclopædia.] W. G. B.

FULLER, FRANCIS, the elder (1637?–1701), nonconformist divine, born in or about 1637, was youngest son of John Fuller, vicar

of Stebbing and minister of St. Martin's, Ironmonger Lane, London. He was educated at Queen's College, Cambridge, where he proceeded M.A. in 1660, and was incorporated at Oxford on 14 July 1663. He found himself, however, unable to conform, and was accordingly expelled from Warkworth, Northamptonshire, when acting as curate to Dr. Temple, the incumbent. Shortly afterwards he migrated to the west of England, preaching occasionally at Bath and Bristol. Finally he settled in London as assistant to Timothy Cruso [q. v.] at the English presbyterian meeting-house in Poor Jewry Lane. He continued with Cruso's successor, William Harris, until his death on 21 July 1701, at the age of sixty-four. His funeral sermon was preached by his friend, Jeremiah White, and published at London, 8vo, 1702. By his wife Bridget, who survived him, Fuller had two sons, born in Bristol, Francis [q. v.] and Samuel, who died about 1682. Calamy describes him as 'a facetious pleasant man,' while Samuel Palmer adds that he 'discovered great sagacity in judging of some future events.' Besides an address to the reader prefixed to Timothy Cruso's 'Three Last Sermons,' &c., 8vo, London, 1698, Fuller wrote: 1. 'Words to give to the Young-man Knowledg and Discretion. Or, the Law of Kindness in the Tongue of a Father to his Son,' 8vo, London, 1685. 2. 'A Treatise of Faith and Repentance. (A Discourse of self-denial; being an appendix to the treatise of Faith'), 8vo, London, 1685. 3. 'A Treatise of Grace and Duty,' 8vo, London, 1689. 4. 'Peace in War by Christ, the Prince of Peace. A Sermon [on Micah v. 5] preached . . . on the last Publick Fast, June the 26th, 1696,' 4to, London, 1696. 5. 'Some Rules how to use the World, so as not to abuse either That or our Selves,' 8vo, London [1695?] 6. 'Of the Shortness of Time' [a sermon on 1 Cor. vii. 9], 8vo, London, 1700. Job Orton found some of his works 'very excellent, entertaining, and useful.'

[Wood's Fasti Oxon, ed. Bliss, ii. 269; Calamy's Nonconf. Memorial, ed. Palmer, 1802–3, i. 159–160, iii. 46; Walter Wilson's Dissenting Churches, i. 56, 58, 64–6; Cantabr. Graduati, 1787, p. 150; Notes and Queries, 2nd ser. ix. 419, 5th ser. i. 209, 276.] G. G.

FULLER, FRANCIS, the younger (1670–1706), medical writer, second son of Francis Fuller, nonconformist divine [q. v.], and his wife Bridget, was born at Bristol, and entered at St. John's College, Cambridge, in 1687. He graduated B.A. at Cambridge in 1691, and M.A. in 1704. He had severe hypochondriasis following his too vigorous external treatment of an attack of itch. The hypochondriasis was accompanied by dyspepsia, and he cured himself by exercise on horseback and by emetics. This led him to write a book on the use of exercise in the treatment of disease, called 'Medicina Gymnastica, or a Treatise concerning the power of Exercise with respect to the Animal Œconomy, and the great necessity of it in the Cure of several Distempers,' 1704. A second edition was published in the same year, a third in 1707, a fifth in 1718, a sixth in 1728, and a ninth and last in 1777. Sydenham had been an advocate for fresh air and exercise as remedies in consumption and hypochondriasis, and Fuller enlarges upon his suggestions. He shows but little knowledge of disease; he thought highly of millipedes in the treatment of rheumatism, and of liquorice in that of consumption, but has the merit of recommending the regular use of chafing, or, as it is now called, massage, where exercise by locomotion is impossible. He died in June 1706.

[Rev. T. Fuller's Words to give to the Young Man Knowledge, London, 1685; Munk's Coll. of Phys. i. 401; Fuller's writings.] N. M.

FULLER, ISAAC (1606–1672), painter, born in 1606, is stated to have studied first in France under François Perrier, probably at the new academy in Paris, under whom he acquired some skill and robustness of style from copying the antique. Unluckily he was too fond of the tavern to become a great painter, and his talents were dissipated in ignoble indulgences. Still he produced some works which were not without merit. He resided for some time at Oxford, and painted an altarpiece for Magdalen College, and also one for Wadham College; the latter, which represented 'The Last Supper,' between 'Abraham and Melchizedek' and 'The Israelites gathering manna,' was executed in a singular method, the lights and shades being just brushed over, and the colours melted in with a hot iron. Fuller perhaps invented this method himself, and Addison wrote a poem in praise of it. While at Oxford he painted numerous portraits, and also copied Dobson's 'Decollation of St. John,' altering the heads to portraits of his own immediate friends. In London Fuller was much employed in decorative painting, especially in taverns, no doubt earning his entertainment thereby. The Mitre tavern in Fenchurch Street, and the Sun tavern near the Royal Exchange were among those adorned by him with suitable paintings. He painted the ceiling on the staircase of a house in Soho Square, and a ceiling at Painter-Stainers' Hall. As a portrait painter Fuller had some

real power, and his own portrait, now in the Bodleian Library at Oxford, is skilfully, if capriciously, executed; it shows him in a curious head-dress of an eastern character, and gives a good idea of his character. James Elsum [q. v.] wrote an epigram on it. There is an original drawing for it in the Dyce Collection at the South Kensington Museum, and Fuller himself made a small etching of it. A portrait of Fuller, drawn by G. Vertue, is in the print room at the British Museum. Among other portraits painted by Fuller were Samuel Butler, the poet, Pierce, the carver, and Ogilby, the author (these two were in the Strawberry Hill Collection, and the latter has been engraved by W. C. Edwards), Norris, the king's framemaker (a picture much praised by Sir Peter Lely), Cleveland, the poet, Sir Kenelm Digby, and Latham, the statuary. Fuller painted five pictures on wood of some size, representing the adventures of Charles II after the battle of Worcester; these were presented to the parliament of Ireland, and subsequently were discovered in a state of neglect by Lord Clanbrassil, who had them repaired, and removed them to Tullamore Park, co. Down.

Isaac Fuller had also some skill as an etcher; he etched some plates of Tritons and mythological subjects in the style of Perrier. In 1654 he published a set of etchings entitled 'Un libro di designare,' which are very rare. He executed, with H. Cooke [q. v.] and others, the etchings in 'Iconologia, or Morall Emblems,' by Cæsar Ripa of Perugia, published by Pierce Tempest. In Dr. Thomas Fuller's [q. v.] 'Pisgah-sight of Palestine' (1650, bk. iv. chap. v.) there is a large folding plate of Jewish costumes, etched by Isaac Fuller. He perhaps also executed the plan of Jerusalem in the same book, on which the words 'Fuller's Field' occur in English. He was not connected by family with the author, and the costume of the portrait at Oxford suggests that he may have belonged to the Jewish race. Fuller died in Bloomsbury Square, London, on 17 July 1672. He left a son, who, according to Vertue, 'principally was imployed in torch-painting, a very ingenious man, but living irregularly dyd young.' Nothing further is known of his achievements.

[Walpole's Anecdotes of Painting (ed. Dallaway and Wornum); Vertue's MSS. (Addit. MSS. Brit. Mus. 23068, etc.); De Piles's Lives of the Painters; Dodd's manuscript History of English Engravers; Redgrave's Dict. of Artists; Bailey's Life of Thomas Fuller; Cunningham's Handbook to London; Catalogue of the Dyce Collection, South Kens. Mus.] L. C.

FULLER, JOHN (*d.* 1558), master of Jesus College, Cambridge, was a native of Gloucester. He was educated at All Souls' College, Oxford, where he was admitted to the B.C.L. degree in July 1533, and became a fellow in 1536. He graduated D.C.L. in January 1546, and in the same year admitted himself a member of Doctors' Commons. In 1547 he was rector of Hanwell, Middlesex, but resigned the charge in 1551, having in 1550 been appointed vicar-general or chancellor to Thirlby, bishop of Norwich. At about the same time he became vicar of Swaffham, and rector of East Dereham and North Creake in Norfolk. On Thirlby's translation to the diocese of Ely, Fuller went with him as chancellor, and on 24 Sept. 1554 was installed his proxy in Ely Cathedral. In November following he was collated prebendary of the fifth stall. As chancellor he was also examiner of heretics, and condemned several, his judgment seldom inclining to leniency. He was proctor for the clergy of the diocese in two convocations, and held other preferments, being rector of Wilbraham, Fen Ditton, and Hildersham, Cambridgeshire. He resided in Queens' College, Cambridge, and when in London had rooms in Paternoster Row. He succeeded Pierpoint as master of Jesus College, Cambridge, in February 1557. In the following May he was elected to the prebend of Chamberlainwood in St. Paul's, London. He died 30 July 1558, and was buried, according to his directions, in the choir of Jesus College, to which institution he bequeathed one-third of his property, besides founding four fellowships. One-third he left to the poor of certain parishes, and the remainder to his cousins William and Margaret. His specific legacies included 13*l.* 6*s.* 8*d.* to All Souls' College, and two of his best geldings to the Bishop of Ely.

[Cole MSS. vii. 110, 203; Bentham's Hist. of Ely, p. 253; Shermanni Hist. Coll. Jes. Cant., ed. Halliwell, p. 37; Cooper's Athenæ Cantabr. i. 188; Le Neve's Fasti Eccl. Angl. i. 358, ii. 375, 496; Newcourt's Repert. Eccl. Lond. i. 136; Foxe's Acts and Monuments (ed. 1847), vii. 402, viii. 378; Blomefield's Norfolk, iii. 633, vi. 225, vii. 74, x. 210; Cooper's Annals of Cambr. ii. 83; Strype's Eccl. Mem. i. pt. i. p. 544; Lansdowne MS. 980, fol. 233 *b*; Coote's Civilians, p. 37; Boase's Reg. of Univ. of Oxford, i. 169.] A. V.

FULLER, JOHN, M.D. (*d.* 1825), historian of Berwick-on-Tweed, was some years in practice as a surgeon at Ayton, Berwickshire. During that time, in 1785, he published a pamphlet of 'New Hints relating to Persons Drowned and apparently Dead' (London, 8vo), in which he proposed transfusion from the carotid artery of a sheep as a means of

resuscitation. It does not appear that the method was tried. On 21 Nov. 1789 Fuller, who appears to have had no previous connection with the university, received his M.D. degree at St. Andrews upon testimonials from Messrs. N. and T. Spens, physicians, Edinburgh, Alex. Wood, surgeon, and Andrew Wardrop, physician (*Minutes of the University*). Afterwards he practised at Berwick. While there in 1794, soon after the formation of the board of agriculture, he addressed to the board suggestions for the collecting of health statistics from counties periodically, and for the formation of a central medical institution and of a national veterinary college. At the request of Sir John Sinclair, president of the board, he prepared in a small compass the account of Berwick for the 'Statistical Account of Scotland;' but as he suggested that it required more extended treatment Sinclair agreed to its publication as a separate work, entitled 'History of Berwick' (London, 1799), 4to, with plates. Fuller afterwards lived in Edinburgh. Sykes, the border historian, states that in 1824 Fuller issued prospectuses for a general view of the 'Border History of England and Scotland,' but that 'the work was not published during his [Fuller's] lifetime.' Fuller died at Edinburgh 14 Dec. 1825.

[Information supplied by the librarian, St. Andrews University; also Monthly Rev. 1st ser. lxxii. 76; Fuller's Hist. of Berwick; Sykes's Local Recs. Durham and Northumberland, ii. 189; Scots Mag. 1825, p. 768.] H. M. C.

FULLER, Sir JOSEPH (*d.* 1841), general, was appointed ensign Coldstream guards August 1792. He seems to have previously held the same rank in some foot regiment from 29 Sept. 1790, but his name does not appear in the army list. He became lieutenant and captain Coldstream guards 22 Jan. 1794. He was with his regiment at the sieges of Valenciennes and Dunkirk. Afterwards he served as aide-de-camp to Major-general Samuel Hulse in Ireland in 1798, in North Holland in 1799, and at home in the southern district until promoted to captain and lieutenant-colonel 18 June 1801. He accompanied the first battalion of his regiment to Portugal, with the expeditionary force under Major-general J. Coope Sherbrooke in December 1808; commanded a light battalion, formed of the light companies of the guards and some 60th rifles, in the operations on the Douro and advance to Oporto in 1809; and commanded the 1st battalion Coldstream guards at the battle of Talavera. He afterwards served with the regiment at home until promoted to major-general 4 June 1813. He was appointed colonel of the 95th (Derbyshire) foot at its formation in January 1824; was made a knight bachelor 1826, G.C.H. in 1827, was transferred to the colonelcy of the 75th foot 1832, and became general 1838. Fuller was for many years president of the acting committee of the Consolidated Board of General Officers, formed to inspect army clothing, investigate claims for losses, and execute other duties previously performed by separate boards of general officers, a post he ultimately resigned through ill-health.

Fuller married, in 1815, Mary, eldest daughter of General Sir John Floyd, bart., by whom he had a family. He died at his residence in Bryanston Square 16 Oct. 1841, and was buried at Kensal Green.

[Philippart's Royal Mil. Calendar, 1820; Dod's Knightage, 1841; Gent. Mag. new ser. xvii. 98.] H. M. C.

FULLER, NICHOLAS (1557?–1626), hebraist and philologist, the son of Robert Fuller by his wife Catharine Cresset, was a native of Hampshire, and was born about 1557. He was sent successively to two schools at Southampton, kept by John Horlock and Dr. Adrian Saravia respectively. He entered, in the capacity of secretary, the household of Horne, bishop of Winchester, who, by discussing points of theology at meal times, inspired him with an earnest desire for study. On Horne's death Fuller, through the influence of Dr. William Barlow, the late bishop's brother-in-law, was allowed to fill the same office to Bishop Watson. His work was now less to his taste, and, on Watson's death in 1584, he determined to have no more to do with civil affairs, of which, as he afterwards said, he was thoroughly wearied, and to live a scholar's life. His means were insufficient for his purpose, but he obtained an appointment as tutor to William and Oliver Wallop, and, accompanying them to Oxford, instructed them by day, while he pursued his own studies at night. He was a member of Hart Hall, and graduated B.A. 30 Jan. 1586, and M.A. 30 March 1590. He found a warm friend and adviser in Robert Abbot [q.v.], afterwards bishop of Salisbury. He took orders, and was presented to the living of Allington, Wiltshire, the income of which was very inadequate, 'ecclesiola' rather than 'ecclesia' he called it. The duties, however, were light, and Fuller applied himself to the study of languages, especially in their bearing on theology. He corresponded with foreign scholars, and in 1612 he published at Heidelberg, at Sir Henry Wallop's expense, 'Miscellaneorum Theologicorum, quibus non modo scripturæ

divinæ sed et aliorum classicorum auctorum plurima monumenta explicantur atque illustrantur, libri tres.' Fuller was disgusted with the number of printer's errors which disfigured his work in this edition, and in 1616 printed another at Oxford under his own supervision. To this he added a fourth book and a preface, partly autobiographical. He had in the meantime, 14 Oct. 1612, become a prebendary of Salisbury Cathedral. Bishop Cotton, it was said, had heard of his learning, and visited Fuller with the object of testing it; he was so satisfied with the proofs he received that he at once offered him the prebend's stall. A third edition of the 'Miscellaneorum' was published at Leyden in 1622, with the addition of an 'Apologia,' a good-humoured reply to Drusius, the Belgian critic, who had virulently attacked him in his 'Notes on the Pentateuch.' Another edition issued in 1650, after Fuller's death, contained two more books. The work was also reprinted in Pearson's 'Critici Sacri.' Fuller left several manuscripts, some of which are preserved at Oxford; his 'Dissertatio de nomine יהוה' was published in Reland's 'Decas exercitationum philologicarum' (1707). He also compiled a lexicon, which may not have been completed, and was not published. He died in 1626. His learning was remarkable even among his fellow-students, and he is spoken of in high terms of admiration by Buxtorf (*Dissertatio de Nominibus Hebraïs*) and by Pocock (*Nota Miscellanea in Portam Mosis*). The famous Thomas Fuller [q. v.] describes him as 'happy in pitching on (not difficult trifles, but) useful difficulties tending to the understanding of scripture,' and adds that 'he was most eminent for humility' (*Worthies*, Hants, p. 12, ed. 1662). Fuller was married, and had a son and daughter named Michael and Catharine.

[Preface to 2nd ed. of Miscellaneorum; Fuller's Worthies of England, loc. cit.; Wood's Fasti Oxon. ed Bliss, i. 236, 257; Leigh's Treatise of Religion and Learning, pp. 201–2.] A. V.

FULLER or **FULWAR**, **SAMUEL**, D.D. (1635–1700), dean of Lincoln, second son of the Rev. John Fuller, vicar of Stebbing, Essex, who died minister of St. Martin's, Ironmonger Lane, in the city of London, and Dorcas, his wife, was born at Stebbing, and baptised 16 July 1635. He was educated at St. John's College, Cambridge, taking his degree of B.A. in 1654, M.A. 1658 (M.A. Oxon. 1663), B.D. 1665, D.D. 1679. He was elected fellow of St. John's 25 March 1656–7. Kennett tells us that he, together with his elder brother, Dr. Thomas Fuller, fellow of Christ's College and rector of Navenby, Lincolnshire, and Willingale-Doe, Essex, received holy orders before the Restoration from their uncle, Dr. Thomas Fulwar (called Fuller by Wood, *Fasti Oxon.* ii. 29), successively bishop of Ardfert 1641, and archbishop of Cashel 1660–1661 [q. v.]. The third brother, Francis, also ordained by his uncle, is described by Kennett as 'an uneasy man,' never staying long in one place, and died a presbyterian minister. Samuel Fuller became vicar of Elmdon, Essex, 8 Aug. 1663, and resigned the charge in 1668–1669 on receiving the rectory of Tinwell, Rutlandshire, from his patron the Earl of Exeter. William Fuller, bishop of Lincoln [q. v.], appointed him one of his chaplains, Kennett says, 'for his name's sake,' and on 25 March 1670 gave him the chancellorship of his cathedral. The next year, 26 June, he became rector of Knaptoft, Leicestershire, and on the death of Dean Brevint [q. v.] was elected dean of Lincoln 6 Dec. 1695. He had previously been appointed chaplain in ordinary to the king. Kennett informs us that Fuller obtained the deanery 'through the interest of the lay lords, who loved him for his hospitality and his wit.' The king, William III, refused for a time to appoint one whose qualifications were rather those of a boon companion than of an ecclesiastic, but at last yielded to importunity. The Exeter family were Fuller's powerful patrons, he having learnt 'how to accommodate himself to the genius of that house.' His portrait was hung up in 'the drinking-room' at Burley, and his rosy, jovial face was painted by Verrio on the great staircase of that mansion 'for Bacchus astride of a barrel.' Fuller had expected to be appointed to the mastership of his college (St. John's), and, says Kennett, 'seemed to please himself with a prospect of that station.' He was also disappointed of the rectory of St. Clement Danes, which he made no doubt his interest with the Exeter family would secure for him. According to Kennett Fuller's end was hastened by over-indulgence in the pleasures of the table: 'He was a plentiful feeder and at times a liberal drinker, though in small glasses, and his ill habit of body was imputed to Lincoln ale.' He died at the age of sixty-five, 4 March 1699–1700, and was buried in his cathedral, where a mural monument was erected to his memory, with a portrait bust in alto-relievo, and a very laudatory epitaph in latinity of remarkable excellence, the composition of the Rev. Anthony Reid, minor canon of the cathedral and master of the grammar school, to whom, writes Kennett, the dean had been 'a special familiar friend.' He is described as 'vir pius, beneficus, doctus, suavis, hospitalis,' possessing 'mores aureos, lepores, delicias,' and uni-

versally popular with men of the highest as well as of the lowest rank, the epitaph ending with 'exoriantur usque qui sic ornent hanc ecclesiam.' During his short tenure of office he made considerable alterations and improvements in the deanery house. Fuller printed a few separate sermons, among which was one preached before King William III at Whitehall, 25 June 1682, on Matt. xxii. 21–2, and published by royal command. He also published a defence of Anglican orders under the title 'Canonica Successio Ministerii Ecclesiæ Anglicanæ contra Pontificos et Schismaticos Vindicata,' Cambridge, 1690, 4to. Baxter holds Fuller up to obloquy as 'impudent beyond the degree of human pravity,' for publishing the doctrine that the bishop is the sole pastor of his diocese, and that 'the pastorate of parish priests was never heard of before the madness of that and the foregoing age' (*Baxter on National Churches*, c. xiv. § 20, p. 65).

[Kennett Collections; Lansdowne MS. 987, No. 94, p. 209; Brydges's Restituta, i. 162–4; Le Neve's Fasti.] E. V.

FULLER, THOMAS (1608–1661), divine, born June 1608, was the son of Thomas Fuller, rector of St. Peter's, Aldwincle, Northamptonshire. Thomas Fuller the elder was a fellow of Trinity College, Cambridge, where he graduated B.A. 1587–8, and M.A. 1591. He became rector of St. Peter's in September 1602. About 1607 he married Judith, daughter of John Davenant, a London citizen, sister of John Davenant, afterwards bishop of Salisbury [q. v.], and widow of Stephen Payne, by whom he had Thomas and six younger children. He appears to have been a steady clergyman of moderate principles. Thomas Fuller the younger was for four years at a school kept by Arthur Smith, in his native village, where he learnt little. He was afterwards taught more successfully by his father. Aubrey (*Letters*, 1803, vol. ii. pt. ii. 355) says that he was a boy of 'pregnant wit,' and often joined in the talk of his father and his uncle Davenant. When just thirteen years old he was entered at Queens' College, Cambridge (29 June 1621). His uncle, who was at this time president of Queens' College and Lady Margaret professor of divinity, had also just been nominated to the bishopric of Salisbury. The tutors of the college were Edward Davenant, the bishop's nephew, and John Thorpe, whom Fuller calls his 'ever honoured tutor.' He graduated B.A. 1624–1625, M.A. 1628.

Bishop Davenant was a model uncle. He had appointed the elder Fuller to a prebendal stall at Salisbury in 1622, and had obtained the election of a nephew (Robert Townson) to a fellowship at Queens'. He wrote several letters in 1626 and 1627 to the master of Sidney Sussex (printed in Bailey's *Life* from Tanner MSS. in the Bodleian) endeavouring to obtain a fellowship at that college for Fuller. Fuller, in spite of applications from the bishop, had been passed over at Queens'. According to his anonymous biographer, he had resigned his claim in favour of a more needy candidate from Northamptonshire, because two men from one county could not hold fellowships at the same time. He entered Sidney Sussex afterwards as a fellow-commoner, but he never obtained a fellowship. In 1630 he was appointed by Corpus Christi College to the perpetual curacy of St. Benet's, Cambridge, taking orders at the same time. Here he buried the carrier Hobson, who died of the plague in the winter of 1630–1. He contributed to a collection of Cambridge verses on the birth of the Princess Mary (4 Nov. 1631); and in the same year published his first book, 'David's Hainous Sinne, Heartie Repentance, Heavie Punishment,' in which his characteristic conceits supply the place of poetry. It was dedicated to the three sons of Edward, first Lord Montagu, at Boughton, in the neighbourhood of Aldwincle, with whose family he had many friendly relations. Edward, the eldest son, was at Sidney Sussex, of which his uncle, James Montagu, had been the first master. On 18 June 1631 Fuller was appointed by his uncle to the prebend of Netherbury in Ecclesia in Salisbury (*Appeal*, i. 286). He calls it 'one of the best prebends in England.' His father died intestate about this time, administration of his effects being granted to the son 10 April 1632. On 5 July 1633 Fuller resigned his Cambridge curacy, and in 1634 was presented by his uncle to the rectory of Broadwindsor, Dorsetshire, then in the diocese of Bristol. In 1635 he took the B.D. degree (11 June), when four of his chief parishioners showed their respect by accompanying him to Cambridge (*Life*, p. 10). His hospitality on the occasion cost him 140*l*. He twice speaks of having resided seventeen years in Cambridge, which would imply some stay there until 1738 (*Church History*, ed. Brewer, lxiv. § 43; *Appeal*, pt. i. 28). Before January 1638 he was married to a lady whose christian name was Ellen. Her surname is unknown. In the spring of 1639 he published the first of his historical writings, the 'History of the Holy Warre,' that is of the crusades. It shows much reading, and more wit, and was very popular until the Restoration.

In the spring of 1640 Fuller was elected

to the convocation as proctor for the diocese of Bristol. He gave an account of the proceedings in his 'Church History' and his 'Appeal.' Fuller's sympathies were always in favour of moderation. He objected to the severity of a proposed 'Canon for the restraint of Sectaries.' After the dissolution of parliament, the convocation was continued as a synod. Fuller says that it was only by an oversight that he and others did not formally protest against the prolongation of their sittings. The minority, however, submitted; a benevolence was voted, and canons were passed. Heylyn states that 'one of the clerks for the diocese of Bristol' (*Life of Laud*, pp. 405–6; see BAILEY, p. 191), probably meaning Fuller, proposed in committee a canon upon enforcing uniformity in ritual drawn up in 'such a commanding and imperious style' that every one disliked it except himself. The statement was made after Fuller's death. Fuller felt bound to subscribe the canons, in spite of his disapproval of some parts of them, and they received the royal assent.

Fuller was probably not in the convocation which met with the Long parliament (3 Nov. 1640). The House of Commons passed a bill, which fell through in the House of Lords, imposing fines upon those who had subscribed the canons. Fuller was set down for 200*l.* His uncle, the bishop, died 21 April 1641. A son, John, who survived him, was baptised at Broadwindsor 6 June 1641; and his wife died towards the end of the year. He abandoned both his living and his prebend about the same time. He says that he was 'never formally sequestered,' but he ceased to officiate or to receive the income. He settled in London, where he preached for a time at the Inns of Court, and soon afterwards became curate of the Savoy. He had finished the 'Holy and Profane State'—the most popular and characteristic of all his books—at the beginning of 1641. After being at press for a year it appeared in 1642. It was transcribed by the members of the community at Little Gidding [see FERRAR, NICHOLAS]. The discovery of one such copy led Dr. Peckard to attribute the authorship to Ferrar (see BAILEY, p. 229). Fuller was exceedingly popular as a preacher. His biographer says that he had two congregations, one in the church, the other listening through the windows. His hearers were chiefly royalists, and he fell under the suspicion of the parliamentary party. His position is indicated by the sermons published at the time. On 28 Dec. 1642, one of the fast-days appointed by the king to commemorate the Irish massacre, Fuller preached a sermon strongly exhorting both sides to peace, and proposed petitions to the king and to parliament. He states (*Appeal*, pt. ii. p. 46) that he was one of six who tried to carry a petition from Westminster to the king at Oxford. It is not quite certain whether this is to be identified with a petition (printed in BAILEY, p. 267) presented to the king at Oxford by a 'Dr. Fuller' and others 18 Jan. 1643–4. Fuller was not then 'doctor,' and there were others of the name. On 27 March 1643, the anniversary of the king's accession, Fuller preached another sermon, expressing hopes of peace from the negotiations then just renewed. On 17 June, after the discovery of Waller's plot, parliament ordered that an oath should be generally tendered expressing abhorrence of the plot, and containing a promise not to join the royal forces. Fuller took the oath with certain reservations. On another fast-day, at the end of July, he preached a sermon upon 'Reformation,' condemning, among other things, Milton's tract of 1641 on the same topic in the 'Smectymnuus' controversy. He sufficiently showed his discontent with the zealots of the puritan side, and it was possibly at this time that he undertook the position above mentioned. He incurred fresh suspicion, and was ordered to take the oath, without reservation, 'in the face of the church,' whereupon he withdrew to Oxford about August 1643.

Fuller settled at Lincoln College. He complains that 'seventeen weeks' at Oxford cost him more than seventeen years at Cambridge, even all that he had (*Church History*, bk. iv. § 43). This, though it has been differently understood, seems clearly to refer to the losses consequent upon his flight, not to the actual expense of living. He lost many of his books, and was deprived of his income. He was welcomed by the royalists, and preached before the king. But his position was not agreeable. His sermons on reformation produced a smart controversy with John Saltmarsh, who accused him of popish tendencies. Fuller replied in 'Truth Maintained,' published at Oxford, with supplementary letters to several persons, and to his 'dear parish, St. Mary Savoy.' Though Fuller was opposed to the puritans, he was regarded as lukewarm by the passionate loyalists of Oxford. Isolated and impoverished, he accepted (about December 1643) a chaplaincy to Sir Ralph Hopton, one of the most moderate and religious of the king's generals. Fuller followed the general's movements for a few months, amusing himself, it is said, even in the midst of campaigning, by antiquarian researches; but he was at Basing

House early in 1644, and his biographer states that he encouraged the garrison in their sallies on some occasions. The dates, however, are confused. He was preaching at Oxford 10 May 1644. Later in the year he followed Hopton to the west. By the autumn he was at Exeter, where the queen's fourth child, the Princess Henrietta, was born 16 June 1644. The king was at Exeter, after the surrender of Essex's army (1 Sept. 1644), and appointed Fuller chaplain to the new-born infant. He further pressed upon Fuller a presentation to a living in Dorchester. Fuller, however, declined an offer which could hardly have been carried into effect. He gave up his chaplaincy to Hopton and stayed quietly at Exeter as a member of the princess's household. He preached and worked at his 'Worthies,' and wrote his 'Good Thoughts in Bad Times,' published at Exeter in 1645. In the winter of 1645–6 the town was invested by Fairfax. On 21 March 1645–6, Fuller was appointed to a lectureship founded at Exeter by Laurence Bodley [q. v.] On 9 April following the town surrendered to Fairfax under honourable articles. Fuller went to London, and on 1 June sent in a petition (facsimile in Bailey, p. 376), claiming the protection granted by the articles upon composition for his estate. He could not obtain terms which would permit of his being 'restored to the exercise of his profession.' He employed himself in writing his 'Andronicus,' published in the autumn. He had many influential friends who served him during the troubled times following so as to place him in a better position than most of the ejected clergy. Edward, lord Montagu (son of the first lord, who died 1644), had taken the parliamentary side. In the winter of 1646–7 he hospitably received his old college friend at Boughton House. Montagu was one of the commissioners who in February 1647 received the king at Holmby House. Fuller about the same period became intimate with Sir John Danvers [q. v.], in whose house at Chelsea he was a frequent guest. The intimacy continued until Danvers's death in 1655, although Danvers was one of those who signed the death-warrant of Charles. Fuller, it is said by his biographer, was so affected by the king's death as to throw aside the composition of the 'Worthies;' he preached a sermon on 'The Just Man's Funeral,' evidently referring to it; but he did not break with Danvers, one of the most regular judges at the trial. He was meanwhile leading an unsettled life, finding time to publish a few sermons and books of contemplation and occasionally preaching. In March 1647 he was lecturing in St. Clement's, Eastcheap, although from the preface to a sermon published in that year it appears that he was prohibited from preaching until further order. In 1648 or 1649 he was presented to the perpetual curacy of Waltham Abbey by the second Earl of Carlisle, who had come over to the parliament in March 1644 and compounded for his estate. Carlisle also made Fuller his chaplain. At Waltham, Fuller finished his 'Pisgah-sight of Palestine,' which appeared in 1650, after much delay due to the preparation of the plates. Book v. of Fuller's 'Church History' is dedicated to the third Earl of Middlesex, who lived at Copt Hall, near Waltham. The earl presented to Fuller 'what remained' of the library of his father, the first earl [see Cranfield, Lionel]. Fuller was constantly at Copt Hall, and speaks of the 'numerous and choice library' (*Appeal*, iii. 617). He was also frequently in London during his curacy at Waltham. He had access to the library at Sion College, where he had a chamber for some time; and he made acquaintance with merchants, many of whom are mentioned among the numerous recipients of his dedications. He was again lecturer at St. Clement's, where he preached every Wednesday, and he was lecturer at St. Bride's in 1655–6, and, it is said, at St. Andrew's, Holborn (Lloyd, *Memoirs*, p. 524). He is mentioned as preaching in various London churches (Bailey, pp. 527–8) during the following years. About the end of 1651 he married his second wife, Mary, daughter of Thomas Roper, viscount Baltinglasse, and granddaughter of James Pilkington, bishop of Durham. In March 1655 appeared his 'Church History,' which he had been preparing for many years. He had decided, after some hesitation, to bring the history down to his own time; and though necessarily written under constraint, the passages on which he speaks as a contemporary have a special value. His account of his authorities is given in the 'Appeal.' The book is divided into sections dedicated to a great number of patrons. This practice, adopted also in the 'Pisgah-sight,' was a rude form of the later method of publishing by subscription. It was ridiculed at the time by his opponent Heylyn, and by South, who pronounced the 'Terræ Filius' oration at Oxford in 1657 (printed in his 'Opera Posthuma Latina,' by Curll, 1717), where Fuller is described as running round London with his big book under one arm, and his little wife under the other, and recommending himself as a dinner guest by his facetious talk. This spiteful caricature had probably a grain of likeness. John Barnard (*d.* 1683) [q. v.], editor of Heylyn's 'Tracts' (1681), gives a similar account, which, though

equally coloured by spite, gives some confirmation. The rising under Penruddock in 1655 caused a proclamation from Cromwell forbidding the exercise of their ministry to the ejected clergy. Fuller still preached under sufferance, and was helpful to less fortunate fellow-sufferers. Some time afterwards he was summoned before the 'triers,' when he succeeded in satisfying them, owing, as it seems, to the judicious management of John Howe (Calamy, *Memoirs of Howe*, 1724, pp. 20, 21). In March 1658 he was presented to the rectory of Cranford, near Hounslow, by George Berkeley (1628–1698) [q. v.], first earl Berkeley, whose chaplain he also became. In 1659 Heylyn published his 'Examen Historicum,' the first part of which attacks Fuller's 'Church History.' He discovered 350 faults in Fuller's book; he condemned the 'scraps of trencher-jests interlaced in all parts' of the book; he ridiculed the multitude of dedications, and he was severe upon Fuller's tolerance of sectaries. Fuller replied with characteristic candour and good temper, though not without some smart retorts, in his 'Appeal for Injured Innocence.' An appended letter to Heylyn courteously proposes an amicable agreement to differ. Heylyn answered in the appendix to his 'Certamen Epistolare, or The Letter-combate.' They had afterwards a personal interview at Heylyn's house at Abingdon and parted on friendly terms.

In February 1660 Fuller published a pamphlet by 'a lover of his native country' in support of the demand for a free parliament, which went through three editions, the third with Fuller's name. Soon afterwards he published his 'Mixt Contemplations in Better Times,' dedicated to Lady Monck, from 'Zion College, 2 May 1660.' Fuller appears to have accompanied Lord Berkeley to meet Charles II at the Hague, and celebrated 29 May by a loyal 'Panegyrick' in verse (*Worthies*, Worcestershire, i. 84). He judiciously promises in the 'Worthies' to write no more poetry. Fuller, with some other divines, was created D.D. in August 1660 by letter from the king. He resumed his old lectureship at the Savoy, where his friend Pepys, who heard him, records on 12 May 1661 a 'poor dry sermon.' He also resumed his possession of the prebend at Salisbury, the income of which would, as he hoped, enable him to publish his 'Worthies.' At Broadwindsor he found one John Pinney in possession. Fuller, having heard him preach, allowed him to remain in the charge, apparently as curate. Pinney, however, was dismissed before January 1662. Fuller was also appointed 'chaplain in extraordinary' to the king, and further preferment was anticipated. In the summer of 1661 he went to Salisbury, and, soon after his return, was attacked by a fever. It was probably typhus (Bailey, p. 689); he was bled profusely; and died at his lodgings in Covent Garden 16 Aug. 1661, crying out, as one account says, 'for his pen and ink to the last.' He was buried next day in the church at Cranford. His wife was buried in the same church 19 May 1679.

The 'Worthies' was published posthumously, with a dedication to Charles by John Fuller, the author's son, who had been admitted at Sidney Sussex College in 1657, and became a fellow in 1663.

The most authentic portrait of Fuller was engraved for Mr. Bailey's work, from the original in possession of Lord Fitzhardinge at Cranford House. An engraving prefixed to the 'Worthies,' and frequently reproduced, is apparently from another original. An engraving (showing a very different face) is in a few copies of the 'Abel Redevivus.' Another was prefixed to the anonymous 'Life.' Fuller is described as tall and bulky, though not corpulent, well made, almost 'majestical,' with light curly hair, rather slovenly in dress and often absent-minded, and careless 'to seeming inurbanity' in his manners. He was sparing in diet and in sleep. He seldom took any exercise except riding. His powers of memory were astonishing, and gave occasion for many anecdotes. He could, it was said, repeat five hundred strange names after two or three hearings, and recollect all the signs after walking from one end of London to the other. His anonymous biographer declares that he used to write the first words of every line in a sheet and then fill up all the spaces, which Mr. Bailey thinks 'not a bad method.'

Fuller's modern critics have generally confined themselves to simplifying Coleridge's phrase, 'God bless thee, dear old man!' He has been called 'dear Thomas,' and 'quaint old Tom Fuller,' with a rather irritating iteration. His power of fascinating posthumous as well as contemporary friends is easily explicable. His unfailing playfulness, the exuberant wit, often extravagant, rarely ineffective and always unforced, is combined with a kindliness and simplicity which never fails to charm. If not profound, he is invariably shrewd, sound-hearted, and sensible. He tells a story admirably, as Lamb observed, because with infectious enjoyment. His humour is childlike in its freedom from bitterness. His quick sense of the ridiculous, combined with a calm and cheerful temperament, made fanaticism impossible. It tempered his zeal instead of edging his animosi-

ties. Moderation was therefore his favourite virtue, or 'the silken chain running through the pearl-string of all the virtues' (*Holy State*, p. 201). He distinguishes it from 'lukewarmness,' of which he cannot be fairly accused. But it can hardly be said that he was quite free from the weakness of the moderate man. It is intelligible that Heylyn accused him of 'complying with the times,' and called him a 'trimmer.' Moderate men are 'commonly crushed,' he says himself, 'between extreme parties on both sides,' whereas he was patronised by both sides, and beloved both by Charles I and by a regicide. The truth seems to be that his perfectly genuine moderation enabled him to accommodate himself rather too easily to men of all parties. His many dedications seem to escape flattery by their witty ingenuity, and his popularity implies a certain share of the wisdom of the serpent. He steered rather too skilful a course, perhaps, through a revolutionary time; but he really succeeded in avoiding any really discreditable concessions, and never disavowed his genuine convictions. Coleridge's remarks upon Fuller are in his 'Literary Remains,' 1836, ii. 381–390; Lamb's 'Selections,' with comments, published in his 'Essays,' first appeared in Leigh Hunt's 'Reflector,' No. 4 (1811); the essay by James Crossley in the 'Retrospective Review,' iii. 50–71, and the essay by Henry Rogers (originally in the 'Edinburgh Review,' January 1842), prefixed to a volume of selections in Longman's 'Travellers' Library,' 1856, may also be noticed.

Fuller was apparently one of the first authors to make an income by their pens. He says in the beginning of his 'Worthies' that 'hitherto no stationer hath lost by me.' It does not appear how much he made by the stationers. His works are: 1. 'David's Hainous Sinne, Heartie Repentance, Heavie Punishment,' 1631 (reprinted in 1869, and by Dr. Grosart in Fuller's 'Poems and Translations in Verse,' 1868). 2. 'The History of the Holy Warre,' 1639, 2nd edit. 1640, 3rd 1647, 4th 1651 (besides other reprints), reprinted 1840. 3. 'Joseph's Party-coloured Coat,' 1640 (a collection of sermons), reprinted 1867 with 'David's Hainous Sinne,' &c. 4. 'The Holy State and the Profane State,' 1642, also 1648, 1652, 1663 (reprinted in 1840 and 1841). 5. 'Truth Maintained, or Positions delivered in a sermon at the Savoy, . . . asserted for safe and sound,' 1643. 6. 'Good Thoughts in Bad Times,' 1645 and 1646. 7. 'Andronicus, or the Unfortunate Politician,' 1646 (three editions) and 1649, also in second and later editions of 'Holy and Profane State.' In Dutch 1659. 8. 'The Cause and Cure of a Wounded Conscience,' 1647, reprinted in 1810, 1812, 1815. 9. 'Good Thoughts in Worse Times,' 1647, and with 'Good Thoughts in Bad Times' 1649, 1652, 1657, 1659, 1665, 1669, 1680; reprinted in 1810. 10. 'A Pisgah-sight of Palestine,' 1650, 1652, 1668; reprinted in 1869. 11. 'A Comment on the Eleven First Verses of the 4th Chapter of St. Matthew's Gospel,' 1652 (twelve sermons). 12. 'The Infant's Advocate,' 1652. 13. 'A Comment on Ruth,' 1654. 14. 'The Triple Recounter,' 1654. 15. 'The Church History of Britain,' also the 'History of the University of Cambridge since the Conquest' and the 'History of Waltham Abbey,' 1655; reprinted in 1837, edited by James Nichols, in 3 vols., and again 1840, 1842, and 1868, and edited by J. S. Brewer for the Oxford University Press, 1845. The 'Histories' of Cambridge and Waltham were reprinted in 1840, edited by James Nichols, with the 'Appeal of Injured Innocence.' 16. 'A Collection of [four] Sermons, together with Notes upon Jonah,' 1656. 17. 'The Best Name on Earth, together with several other [three] sermons,' 1657 and 1659. 18. 'The Appeal of Injured Innocence,' 1659; reprinted in 1840 with the 'Histories' of Cambridge and Waltham Abbey. 19. 'An Alarum to the Counties of England and Wales' (three editions), 1660. 20. 'Mixt Contemplations in Better Times,' 1660; reprinted with former 'Contemplations' in 1830 and 1841. 21. 'A Panegyrick to His Majesty,' 1660. 22. 'The History of the Worthies of England,' 1662; reprinted in 1811 and 1840.

Fuller published several separate sermons, including 'A Fast Sermon on Innocents' Day,' 1642; 'A Sermon on the 27th March,' 1643; 'A Sermon of Reformation,' 1643; and 'A Sermon of Assurance,' 1647. He contributed poems to Cambridge collections of verses in 1631 and 1633; a preface to the 'Valley of Vision,' 1651 (a collection of sermons attributed to Dr. Holdsworth); an 'Epistle to the Reader,' and some lives to the 'Abel Redevivus,' 1651; a preface to the 'Ephemeris Parliamentaria,' 1654; and a life to Henry Smith's 'Sermons,' 1657. A minute and most careful account of the bibliography of all Fuller's writings is given by Mr. Bailey.

[The anonymous life of Fuller, first published in 1661 (reprinted with Brewer's edition of the 'Church History') is the original authority; Oldys's Life in the Biog. Brit. (1750) is founded on this, with a painstaking examination of Fuller's writings. Memorials of the Life and Works of Thomas Fuller, by Arthur J. Russell (1844), adds a little; but everything discoverable was first brought together in Mr. John Eglinton

Bailey's Life of Thomas Fuller, with Notices of his Books, his Kinsmen, and his Friends (1874). Life, Times, and Writings, by the Rev. Morris Fuller, 2 vols., 1884, is founded upon this. See also Lloyd's Memoirs (1677), pp. 523–4.] L. S.

FULLER or **FULWAR, THOMAS,** D.D. (the two forms of surname seem to have been used indifferently) (1593–1667), archbishop of Cashel, one of the sons of the Rev. Thomas Fuller, vicar of Stebbing, Essex, a member of the same family with Fuller the church historian, was born in 1593. According to Kennett he was disinherited by his father 'for a prodigal.' This drove him to Ireland, 'with the happy necessity of being sober and industrious' (Kennett, *Register*, p. 364). He may previously have graduated at Cambridge. His name does not appear in the registry of the university of Dublin, but he took orders in the Irish church. One of his name is found as prebendary of Cloyne, and in 1639 chancellor of Cork. In 1641 he was consecrated bishop of Ardfert, being the last prelate who held that see as an independent diocese before it was united to the see of Limerick. The Irish rebellion soon drove him with his family to take refuge in London, probably in the parish of St. Andrew's, Holborn. He dedicated a sermon on Luke ii. 48, preached at Gray's Inn 2 Oct. 1642, 'on the anniversary of the Irish rebellion,' to 'the worthy gentlemen and inhabitants of that parish who had been,' he says, 'the chief preservers of me and mine since our escape out of Ireland, where we had only our lives for a prey, and those lives your bounty hath cherished.' The ill-treatment he met with from the presbyterian party then dominant compelled him to retire to Oxford, where he was incorporated D.D. in 1645 (Wood, *Fasti*, ii. 79). He seems to have remained in England till the Restoration, and in 1656 he ordained William Annand [q. v.], afterwards dean of Edinburgh (Wood, *Athenæ*, iv. 258). After the Restoration he returned to Ireland, and was translated to the archiepiscopal see of Cashel (1 Feb. 1660–1). Kennett gives a somewhat highly coloured account of the archbishop's reception at Cashel, not only by churchmen but by others, who were converted by his 'indefatigable powers and exemplary piety' (Kennett, *Register*, p. 312). He died 31 March 1667, in the seventy-fourth year of his age, and was buried in the chancel of his cathedral of St. John's, to which he bequeathed a silver chalice, paten, and flagon, still in use. As bishop of Ardfert he ordained his three nephews, who all rose to some eminence, the sons of his brother John, who succeeded his father as vicar of Stebbing: Thomas, fellow of Christ's College, Cambridge, an acquaintance of Pepys, mentioned several times in his 'Diary,' subsequently, in 1658, chaplain to Colonel Lockhart, governor of Dunkirk, vicar of the college living of Navenby, near Lincoln, and rector of Willingale Doe, Essex, 1670, 'an inveterate preferment hunter,' who died at Navenby in March 1701; Samuel, afterwards dean of Lincoln [q.v.], and Francis the elder [q.v.] Archbishop Fuller is not mentioned by Ware among the Irish writers. He published a few sermons, of which the only one known to be extant is that upon the Irish rebellion.

[Kennett's Register; Cotton's Fasti Hibern.; Bailey's Life of Thomas Fuller.] E. V.

FULLER, THOMAS, M.D. (1654–1734), physician, was born at Rosehill, a country house in the parish of Brightling, Sussex, 24 June 1654. His family had for some time been seated there, and are believed by the parishioners to have grown rich during the period of iron-smelting in Sussex. A small inn which stands near the remains of the village stocks at the foot of the ascent on the top of which is Rosehill has for its sign the arms which are to be seen in some of the doctor's books (in the possession of C. J. Tatham of Clare College, Cambridge), argent, three bars with a canton in chief gules, and which are supposed to allude to the forging of bars and ploughshares by the ancestors of the family of Rosehill. Fuller was educated at Queens' College, Cambridge. He studied Descartes and Willis, and retained till old age a liking for their methods (*Exanthemologia*, p. xii). In 1676 he graduated M.B., and in 1681 M.D., and in February 1679 was admitted an extra-licentiate of the College of Physicians of London. He commenced practice at Sevenoaks, Kent, and there continued throughout life, attaining large practice and great popularity, which was increased in his old age by his undertaking at his own charge the proceedings in chancery necessary for a reform of the Senoke charity. He published three collections of prescriptions, 'Pharmacopœia Extemporanea,' 1702 (3rd edition, 1705; 4th, 1708; 6th, 1731), 'Pharmacopœia Bateana,' 1718 (based on the prescriptions of Dr. Bate [q. v.]), 'Pharmacopœia Domestica,' 1723. These were issued in Latin, but an advertisement of a pirated edition in English having appeared in the 'Postman,' 18 Sept. 1708, he published a translation of the first in 1710, of which a fifth edition appeared in 1740. In 1730 appeared his 'Exanthemologia, or an attempt to give a Rational Account of Eruptive Fevers, especially of the Measles and Small-

pox,' the most interesting of his works. It contains many of his own notes of cases of small-pox, of measles, and of other fevers. He is the first English writer who points out clearly how to distinguish the spots produced by flea-bites (p. 145) from the spots seen in the eruptive fevers, and his is the first English book by a physician in which the qualifications necessary in a sick nurse are set forth in detail (p. 208). He narrates his cases with precision, and those illustrating the progress of small-pox after inoculation, of which he approved, are of permanent interest. He suffered from gout, and in 1727 he was threatened with blindness from cataract in both eyes to such a degree that he was unable to read the minute but clear handwriting of his youthful notes. He was, however, able to publish three collections of precepts:—'Introductio ad Prudentiam, or Directions, Counsels, and Cautions, tending to Prudent Management of Affairs in Common Life,' 2 vols. 1727 (2nd edition, 1740); 'Introductio ad Prudentiam, or the Art of Right Thinking,' 1731; 'Adagies, Proverbs, Wise Sentiments, and Witty Sayings, Ancient and Modern, Foreign and British,' 1732. The first contains most original matter, and includes 3,152 precepts for the guidance through life of his son John, of which some are copied with little alteration from the psalms, proverbs, and gospels, while none of the remainder rise above the level of the advice of Polonius, to which they have a general resemblance. He died 17 Sept. 1734, and is buried in Sevenoaks Church. He married Mary Plumer on 23 Sept. 1703. A portrait is prefixed to the 'Pharmacopœia Domestica,' 1739.

[Munk's Coll. of Phys. i. 400; Wadd's Nugæ Chirurgicæ, 1824; Works; Index Catalogue of Library of Surgeon-General's Office, Washington; Fuller's copy of Brown's Myographia, 1684.]

N. M.

FULLER, WILLIAM (1580?–1659), dean of Durham, born in or about 1580, was the son of Andrew Fuller of Hadleigh, Suffolk. He was a fellow of St. Catharine Hall, Cambridge, where he took the degree of D.D. in 1625, and is said to have been a good linguist and an excellent preacher. These gifts recommended him to James I, who made him one of his chaplains. By Sir Gervase Clifton he was presented to the rectory of Weston, Nottinghamshire. In the next reign he was continued in his chaplaincy, and on 3 July 1628 he received a dispensation to hold the vicarage of St. Giles-without-Cripplegate, London, in addition to the rectory of Weston (*Cal. State Papers*, Dom. 1628–9, p. 190). On the death of Henry Cæsar, 27 June 1636, he was promoted to the deanery of Ely (Le Neve, *Fasti*, ed. Hardy, i. 348). In October 1641 some of the parishioners of St. Giles's petitioned parliament for his removal, complaining that, though the parish was very populous and the living worth 700*l.* a year, Fuller had 'pluralities of livings, and thereby was a non-resident,' and a 'popish innovator besides.' Altogether eight articles were exhibited against him. They alleged further that Fuller's curate, Timothy Hutton, 'repaired from his pulpit to the taverne on the Lords day, and there drinking uncivilly, danced and sung most profaine, & ungodly songs & dances, to the shame and disgrace of religion' (*The Petition and Articles exhibited in Parliament against Dr. Fuller*, &c., 4to, London, 1641). The commons evidently thought it more dignified to summon him as a 'delinquent,' 'for divers dangerous and scandalous matters delivered by him in several sermons.' For refusing to attend he was ordered into the custody of the serjeant-at-arms, but upon giving substantial bail he was released on 11 Nov. 1641, and nothing apparently came of the matter (*Commons' Journals*, ii. 299, 307, 309, 311). In July 1642 Fuller and his curate, Hutton, were sent for as 'delinquents' on a charge of having read the king's last declaration in church. Fuller denied having given orders for it to be read; he had in fact enjoined Hutton not to read it 'till he had received farther direction.' He was thereupon forthwith discharged 'from any farther restraint without paying fees;' but the unfortunate curate, who confessed to having read it at the afternoon service, was committed a prisoner to the king's bench, where he remained for nearly a month (*ib.* ii. 650, 669, 703). Fuller's money was ordered to be confiscated 'for the service of the commonwealth,' 18 Feb. 1642–3 (*ib.* ii. 970). By warrant of the Earl of Essex, he asserts, 500*l.* was unjustly taken from him (*Will*). In 1645 he was in attendance upon the king at Oxford, and was incorporated in his doctor's degree on 12 Aug. of that year. Charles, who greatly admired his preaching, made him dean of Durham, in which he was installed on 6 March 1645–6 (Le Neve, iii. 300). Ultimately he retired to London, and died in the parish of St. Giles, Cripplegate, on 13 May 1659, aged 79 (Smyth, *Obituary*, Camden Soc. p. 50; *Probate Act Book*, P. C. C. 1659, f. 245 *b*). The authorities having refused his relatives' request that he might be buried in the church of St. Giles, he was interred at the upper end of the south aisle of St. Vedast, Foster Lane. By his wife Katherine, who survived him, Fuller left issue three sons,

William, Robert, and Gervase, and two daughters, Jane, married to Brian Walton, D.D., afterwards bishop of Chester, and Mary. Mrs. Walton, soon after the Restoration, erected a 'comely monument' over her father's grave. In his will, dated 14 Dec. 1658, and proved on 30 May 1659, Fuller requests that his 'written bookes and papers shall not be seene or disposed of without the privity and consent' of his son-in-law Brian Walton (registered in P. C. C. 273, Pell). He published: 1. 'A Sermon [on Ephes. iv. 7] preached before his Maiestie at Dover Castle,' 4to, London, 1625. 2. 'The Movrning of Mount Libanon . . . A Sermon [on Zech. xi. 2] preached . . . 1627. In commemoration of the Lady Frances Clifton,' &c., 4to, London, 1628. From the dedication to Sir Gervase Clifton we learn that Fuller had preached the funeral sermon of the first Lady Clifton, which, however, 'went out in written copies.'

[Wood's Fasti Oxon. ed. Bliss, ii. 79–80, 82; Newcourt's Repertorium, i. 357; Cal. State Papers, Dom. 1638–9, p. 298, 1640–1, pp. 213, 401, 1660–1, p. 232.] G. G.

FULLER, WILLIAM, D.D. (1608–1675), bishop of Lincoln, was son of Thomas Fuller, merchant of London, by his wife, Lucy, daughter of Simon Cannon, citizen and merchant taylor. He was born in London, and was educated at Westminster School, from which he removed to Magdalen Hall, Oxford, as a commoner, about 1626, migrating to Edmund Hall, at which he took the degree of B.C.L. about 1632. After admission to holy orders he was appointed one of the chaplains or petty canons of Christ Church Cathedral. He was presented by the king to the rectory of St. Mary Woolchurch in the city of London on 30 June 1641, and resigned it on 16 Dec. of the same year, in which he was also appointed to the rectory of Ewhurst, Sussex. When Charles I shut himself up in Oxford in 1645, he became chaplain to Edward, lord Lyttelton, lord keeper of the great seal. As an ardent loyalist he suffered greatly in the civil wars, and in the parliamentary visitation of the university lost his position at Christ Church. During the protectorate he fell into 'a low condition.' Pepys tells us he supported himself by keeping a school at Twickenham, where he endeavoured to instil principles of loyalty and churchmanship into the minds of his scholars. While at Twickenham he had for his assistant William Wyatt, who had acted in the same capacity to Jeremy Taylor when he maintained himself by keeping school at Llanfihangel in Carmarthenshire, in conjunction with Nicholson, afterwards bishop of Gloucester. Wyatt was rewarded by his former principal when bishop of Lincoln with the precentorship of that cathedral (Wood, *Fasti*, ii. 254).

So consistent a loyalist naturally obtained speedy preferment at the Restoration. On 3 July 1660, little more than a month after the completion of the Restoration, Fuller was appointed to the deanery of St. Patrick's Dublin, and received the degree of D.C.L. at his own university on 2 Aug., by virtue of a letter of the chancellor, and also was admitted D.D. of Cambridge by the same authority. Other preferments in the Irish church followed: the treasurership of Christ Church, Dublin, on 11 July 1661, the chancellorship of Dromore in 1662, and finally the bishopric of Limerick, to which he was consecrated in Christ Church Cathedral on 20 March 1663–1664, with permission to hold his deanery *in commendam* for two years. Six months after he became dean of St. Patrick's, 27 Jan. 1660–1661, twelve bishops were consecrated at one time for as many vacant sees in St. Patrick's Cathedral by Archbishop Bramhall, the primate, Jeremy Taylor being then consecrated to the see of Down and Connor, and preaching the sermon. For this ceremonial an anthem was composed by Fuller, entitled 'Quum denuo exaltavit Dominus coronam.' It is evident that Fuller regarded his Irish dignities as little more than stepping-stones to some more acceptable English preferment. During the time he was dean of St. Patrick's we are told that he spent the greater portion of his time in England, leaving the sub-dean to preside at chapter meetings. But he manifested a warm interest in the repair of his cathedral, which during his tenure of office was restored from a ruinous condition to decency and stability (Mason, *Hist. of St. Patrick's Cathedral*, pp. 191–6). At last, after frequent disappointments, the long-looked-for translation to an English see took place. In 1667 Laney was translated from the bishopric of Lincoln to that of Ely. The see of St. Asaph, which had previously become vacant, had been promised by the king to Dr. Glemham, dean of Bristol, who was, however, anxious to exchange St. Asaph for Lincoln. Dr. Rainbow, the bishop of Carlisle, was not unwilling to accept Asaph. Dean Glemham's wishes were opposed in influential quarters, and Fuller, who was then laid up with the gout at Chester, on his way to Ireland, wrote to Williamson, Lord Arlington's secretary, on 25 May 1667, that, 'as when two contend for a post a third person is sometimes chosen, he hoped that Lord Arlington would propose, and the Archbishop of Canterbury approve of, his being translated from Limerick to Lincoln' (*Calendar of State Papers*, Dom.) His

application proved successful, and in Wood's words he was removed to Lincoln 'after he had taken great pains to obtain it' (Wood, *Athenæ Oxon.* iv. 351). He was elected on 17 Sept. 1667. His episcopal palace at Lincoln having been hopelessly ruined during the civil wars, and Fuller feeling the importance of residing in his episcopal city instead of at the distant manor-house of Buckden, near Huntingdon, an arrangement was made with the dean and chapter by which the bishop had the occupancy of a mansion-house in the cathedral close during his visits to Lincoln (*Lincoln Chapter Acts*). Fuller enjoyed the friendship both of Evelyn and of Pepys. The former mentions having dined with him at Knightsbridge on 25 March 1674, together with the bishops of Salisbury (Seth Ward) and Chester (Pearson). Many references occur in Pepys's garrulous diaries to his 'dear friend' Dr. Fuller, with whom he dined on his appointment to St. Patrick's, and was 'much pleased with his company and goodness.' His elevation to the sees first of Limerick and then of Lincoln caused Pepys 'great joy,' and more especially as he found that his old friend 'was not spoiled by his elevation, but was the same good man as ever;' 'one of the comeliest and most becoming prelates he ever saw;' 'a very extraordinary, good-natured man.' He records the satisfaction with which he saw the bishop for the first time occupying his place in the House of Lords on 6 Nov. 1667, and a conversation he held with him on the probability of the Act of Toleration being carried, 23 Jan. 1668. In 1669 Fuller offered the archdeaconry of Huntingdon to Symon Patrick, afterwards bishop of Ely, which was declined by Patrick, 'thinking himself unfit for that government' (Patrick, 'Autobiography,' *Works*, ix. 451). During his tenure of the see of Lincoln Fuller did much to repair the damages inflicted on his cathedral church by the puritans during the great rebellion. In a letter to Sancroft, Fuller expressed his intention of presenting the cathedral with 'a paire of faire brass candlesticks' to stand on the altar to take the place of 'a pitiful paire of ordinary brasse candlesticks which,' he writes, 'I am ashamed to see, and can indure no longer' (Granville, *Remains*, Surtees Soc. pt. i. p. 217 *n.*) He restored the monuments of Remigius, St. Hugh, and others, supplying appropriate epitaphs in excellent latinity, and, as his own epitaph records, he was intending further works of the same kind when he died at Kensington, near London, on 23 April 1675. His end, according to his epitaph, was as peaceful as his life had been: 'mortem obiit lenissima vita si fieri posset leniorem.' His body was conveyed to Lincoln Cathedral, and interred there under an altar tomb in the retrochoir, by the side of the monument he had erected over the supposed grave of St. Hugh, which the inscription shows he had intended to be his own monument also: 'Hugonis Qui condit tumulum condit et ipse suum.' At the time of his death Fuller was engaged upon a life of Archbishop Bramhall, for which he had collected large materials, 'wherein,' writes Wood, 'as in many things he did, he would without doubt have quitted himself as much to the instruction of the living as to the honour of the dead' (Wood, *Athenæ Oxon.* iv. 351). Fuller was not married. One of his sisters, Catherine, married John Bligh, citizen and salter of London, afterwards of Rathmore, co. Meath, M.P. for Athboy, the founder of the noble family of Darnley. Another sister, Mary, married William Farmery of Thavies Inn. He bequeathed to the cathedral library of Lincoln the best of his books, and to Christ Church his pictures, chest of viols, and his organ. His will speaks of his having had to undertake lawsuits to protect his see 'from the encroachments of ungodly men.'

[Wood's Athenæ Oxon. iv. 351; Brydges's Restituta, i. 163; Mason's Hist. of St. Patrick's Cathedral, p. 192 sq.; Kennett's Biog. Notes Lansd. MS. 986, No. 85, p. 188; Collins's Fasti Eccl. Hibern. i. 385, &c.; Evelyn's Diary; Pepys's Diary; Cal. State Papers, Dom. sub ann. 1667; information from J. F. Fuller, esq.; Pegge's Anonymiana, pp. 5, 49.] E. V.

FULLER, WILLIAM (1670–1717 ?), impostor, was born on 20 Sept. 1670 at Milton, Kent. By his own account he was son of Robert Fuller, son of Dr. Thomas Fuller, by the eldest daughter of the Hon. Charles Herbert of Montgomeryshire. His enemies declared that his mother was the dissolute daughter of a farmer named Sandys, and thought him very like his so-called guardian, Cornelius Harflet. In any case Fuller was apparently able to rely on the support of Charles Herbert, his alleged uncle, whose family had a seat at his birthplace. He was sent to school at Maidstone and Canterbury, and his putative father, Robert Fuller, having died when he was six months old, he was apprenticed in 1686 by Harflet to a rabbit furrier in London. From this position he was removed by William Herbert, first marquis of Powis, in May 1688, and shortly afterwards became page to the Countess of Melfort. James II's queen, Mary of Modena, noticed him, took him with her to France in December, and used him as emissary on several journeys to Ireland and England. He was at last re-

cognised in London by a nephew of Harflet, and was placed in the charge of Tillotson, then dean of St. Paul's. In eight weeks Tillotson convinced him, as he alleged, of his political and religious errors. He thereupon disclosed all he knew to the Earl of Shrewsbury, and was formally thanked by William III, in whose presence Fuller cut open the buttons of his coat, and disclosed the letters he was carrying to various Jacobites. He continued to carry Jacobite letters, which he betrayed to the government, till exposed by his betrayal of another messenger, Matthew Crone. Crone's trial and conviction were delayed three weeks in consequence of an alleged attempt to poison Fuller, the principal witness, which kept him too ill to appear in court. Fuller followed William III to Ireland and to the Hague, living sumptuously on borrowed money and by the wages of his treachery. On returning to London he was arrested by angry creditors, and thrown into sponging-houses. Titus Oates assigned him lodgings in his house in Ax Yard, Westminster. Fuller neglected to pay the stipulated rent, or to repay loans from Oates, who at length put the law in motion. He was prevented from following the king to Holland in May 1691 by the marshal of the King's Bench, but shortly afterwards he escaped and crossed to Rotterdam. He stayed some weeks abroad, assumed various titles, and spent money lent by his dupes, or raised by forged bills, in luxurious living. When he returned to London he was at once arrested for debt, and wrote from prison to Tillotson and Lord Portland professing that he was able to disclose a plot against the throne. No notice being taken, Fuller addressed the House of Commons to the same effect, alleging that he could prove a Jacobite conspiracy against Halifax and other prominent noblemen. He stated at the bar of the house that he relied on the evidence of two witnesses named Delaval and Hayes. He received passports from the house and a blank safe-conduct from the king to bring these men from abroad; but on the day when he was to produce them he sent a message that he was too ill to attend. A committee was appointed to visit his bedside, when Fuller gave the London addresses of his witnesses. They could not be found, and on 24 Feb. 1692 the house resolved that Fuller was an impostor, cheat, and false accuser, and recommended that he should be put on his trial. His story had been so far believed that in December 1691 he had been granted an allowance of 30*s.* a day from the crown, and in January 20*l.* by the House of Commons. His trial took place on 21 Nov. 1692; he was convicted and sentenced to stand in the pillory at Westminster and the Exchange, and to be imprisoned till he should pay two hundred marks to the king. Fuller remained in prison till June 1695, when he was released by the influence of Charles Herbert, who made him an allowance. Fuller formed a new intimacy with Oates, and published 'A Brief Discovery of the True Mother of the Prince of Wales,' 1696. Fuller repeated the old story, and declared that as a page in St. James's Palace he had witnessed on 10 June 1688 the transference of a warming pan from the chamber of a pregnant lady, Mary Grey, to that of the queen, and that this warming-pan contained the child of Mary Grey. The revived story met some belief, and Fuller quickly followed up his success with 'A Further Confirmation that Mary Grey was the true Mother,' &c., 1696, and 'Mr. William Fuller's Third Narrative containing new matters of Fact, proving the pretended Prince of Wales to be a grand Cheat upon the Nation, with an Answer to some Reflections cast upon him,' 1696. Fuller sent copies of his book to the king and leading statesmen. His petition to the House of Commons to be allowed to prove that the Prince of Wales was an impostor was received with contempt. After a fresh imprisonment for debt, he made an expedition into Hampshire, pretending to be on the track of fugitive Jacobites. In Southampton he again tried to raise loans by fraud, and remained there a year in prison. He made an unsuccessful journey to Flanders, and published 'A Trip to Hampshire and Flanders, discovering the vile Intrigues of the Priests and Jesuits, and the Practice of Englad's [*sic*] Bosom Enemies' (1701). Fuller had been disappointed at being cut off in Charles Herbert's will 'with mourning and a shilling' in favour of his own half-sister, who received the bulk of his fortune. This sister, who had been Fuller's partner in at least one of his earlier frauds, allowed him 3*l.* a week, which Luttrell says (*Diary*, iv. 261) he supplemented by marrying a widow with 1,500*l.* In 1701 he published 'The Life of William Fuller, gent., being a full and true Account of his Birth, Education, Employs and Intrigues, both of Publick and Private Concerns; his Reconciliation to the Church of England, and the occasion of his coming into service with the present Government.' In the same year he once more revived his story of Prince James's illegitimacy in 'Twenty-six Depositions of Persons of Quality and Worth, with letters of the late Queen . . . and others by Mrs. Mary Grey, proving the whole management of the supposititious Birth of the Prince of Wales, and that Mrs. Grey was barba-

rously murdered.' The book contained a series of letters signed by Mary of Modena, and by persons about her court. Fuller presented a copy of his book to the king in person, and was for some time a hanger-on of the court. He then further published 'Original Letters of the late King James,' implicating many leading men in Jacobite plots. The new parliament on meeting (30 Dec. 1701) ordered him to prove his statements. On his failure to produce an imaginary 'Jones,' the House of Lords voted, on 19 Jan. 1702, that Fuller's last two books were false and malicious, and ordered that he should be imprisoned in the Fleet till formally prosecuted by the attorney-general. He was tried in May at the Guildhall, convicted of misdemeanor, and sentenced to go to all the courts in Westminster with a paper pinned on his hat, describing his crime, to stand three times in the pillory, to be sent to Bridewell, and there be whipped, and afterwards to be kept at hard labour till the second day of the following term, and be fined one thousand marks. The sentence was duly carried out, the treatment he received in the pillory at the hands of the mob being especially severe (*ib.* v. 189), and affording him material for 'Mr. William Fuller's Trip to Bridewell, with a full Account of his barbarous usage in the Pillory' (1703). Not being able to pay his fines, Fuller remained in prison. He published from the Queen's Bench prison in 1703 a further autobiography, containing the story of his life, and representing himself as the tool of Oates, Tutchin (whom he attacked in a separate pamphlet), and others who had really written his books. In the following year appeared 'The Sincere and Hearty Confession of Mr. W. Fuller, . . . written by himself during his Confinement in the Queen's Bench,' admitting his fraud and avowing repentance. Twelve years later Fuller, still in prison, issued 'An Humble Appeal to the Impartial Judgment of all Parties in Great Britain,' in which he maintained that he knew nothing of his alleged confession till he saw it in print, and that he had refused his liberty and large sums rather than retract his statements. He had, he said, at once answered the 'Confession' in 'The Truth at Last,' but it is significant that alone among Fuller's works this last has no date affixed. The 'Confession' is at least a good imitation of Fuller, and he probably wrote it in hope of a pardon; he admitted as much in a letter addressed to the Earl of Nottingham 11 July 1704 (*Addit. MS.* 29589, f. 429). In his 'Humble Appeal,' which he republished in 1717 as 'The Truth brought to Light,' he states that he had been introduced to Queen Anne, who believed his story, obtained him some liberty, and supplied him with money. The Earl of Oxford, however, at whose suggestion he had been brought before parliament in 1701, on becoming lord treasurer directed that he should be kept a close prisoner, and his supplies be stopped. He probably died in prison. A large number of Fuller's letters are preserved in the Ellis correspondence in the British Museum.

[The chief authority for Fuller's life consists in his very detailed autobiographical remains. These must be necessarily received with caution, but they are, at any rate, fairly consistent with one another, and better supported by external evidence than the extravagant Lives in which he was attacked. Of these the most important are Life of William Fuller, the late Pretended Evidence, 1692, by Abel Roper; Life of William Fuller *alias* Fullee, *alias* Ellison, &c., 1701, and Fuller once more Fullerised, 1701. Of the many occasional publications in which Fuller was held up to ridicule, interest attaches only to The Scribbler's Doom, or the Pillory in Fashion, being a new Dialogue between two Loophole Sufferers, William Fuller and De Fooe (*sic*), 1703. A woodcut portrait of Fuller at page 32 is prefixed to several of his publications. See also Luttrell's Diary (ed. 1857), ii. 312, 333, 344, 370, 381, 541, 613, 621, 626, iv. 125, 261, 291, v. 108, 109, 126–7, 129, 132–3, 140–1, 176, 189; Macaulay's Hist. of England; Addit. MSS. 28880, ff. 278, 325, 334, 336, 28886 passim, 28892, f. 77, 28893, ff. 80, 107.] A. V.

FULLERTON, LADY GEORGIANA CHARLOTTE (1812–1885), novelist and philanthropist, born on 23 Sept. 1812 at Tixall Hall, Staffordshire, was the youngest daughter of Lord Granville Leveson Gower [q. v.] (afterwards first Earl Granville), by his wife, Lady Harriet Elizabeth Cavendish, second daughter of William, fifth duke of Devonshire. A great part of her early life was spent in Paris, where her father had been appointed ambassador. She married on 13 July 1833, at Paris, Alexander George Fullerton, esq., of Ballintoy Castle, co. Antrim, then an officer in the guards, and after a visit to England she returned to the English embassy, which continued to be her home for eight years. The Fullertons left Paris in 1841, when Lord Granville finally retired from the embassy. They went first to Cannes, where Lord Brougham lent them his villa, and subsequently they resided with Lady Georgiana's brother at Rome, in the Palazzo Simonetti in the Corso. Mr. Fullerton was received into the catholic church at Rome in 1843. His wife began her literary career at the age of thirty-two by the publication of 'Ellen Middleton,' a novel which had been previously commended by Lord Brougham and Charles Greville, and which was ably

criticised by Mr. Gladstone in the 'English Review.' The authoress had adopted extreme 'Anglican' principles, which led her to follow the example of her husband, and to join the Roman catholic church, into which she was admitted, at London, on Passion Sunday, 29 March 1846. In the following year she published her second story, 'Grantley Manor,' displaying an advance in style and character-drawing upon her previous work. It was followed in 1852 by 'Lady Bird' and by 'Too Strange not to be True,' the most popular of all her works, describing the life of a French émigré who, reduced almost to poverty, eked out a bare subsistence in the wilds of Canada.

In 1854 the death of her only son, at the age of twenty-one, overwhelmed her with grief, and she now devoted herself exclusively to works of philanthropy and charity. Neither she nor her husband ever put off their mourning, and Lady Georgiana adopted for the future a fixed mode of dress of the poorest description. Two years after her son's death she enrolled herself, at Rome, in the third order of St. Francis. Eventually she and her husband settled at Slindon, Sussex, but the house No. 27 Chapel Street (now Aldford Street), Park Lane, was the office and centre for all her charitable works. She was engaged in the work of bringing the sisters of St. Vincent of Paul to England, and she founded, in conjunction with Miss Taylor, a new religious community, which has taken the name of the 'Poor Servants of the Mother of God Incarnate.' In 1875 the Fullertons left Slindon, and thenceforward spent much of their time at Bournemouth, where they eventually settled in the house called Ayrfield, in which Lady Georgiana died on 19 Jan. 1885. Her remains were interred in the cemetery attached to the convent of the Sacred Heart, Roehampton. A detailed account of her labours as a philanthropist is given in the work entitled 'Lady Georgiana Fullerton, sa Vie et ses Œuvres. Par Mme. Augustus Craven (née La Ferronays),' Paris, 1888 (with portrait). Of this an English version by Henry James Coleridge, S.J., who describes his book as 'not either a faithful translation or an original work,' appeared at London in the same year.

Her principal works are: 1. 'Ellen Middleton. A Tale,' 3 vols., London, 1844, 1 vol. 1884; translated into French by M. Villaret, Paris, 1873. 2. 'Grantley Manor. A Tale,' 3 vols., London, 1847; London, 1865, 8vo. 3. 'The Old Highlander, the Ruins of Strata Florida, and other Verses,' London (privately printed), 1849. 4. 'Lady Bird. A Tale,' 3 vols., London, 1852, 8vo. 5. 'The Life of St. Frances of Rome,' London, 1855, 8vo. 6. 'La Comtesse de Bonneval, histoire du temps de Louis XIV,' Paris, 1857, 8vo. This novel, which appeared originally in the 'Correspondant,' was translated into English in 1858. 7. 'Rose Leblanc,' another novel in French, Paris, 1861, 8vo. 8. 'Laurentia: a Tale of Japan,' London, 1861, 16mo; 1872, 8vo. 9. 'Too Strange not to be True,' a novel, London, 1864, 8vo. 10. 'Constance Sherwood. An Autobiography of the 16th Century,' 3 vols., London, 1865, 8vo; London, 1875, 8vo. 11. 'Life of the Marchesa G. Falletti di Baroto, translated from the Italian of Silvio Pellico,' London, 1866, 8vo. 12. 'A Stormy Life. A Novel,' founded on incidents in the life of the Princess Margaret of Anjou, 3 vols., London, 1867, 8vo. 13. 'Mrs. Gerald's Niece,' a novel, 3 vols., London, 1869, 8vo; London, 1871, 8vo. 14. 'The Gold Digger and other Verses,' London, 1872, 8vo. 15. 'Life of Louisa de Carvajal,' London, 1873, 8vo. 16. 'Seven Stories,' London, 1873, 8vo. 17. 'A Will and a Way,' a novel, 3 vols., London, 1881. 18. 'Life of Elizabeth Lady Falkland, 1585–1639,' London, 1883, 8vo.

[Life by Mrs. Craven; Dublin Review, 3rd ser. xx. 311 (by Miss Emily Bowles); Men of the Time, 1884; Gillow's Bibl. Dict.; Tablet, 24 and 31 Jan. 1885; Daily News, 21 and 25 Jan. 1885; Daily Telegraph, 21 Jan. 1885; Weekly Register, 24 Jan. 1885; Burke's Landed Gentry.]

T. C.

FULMAN, WILLIAM (1632–1688), antiquary, 'the son of a sufficient carpenter,' was born at Penshurst, Kent, in November 1632. His boyish promise is said to have attracted the notice of Henry Hammond [q. v.], then rector of Penshurst, who took him to Oxford, and procured him a place in Magdalen College choir, in order that he might be under the tuition of William White, master of the school. In 1647 he was elected to a scholarship at Corpus Christi College, and placed with an 'excellent tutor but zealous puritan' named Zachary Bogan [q. v.] On 22 July 1648 he was ejected by the parliamentary visitors. Along with another scholar of Corpus, one Timothy Parker, Fulman had deliberately 'blotted' and 'torn out' the name of Edmund Stanton, the parliament's president, which the visitors, on 11 July, had entered in the buttery book in place of Robert Newlin, the expelled president (*Register of Visitors of Univ. of Oxford*, Camd. Soc. pp. 90, 146, 494). Hammond, who was himself expelled, then employed him as his amanuensis. On this account he has been supposed, absurdly enough, to be the author of the 'Whole Duty of Man,' and the

'Gentleman's Calling.' When twenty-one years old he became, by Hammond's introduction, tutor to the heir of the Peto family of Chesterton, Warwickshire, in which capacity he continued until the Restoration. Then, resuming his scholarship at Corpus, he was created M.A. 23 Aug. 1660, and made fellow of that house. For several years he stayed in college, 'a severe student in various sorts of learning.' In 1669 he accepted the college rectory of Meysey Hampton, Gloucestershire. There he was cut off by fever 28 June 1688, and was buried in the churchyard at the east end of the chancel, near his wife Hester, daughter of Thomas Manwaring, son of Roger Manwaring, bishop of St. David's. Wood, who knew him well, describes Fulman as 'a most zealous son of the church of England, and a grand enemy to popery and fanaticism. He was a most excellent theologist, admirably well vers'd in ecclesiastical and profane history and chronology, and had a great insight in English history and antiquities; but being totally averse from making himself known . . . his great learning did in a manner dye with him' (*Athenæ Oxon.* ed. Bliss, iv. 240). It seems that he was not sufficiently complacent or pushing to make his way in the world.

Fulman was the author of: 1. 'Academiæ Oxoniensis Notitia' [anon.], 4to, Oxford, 1665, reissued at London in 1675, with additions and corrections from Wood's 'Historia et Antiquitates Universitatis Oxoniensis,' published the year before, the sheets of which Wood sent to Fulman as they came from the press. Fulman, according to Hearne (*Collections*, Oxf. Hist. Soc. i. 213), furnished the preface to Wood's 'Historia;' he also gave Wood his notes and corrections for the same work, which are now preserved in the Ashmolean Museum, No. 8540 (Huddesford, *Cat. of A. à Wood's MSS.* 1761, p. 64), and a copy in the Bodleian Library, Rawlinson MS. C. 866. 2. 'Appendix to the Life of Edmund Stanton, D.D., wherein some Passages are further cleared which were not fully held forth by the former Authors,' s. sh. 8vo, London, 1673, a satirical attack on a very partial biography by the nonconformist Richard Mayow. He collected for publication the so-called 'Works' of Charles I, to which he intended prefixing a life of the king, but, being seized with the small-pox, the bookseller, R. Royston, engaged Richard Perrinchief for the task. It was printed in folio in 1662, when Perrinchief, though he used Fulman's work, assumed the whole credit to himself. He had carefully studied the history of the reformation in England, and at the suggestion of Bishop Fell sent to Burnet some corrections and additions for the first part of the latter's 'History.' He also read vol. ii. of the 'History' before it went to press, and 'with great judgment did correct such errors that he found in it,' assistance warmly acknowledged by Burnet (preface to pt. ii. of the *History*, ed. Pocock, ii. 2). Burnet, however, offended him by printing only an abstract of his notes in the 'Appendix,' 1681, though he asserts that he did so with Fulman's approval. Wood reiterated Fulman's complaints in his 'Athenæ.' Burnet alludes to the ill-bred pair at pages 10–12 of his 'Letter writ to the Lord Bishop of Cov. and Litchfield [Lloyd],' 1693, where he says 'that I might make as much advantage from Mr. Fulman as was possible, I bore with an odd strain of sourness that run through all his letters. Bishop Fell had prepared me for that; and I took everything well at his hands' (cf. his introduction to pt. iii. of the *History*, ed. Pocock, iii. 21–2). Fulman edited 'Rerum Anglicarum Scriptorum Veterum tom. i.,' fol. Oxford, 1684, with greater accuracy than Thomas Gale, who was responsible for two other volumes of British historians issued in 1687 and 1691. The same year saw completed his edition of 'The Works of Henry Hammond,' 4 vols. fol. London, 1684, the life having been written by Bishop Fell. He also collected large materials for the life of John Hales of Eton (cf. Walker, *Sufferings of the Clergy*, 1714, pt. ii. p. 94), and for that of Richard Foxe [q. v.], bishop of Winchester, with an account of the distinguished members of Corpus Christi College. These and many other imperfect collections, contained in twenty quarto and two octavo volumes, he bequeathed to his college. Wood was refused access to them, at which he was very indignant; but his editor, Bliss, laid them under constant contribution in his edition of the 'Athenæ.' Bliss, in appending a 'general catalogue' of these collections, praises Fulman for his accuracy and judgment; they are more fully described in H. O. Coxe's 'Catalogue of Oxford MSS.,' pt. ii. There are also a few of his manuscripts in the Rawlinson collection in the Bodleian Library (Coxe, *Catalogus Cod. MSS. Bibl. Bodl.* pars v. fasc. ii.)

[Wood's Athenæ Oxon. (Bliss), vol. i. 'Life,' p. cxiii, 'Vindication,' p. clxix, iii. 499, 838, 932, iv. 239–44, and passim; Reliquiæ Hearnianæ (2nd edit.), ii. 196–7; Gough's British Topography, ii. 104; Chalmers's Biog. Dict.; Nicolson's Historical Libraries, 1776, pt. ii. p. 127; Cambridge Univ. Lib. MSS. Catal. v. 443; Notes and Queries, 6th ser. x. 395.] G. G.

FULWELL, ULPIAN (*fl.* 1586), poet, 'a Somersetshire man born, and a gentleman's son,' says of himself: 'When I was in the flower of my youth I was well regarded of

many men, as well for my prompte wit in scoffing and taunting, as also for the comlynesse of my personage, beinge of very tall stature and active in many thinges, by meanes wherof I became a servitour' (*Ars Adulandi*, 8th Dialogue). His first known publication was a moral dramatic piece, written wholly in rhyme, 'An Enterlude Intituled Like wil to like, quod the Deuel to the Colier, very godly and ful of plesant mirth. . . . Made by Ulpian Fulwel. Imprinted at London . . . by John Allde,' 1568, 4to; another edition, 'London, printed by Edward Allde,' 1587, 4to. It has been reprinted in Dodsley's 'Select Collection of Old English Plays' (vol. iii. edit. 1874, &c.) In 1570 Fulwell was rector of Naunton, Gloucestershire (Bigland, *Gloucestershire*, ii. 236), to which he had presumably been presented by Queen Elizabeth. His next work was 'The Flower of Fame. Containing the bright Renowne & moste fortunate raigne of King Henry the VIII. Wherein is mentioned of matters, by the rest of our Cronographers ouerpassed. Compyled by Ulpian Fulwell. Hereunto is annexed (by the Aucthor) a short treatice of iii noble and vertuous Queenes. And a discourse of the worthie seruice that was done at Haddington in Scotlande, the seconde yere of the raigne of King Edward the Sixt. Imprinted at London by William Hoskins,' 1575, 4to. This curious and highly interesting medley was written somewhat on the model of the then popular 'Mirrour for Magistrates,' partly in verse and partly in prose; the events recorded being chiefly taken from Hall's 'Chronicles.' The author was assisted in his labours by 'Master Edmunde Harman,' formerly a groom of the privy chamber to Henry VIII, as he acknowledges in the dedication to 'sir William Cecill, baron of Burghleygh.' On fol. 39 there commences a sort of appendix containing commemorations in verse, and 'Epitaphs' on three of Henry's wives, Anne Boleyn, Jane Seymour, and Katherine Parr. In a 'Preamble to this parte of the Booke following,' he states that he will celebrate Henry's other wives if the present book should be well received. It has been included by Thomas Park in his edition of the 'Harleian Miscellany' (ix. 337–75). The following year Fulwell published a humorous work which attained considerable popularity, entitled 'Tee [*sic*] first part of the eight liberall science: Entituled, Ars adulandi, the art of Flattery, with the confutation thereof, both very pleasant and profitable, deuised and compiled by Vlpian Fulwell. . . . Imprinted at London by William Hoskins,' 1576, 4to (the only copy known, that in the Capell collection, is fully described by Sinker, *Cat. of English Books printed before MDCI. in Trin. Coll. Cambr.*, pp. 199–200). The copyright was sold by William Hoskins to Henry Bamford, 4 March 1576-7 (Arber, *Stationers' Registers*, ii. 309), and by him to Richard Jones, 3 March 1577–8 (*ib.* ii. 325). Jones issued another edition, 'newly corrected and augmented,' 4to, London, 1579, and a third without a date, but probably in 1580. Collier is of opinion that a book called 'Flatteries Displaie,' licensed to Robert Waldegrave in December 1580, was the same work under a slightly different title. This book, which is inscribed to Lady Burghley, consists of several dialogues, chiefly in prose, with the exception of the sixth—between Diogenes and Ulpian—which is in verse, of the fourteen-syllable metre. In the first dialogue, between the author and the printer, whom he calls 'my olde fellow and friend, W[illiam] H[oskins],' Fulwell mentions his own poverty and threadbare garments. Fulwell's attendance at court, as he sadly confesses to 'Diogenes' in the sixth dialogue, had brought him no hope of further preferment, though in answer to the latter's query he admits he had found one faithful friend in the world, and in some epigrammatic lines at the end he covertly expresses the name of his friend, Edmund Harman. In the 'eyghth Dialogue betweene Sir Symon the Parson of Poll Iobbam, and the Authour,' Fulwell endeavours to place the character of Sir Simon the Parson in the most odious light he can, and satirises the changes effected by the Reformation, though professing hopes that the queen will suppress the disorders. Although the author mentions a second part as intended, it does not appear to have been ever published. Fulwell became a commoner of St. Mary Hall, Oxford, in 1578, but probably did not take a degree. In 1572 he married at Naunton a lady whose baptismal name was Eleanor, and thenceforward for some years his signature occurs frequently in the register of that parish, chiefly in reference to the christening of his various children. In 1585 his name appears in connection with the burial of a son; in the following year Joseph Hanxman became rector of Naunton.

[Wood's Athenæ Oxon. (Bliss), i. 540–2; Corser's Collectanea (Chetham Soc.), pt. vi. pp. 382–396; Payne Collier's Bibliographical Account of Early English Literature, i. 296–9; Cat. of the Huth Library, ii. 566; Notes and Queries, 3rd ser. xii. 183–4, 234; Carew Hazlitt's Handbook to the Popular Poetical and Dramatic Literature of Great Britain, p. 215; Carew Hazlitt's Collections and Notes, 1867–76, p. 175; Hartshorne's Book Rarities in Univ. of Cambr. p. 295; information from the rector of Naunton.] G. G.

FULWOOD, CHRISTOPHER (1590?–1643), royalist, probably born in London about 1590, was the eldest son of Sir George Fulwood, lord of the manor of Middleton by Youlgrave, Derbyshire. His father, who died in 1624, was admitted a member of Gray's Inn in 1589 (*Harl. MS.* 1912, f. 33), and appears to have passed the greater part of his life in the practice of the law in London, as in 1608 he is styled of Fulwood Street, Holborn (cf. his will registered in P. C. C. 55, Byrde). In 1605 Christopher was also entered at Gray's Inn, of which society he was admitted ancient 28 May 1622, appointed autumn reader in 1628, and treasurer 3 Nov. 1637 (*Harl. MS.* 1912, ff. 33, 183, 194, 248). When disengaged from his professional duties he resided at Middleton. His strict impartiality as a magistrate is commemorated by the 'apostle of the Peak,' William Bagshaw [q. v.] In 1640, at the Bakewell sessions, the curate of Taddington was charged with puritanism. Fulwood, who was chairman, 'though known to be a zealot in the cause of the then king and conformity, released him, and gave his accusers a sharp reprimand' (*De Spiritualibus Pecci*, 8vo, 1702, p. 17). Fulwood's influence in the district was of great value to the royalist cause. He was specially employed to raise the Derbyshire miners as a life-guard for his majesty in 1642, when the lord-lieutenant of the county, the Earl of Rutland, declined to appear in the service. He was soon at the head of a regiment of eleven hundred men, who were mustered on Tideswell Moor. His success appears to have alarmed the leaders of the parliamentarians in the neighbourhood, who, according to the local tradition, soon found an opportunity of seizing Fulwood while at his house at Middleton. The chief enemy of the king in the district was Sir John Gell of Hopton, and it was by Gell's emissaries that Fulwood was captured. It is said that while in his house he received notice of the near approach of the hostile detachment, and hid himself in a fissure separating an outlying mass of rock from its parent cliff, in the dale of the Bradford, a few hundred yards in the rear of the mansion. His pursuers saw him, and a shot from them inflicted a mortal wound. He was carried off towards Lichfield, a garrison town which had been taken by Gell on the preceding 5 March, but died on the way at Calton in Staffordshire, 16 Nov. 1643. The rock is still pointed out at Middleton. Before the close of 1644 the property had passed out of the hands of the family. Fulwood's two daughters, Elizabeth and Mary, sought refuge among their friends in London, where they died in obscurity. The mansion at Middleton began to be demolished about 1720.

[Dugdale's Origines Juridiciales (1666), pp. 297, 299; Jewitt's Reliquary, i. 89–93; Lysons's Magna Britannia, vol. v. 'Derbyshire,' pp. cxxix, 304; Cal. S. P., Dom. 1633–4, p. 516.] G. G.

FULLWOOD, WILLIAM (*fl.* 1562), author, was a member of the Merchant Taylors' Company. His first effort is entitled 'An Admonition to Elderton to leave the Toyes by hym begonne.' It was printed by John Alde, and begins:

A supplication to Elderton for Leaches unlewdness
Desiring him to pardon his manifest unrudeness.

In 1563 Fullwood published 'The Castel of Memorie: wherein is conteyned the restoryng, augmentyng, and conservyng of the Memorye and Remembraunce; with the latest remedyes and best preceptes thereunto in any wise apperteyning: Made by Gulielmus Gratarolus Bergomatis, Doctor of Artes and Phisike. Englished by Willyam Fulwod.' This volume contains a dedication in verse to 'the Lord Robert Dudely,' which states that the king of Bohemia has approved the book in its Latin form, and the late Edward VI in a French translation. The book contains many curious receipts for aiding the memory. A second edition appeared in 1573. In 1568 Fullwood published the work by which he is best known; this is 'The Enimie of Idlenesse: Teaching the maner and stile how to endite, compose, and write all sorts of Epistles and Letters: as well by answer, as otherwise. Set forth in English by William Fulwood, Marchant.' The volume is dedicated in verse to the 'Master, Wardens, and Company of Marchant Tayllors,' and became very popular, running through several editions. It is divided into four books. The first, with much original matter, contains translations from Cicero and the ancients; in the second the translations are from Politian, Ficino, Merula, Pico della Mirandola, and other Italian scholars; the third contains practical and personal letters, mainly original; and in the fourth are six metrical love letters, besides prose specimens. In subsequent editions seven metrical letters are found and other augmentations. Fullwood's verse is spirited and vigorous.

[Corser's Collectanea Anglo-Poetica, vi. 397 (but Fullwood could scarcely have been a scholar of Richard Mulcaster: see J. C. Robinson's Register of Merchant Taylors' School); Nouvelle Biographie Universelle, art. 'Grataroli;' J. P. Collier's Extracts from Reg. of Stationers' Company, i. 50, 53, 62, 157; Sir S. E. Brydges's Censura Literaria, 2nd ed. x. 4.] R. B.

FULWAR. [See FULLER.]

FURLONG, THOMAS (1794–1827), poet, son of a farmer, was born in 1794 at Scarawalsh, situated between Ferns and Enniscorthy, co. Wexford. He obtained an appointment in the counting-house of an extensive distillery at Dublin, where he continued until his death. His first work was a poem, 'The Misanthrope' (Lond. 1819), composed, he stated, with the object of reclaiming a friend who, owing to early disappointments, had retired from society. It was withdrawn by the author on account of numerous typographical errors. He issued a second edition at Dublin in 1821, with other poems. A poem entitled 'The Plagues of Ireland: an Epistle,' appeared at Dublin in 1824, with a view to promoting catholic emancipation. He described his work as 'a little sketch and hasty picturing' of the more prominent evils and grievances which should be removed before that 'harassed land' of Ireland could calculate on the enjoyment of tranquillity. To 'The Plagues of Ireland' Furlong appended a few 'occasional poems.' He contributed largely to the 'New Monthly Magazine,' as well as to other periodicals, and projected a literary journal at Dublin. Thomas Moore, Charles Maturin, and Lady Morgan praised his work. At the instance of James Hardiman, author of the 'History of Galway,' Furlong undertook to produce metrical versions in English of the compositions of Carolan and other native Irish poets. While engaged on this work, and on a poem entitled 'The Doom of Derenzie,' Furlong died on 25 July 1827 at Dublin, and was interred in the churchyard of Drumcondra. Of the 'Doom of Derenzie' but one sheet had been revised by the author. It appeared posthumously (London, 1829). The poem treated the superstitions of the peasantry of Wexford. Several of Furlong's metrical translations, and a portrait of him, appeared in Hardiman's work on Irish minstrelsy (London, 1831). One of his compositions was, in 1845, included in Duffy's 'Ballad Poetry of Ireland.'

[Prefaces to Furlong's publications; Dublin Penny Journal, 1832; Hardiman's Irish Minstrelsy, 1831.] J. T. G.

FURLY, BENJAMIN (1636–1714), quaker and friend of Locke, born at Colchester 13 April 1636, began life as a merchant there, and joined the early quakers. In 1659–60 he assisted John Stubbs in the compilation of the 'Battle-Door.' George Fox records that this work was finished in 1661, and that Furly took great pains with it. Some time previous to 1677 he went to reside at Rotterdam, where he set up as a merchant in the Scheepmaker's Haven. In 1677 George Fox stayed and held religious meetings at Furly's house in Rotterdam, and Furly then accompanied Fox, Keith, and others through a great part of Holland and Germany, acting as an interpreter. Later on in the same year he made a ministerial journey with William Penn. His house became the rendezvous of Leclerc, Limborch, and other learned men, and there he entertained Algernon Sydney, Locke (1686–8), and Locke's pupil, the third Lord Shaftesbury (1688–9). Sydney constantly wrote to him from 1677 to 1679. Edward Clarke of Chipley seems to have introduced Locke to him, and their correspondence lasted as long as Locke lived. Locke delighted in playing with Furly's children. Subsequently Furly renounced quakerism, again embraced it, but is supposed finally to have left it. He died at Rotterdam in 1714. Furly's chief works are: 1. 'A Battle-Door for Teachers and Professors to learn Singular and Plural,' &c. (in thirty-five languages), with Stubbs and Fox, 1660. 2. Preface to Ames's 'Die Sache Christi und seines Volks,' 1662. 3. 'The World's Honour detected, and, for the Unprofitableness thereof, rejected,' &c., 1663. He also wrote a number of prefaces to the works of other men, assisted Keith in writing 'The Universal Free Grace of the Gospel asserted,' and translated several works into English from the Dutch.

Furly's valuable library was sold by auction, and a catalogue, 'Bibliotheca Furleiana,' was published (1714). He was twice married. On the death of his first wife in 1691, Locke sent a letter of condolence. By her he had three sons, Benjohan (*b.* 1681), John, and Arent. The two eldest were merchants. The youngest was secretary to the Earl of Peterborough in Spain, and died there in 1705. Benjohan's daughter, Dorothy, married Thomas Forster, whose sons, Benjamin and Edward, are noticed above. Edward's grandson, Thomas Ignatius Maria Forster [q. v.], inherited much of Furly's correspondence, and printed part of his collection as 'Original Letters of Locke, Shaftesbury, and Sydney' in 1830, reissuing it in his privately printed 'Epistolarium' in 1830, 2nd edit. 1847. Much of Shaftesbury's correspondence with Furly is at the Record Office.

[Swarthmore MSS.; Fox's Journal, ed. 1763, pp. 328–518; Smith's Cat. of Friends' Books; Forster's Orig. Letters of Locke, 1830, cxviii–xx; L. Fox Bourne's Life of Locke, ii.] A. C. B.

FURNEAUX, PHILIP (1726–1783), independent minister, was born in December 1726 at Totnes, Devonshire. At the gram-

mar school of that town he formed a life-long friendship with Benjamin Kennicott (1718–1770) [q. v.] In 1742 or 1743 he came to London to study for the dissenting ministry under David Jennings, D.D., at the academy in Wellclose Square. He appears to have remained at the academy till 1749, probably assisting Jennings, whose 'Hebrew Antiquities' he afterwards ably edited (1766). After ordination he became (1749) assistant to Henry Read, minister of the presbyterian congregation at St. Thomas's, Southwark. On the resignation of Roger Pickering, about 1752, he became in addition one of the two preachers of the Sunday evening lecture at Salters' Hall (not the more famous 'merchants' lecture' at Salters' Hall on Tuesday mornings). Retaining this lectureship, in 1753 he succeeded Moses Lowman in the pastorate of the independent congregation at Clapham. His discourses were weighty and well composed, and in spite of an unpleasing delivery and a habit of 'poring over his notes,' he drew a large congregation, and kept his popularity as long as he was able to preach. He received the degree of D.D. on 3 Aug. 1767, from the Marischal College, Aberdeen. From October 1769 to January 1775 he was relieved of the afternoon service on his lecture evenings by Samuel Morton Savage, D.D. As a leading member of the Coward Trust he had much to do with the revised plan of academical education adopted by the trustees on Doddridge's death. He was also from 1766 to 1778 a trustee of Dr. Williams's foundations.

Furneaux distinguished himself by his exertions in behalf of the rights of nonconformists. His name is closely associated with the progress of the 'sheriff's case,' which was before the courts for nearly thirteen years (1754–67). It arose out of an expedient adopted in 1748 by the corporation of London to raise money for building the Mansion House by fining nonconformists who declined to qualify for the office of sheriff in accordance with the Sacramental Test Act. Some 15,000*l.* had been thus obtained when, in 1754, three nonconformists resisted the imposition. The case reached the House of Lords in 1767, and in February of that year was decided in favour of the nonconformists. It was on this occasion that Lord Mansfield delivered the speech in which occurs the often-cited remark that the 'dissenters' way of worship' is not only lawful but 'established.' This speech was reported, without the help of a single note, by Furneaux, who possessed an extraordinary memory: he had, however, the assistance of another hearer of the speech, Samuel Wilton, D.D., independent minister of the Weigh-house, Eastcheap. Mansfield, who revised the report, found in it only two or three trivial errors.

In 1769 appeared the fourth volume of Blackstone's 'Commentaries,' in which, under the head of 'Offences against God and Religion,' nonconformity is treated as a 'crime.' Priestley was the first to animadvert on this opinion; Blackstone replied in a small pamphlet (2 Sept. 1769). In the following year Furneaux published his 'Letters to Mr. Justice Blackstone,' in which the moral argument against enforcing religious truths by civil penalties is presented with remarkable power.

Furneaux was present on 6 Feb. 1772 in the gallery of the House of Commons with Edward Pickard, presbyterian minister of Carter Lane, when the clerical petition for relief from subscription, known as the 'Feathers' petition,' was under discussion. The speeches of Sir William Meredith and Sir George Savile in favour of the petition were reported by Furneaux from memory. In the course of the debate the remark was made by Lord North, who opposed the petition, that if similar relief were asked by the dissenting clergy there would be no reasonable objection to it. Acting on this hint Furneaux and Pickard procured a meeting of nonconformist ministers of the three denominations, who adopted an application to parliament (prepared by Furneaux) for relief from doctrinal subscription. A relief bill passed the commons on 3 April 1772 without a division; on 18 May it was rejected in the lords. In support of a second bill to the same effect Furneaux published his 'Essay on Toleration' (1773). Relief was at length granted (1779), but not, as Furneaux desired, without a test. The new subscription, in which the Holy Scriptures were substituted for the Anglican articles, was devised by Lord North, and carried by the eloquence of Burke.

By this time Furneaux was incapable of taking any part in affairs. In 1777 he was seized with hereditary insanity, and remained under this affliction till his death on 27 Nov. 1783. He was unmarried, and no portrait of him is known. On the outbreak of his malady a considerable fund was raised for his support, Lord Mansfield being among the contributors. The fund accumulated after his death, and is still in existence. In accordance with a scheme approved by the charity commissioners its income (the principal being over 10,000*l.*) is divided between two institutions maintained by unitarians, Manchester New College and the 'Ministers' Benevolent Society.'

He published: 1. 'Letters to the Honour-

able Mr. Justice Blackstone concerning his Exposition of the Act of Toleration,' &c., 1770, 8vo; 2nd edition, 1771, 8vo, has additions, and Mansfield's speech as appendix; reprinted, Philadelphia, 1773, 8vo. 2. 'An Essay on Toleration,' &c., 1773, 8vo. Also sermon on education (1755), a fast sermon (1758), funeral sermon for Henry Miles, D.D. (1763), sermon at ordination of Samuel Wilton (1766), ordination charge to George Waters and William Youat (1769), and sermon to the Society for Propagating Christian Knowledge in the Highlands (1775). In 1771 Furneaux was engaged in transcribing and editing the biblical annotations of Samuel Chandler, D.D. [q. v.], but the work was never published.

[Memoir by J. T. (Joshua Toulmin) in Protestant Dissenters' Magazine, 1798, p. 128 sq.; Wilson's Dissenting Churches, 1808, i. 199, 323, ii. 5, iv. 315; Belsham's Memoir of Lindsey, 1812, pp. 56, 57, 62 sq. (needs correction of dates); Chalmers's Gen. Biog. Dict., 1814, xv. 183 sq.; Rutt's Memoir of Priestley, 1831, i. 73, 137, 164, 169, 170, 318 sq.; Bogue and Bennett's Hist. of Dissenters, 1833, ii. 597 sq.; Jeremy's Presbyterian Fund, 1885, p. 157 sq.; information from the Registrar of Aberdeen University.] A. G.

FURNEAUX, TOBIAS (1735–1781), circumnavigator, was born at Swilly, near Plymouth, 21 Aug. 1735. Various letters show him to have been employed on the French coast, coast of Africa, and West India stations during war-time in 1760–1763, on board H.M.S. Edinburgh, Melampe, and Ferret. He was second lieutenant of H.M.S. Dolphin, Captain Samuel Wallis, in his voyage of discovery round the world (19 Aug. 1766–20 May 1768). He became commander in November 1771, and was soon afterwards appointed to command H.M.S. Adventure in company with Captain Cook's ship the Resolution in his second voyage. The Adventure was twice separated from the Resolution, and Furneaux's account of events during those periods is given in two chapters in Cook's narrative (vol. i. ch. vii., vol. ii. ch. viii.)

During the first separation (8 Feb.–19 May 1773) he sailed fourteen hundred leagues alone, and explored in great part the south and east coast of Tasmania, or Van Diemen's Land, which had been wholly unvisited since its first discovery by Tasman in 1642. The chart sketched by him (page 115) appears to be the first of that coast on record, and the names given by him to localities, as Mewstone, Swilly, Storm Bay, Fluted Head, Adventure Bay, Bay of Fires, Eddystone Point, are retained in most cases in modern maps. Cook, who himself visited the same coast on his third voyage, confirms in his narrative (i. 103–4) the substantial accuracy of Furneaux's survey except in one point, and named after him the islands discovered by him in what was then thought to be a deep bay, but is now known as Banks Strait, opening into Bass Strait.

Cook also gave the name of Furneaux to one of the groups of coral islets in what is now known as the Low Archipelago, visited by the two ships together, and named another group after the Adventure. The ships again became separated off the coast of New Zealand 22 Oct. 1773, and Furneaux, after cruising about some time in a vain endeavour to rejoin the Resolution, was ultimately obliged to return home alone, and reached Spithead 14 July 1774. The chief event occurring during this separation was the loss of a boat's crew commanded by Mr. Rowe, midshipman, with nine others, who were all killed and eaten by the natives in a cove of Queen Charlotte's Sound, New Zealand. During the whole voyage Furneaux made many attempts, some of which had permanent success, to introduce into the islands domestic animals and useful vegetables, especially potatoes. It is also noteworthy that he brought home in the Adventure, Omai, a native of Ulaietea, who remained in England for two years, and was taken back in Cook's third voyage. Omai, as the first South Sea islander who had ever been seen in England, attracted much attention.

Furneaux was made captain 10 Aug. 1775, and in that rank commanded the Syren (28) in Sir P. Parker's attack on New Orleans 28 June 1777. He died at Swilly 19 Sept. 1781, aged 46. Portraits of him by Northcote are preserved in the family.

[Hawkesworth's Narrative of Wallis's Voyage; Cook's Narrative of his Second Voyage; family papers.] H. F.

FURNESS, JOCELIN OF. [See JOCELIN.]

FURNESS, RICHARD (1791–1857), poet, the son of Samuel Furness, a small farmer at Eyam, Derbyshire, was born on 2 Aug. 1791. Leaving school at the age of fourteen he was apprenticed to a currier at Chesterfield, and soon displayed a taste for versifying and an ardour for learning. From some French officers on parole he learned French and mathematics. He became proficient in music. When he was seventeen years old he joined the Wesleyan methodists, and undertook the duties of local preacher. Four years later he walked to London, and on his arrival enlisted as a volunteer soldier. He did not, however, give up preaching, and on one occasion, at the request of Dr. Adam

Clarke, he discoursed from the pulpit at the City Road Chapel. After a year he returned to his native county. He separated from the methodists about this time through resentment at his associates in calling him to account for writing a patriotic song which was sung at a meeting in a public-house. In 1813 he started business on his own account at Eyam as a currier, but trade was neglected for music, poetry, and mathematics, and his prospects were not improved when in 1816 he ran away with and married Frances Ibbotson of Hathersage. In 1821 he entered on the duties of schoolmaster in the free school of the small village of Dore, Derbyshire. He also acted as vestry and parish clerk, but showed his independence of mind and action by invariably closing his book and resuming his seat at the recitation of the Athanasian Creed. He likewise practised medicine and surgery, and when the ancient chapel of Dore was pulled down, his plans for a new one were adopted, and he not only superintended the erection of the building, but carved the ornamented figures which adorn the structure. On a change of incumbent at Dore he retired from his office of schoolmaster on a pension of 15*l*. The only duties he had now to perform were those of district registrar, which yielded him 12*l*. a year. In no year of his life did his income exceed 80*l*.

His first publication was a satirical poem entitled the 'Rag Bag,' 1832. His next was 'Medicus-Magus, a poem, in three cantos,' Sheffield, 1836, 12mo, in which he depicted the manners, habits, and limited intelligence, in the more remote parts of Derbyshire, the local terms being elucidated by a glossary. The title was afterwards altered to 'The Astrologer.' Many of his miscellaneous poems were printed in the 'Sheffield Iris.' After his death a collected edition of his 'Poetical Works,' with a sketch of his life by Dr. G. Calvert Holland, was published (Sheffield, 1858, 8vo). His verse is antiquated but forcible. One of his short pieces, the 'Old Year's Funeral,' was thought by James Montgomery to be worthy of comparison with Coleridge's ode 'On the Departing Year.'

His wife died in 1844, and in 1850 he took as a second wife, Mary, widow of John Lunn of Staveley, Derbyshire. He died on 13 Dec. 1857, and was buried at Eyam church.

[Holland's Sketch; Hall's Biog. Sketches, 1873, p. 334; Holland and Everett's Memoir of James Montgomery, vi. 232.] C. W. S.

FURSA, Saint (*d.* 650), of Peronne in France, was an Irishman of noble birth. Two pedigrees of him are given in the 'Book of Leinster,' and also in the 'Lebor Brecc.' One traces his descent from Rudraidhe Mac Sitri, ancestor of the Clanna Rudraidhe, of the race of Ir; the other from Lugaidh Laga, brother of Olioll Olum of the race of Heber; but they evidently refer to different persons, and Colgan has shown that there were two saints named Fursa, the first of whom flourished about 550. The 'Martyrology of Donegal,' as well as the 'Lebor Brecc' notes to the 'Calendar of Œngus,' clearly regards the first pedigree as that of Fursa of Peronne, but Colgan with Keating regards the Fursa of the second as the saint of Peronne, and this is clearly right, as Sigebert, king of East Anglia, received him in 637. His father was Fintan, son of Finlogh, a chieftain of South Munster; his mother, Gelges, was daughter of Aedh Finn of the Hui Briuin of Connaught. He was probably born somewhere among the Hui Briuin, and baptised by St. Brendan. His parents having returned to Munster, the child was brought up there, and from his boyhood he 'gave his attention to the reading of the Holy Scriptures and monastic discipline.' He retired to study in the island of Inisquin in Lough Corrib, under the abbot St. Meldan, called his 'soul-friend.' He afterwards built a monastery for himself at a place called Rathmat, which appears to be Killursa (Fursa's Church), in the north-west of the county of Clare.

After this he set out for Munster to visit his relatives. After his arrival he had the first of several remarkable cataleptic seizures, during which he had visions of bright angels, who raised him on their wings, and soothed him by hymns. In one trance famine and plagues were foretold. This evidently refers to the second visitation of the plague known as the Buidhe Connaill, 'the yellow or straw-coloured plague,' which visited Ireland about fourteen years after Fursa's death. The chief visions appear to have taken place in 627. Deeply impressed by them, Fursa travelled through Ireland, proclaiming what he had heard. At Cork he had a vision of a golden ladder set up at the tomb of St. Finn Barr [q. v.] and reaching to heaven, by which souls were ascending.

For ten years, in accordance with angelic directions, he continued 'to preach the word of God without respect of persons.' In the notes on the 'Calendar of Œngus' a strange story is told of his exchanging diseases with St. Maignen of Kilmainham. To avoid admiring crowds and jealousy, Fursa went away with a few brethren to a small island in the sea, and shortly after, with his brothers Foillan and Ultan, he passed through Britain (Wales), and arrived at East Anglia, where he was hospitably received by King Sigebert. After

another vision—twelve years since his last seizure—he hastened to build the monastery Cnoberesburg or Burghcastle, in Suffolk, on land granted by the king. Then, committing it to the charge of Goban and Dichull, he went away to his brother Ultan, with whom he lived as a hermit for a year.

Owing to the disturbed state of the country he had to go to France and take refuge with Clovis, king of Neustria. The king being a child, the government was in the hands of Erchinoald, mayor of the palace, who gave him land at Latiniacum, now Lagny, on the Marne, six leagues from Paris. Here he erected a monastery in 644. According to the account in the 'Codex Salmanticensis,' it was when travelling with Clovis and Erchinoald that his last illness came on. He died on 16 Jan. probably in 650, at Macerias, now Mazeroeles. He was buried at Peronne, in the church built by Erchinoald, and with this place his name has since been associated. He was reputed to have performed miracles in his lifetime, and even his pastoral staff, if sent to a sick person, was supposed to have a healing power. The brethren whom he took with him formed the nucleus of an Irish monastery, and the succession appears to have been kept up by emissaries from Ireland, as we read in the 'Annals of the Four Masters' at 774, that 'Moenan, son of Cormac, abbot of Cathair Fursa (the city of Fursa, i.e. Peronne) in France, died.'

Fursa's visions were placed on record soon after his death in 'the little book' to which Bæda refers, and which Mabillon considers to be the life published by Surius at 16 Jan. Bæda describes the agitation of a monk who, when describing what he heard from Fursa's lips, though it was the severest season of the year, and he was thinly clad, broke out into a profuse perspiration from mere terror.

[Codex Salmanticensis, p. 77 (London, 1888); Bedæ Eccl. Hist. lib. iii. cap. 19; Lanigan's Eccl. Hist. ii. 448–64; Annals of the Four Masters, A.D. 774; Calendar of Œngus, p. xxxv; Dr. Todd's St. Patrick, p. 406.] T. O.

FURSDON, JOHN, in religion CUTHBERT (*d.* 1638), Benedictine monk, the eldest son of Philip Fursdon of Fursdon in the parish of Cadbury, Devonshire, was born at Thorverton in that county. He became an enthusiastic disciple of Father Augustine Baker [see BAKER, DAVID], his father's chaplain, and proceeded to the Benedictine convent of St. Gregory at Douay, where, after completing the year of probation, he took the solemn vows as a professed father of the order, 25 Nov. 1620 (WELDON, *Chronicle*, Append. p. 8). Returning to the English mission, he laboured chiefly in the southern counties, and he appears to have often resided in the families of Viscount Montagu and Lady Elizabeth Falkland. He was an instrument in the conversion of Lady Falkland's four daughters, and of Hugh Paulinus, or Serenus, Cressy [q. v.] Fursdon, who frequently passed under the assumed name of Breton, died in Lady Falkland's house in London on 2 Feb. 1637–8.

His works are: 1. 'The Life of the . . . Lady Magdalen, Viscountesse Montague, written in Latin . . . by Richard Smith [bishop of Chalcedon], and now translated into English by C. F.,' 1627, 4to, dedicated to Antony Maria, viscount Montague. 2. 'The Life and Miracles of St. Benedict,' 1638, 12mo, with plates. 3. 'The Rule of St. Bennet, by C. F.,' Douay, 1638, 4to, dedicated to 'Mrs. Anne Carie, daughter of the Lord Viscount Faulkland.' A new edition by 'one of the Benedictine Fathers of St. Michael's, near Hereford [i.e. Francis Cuthbert Doyle], was published at London, 1875, 8vo.

[Oliver's Catholic Religion in Cornwall, pp. 9 *n.*, 310–11; Snow's Necrology, p. 44; Weldon's Chronicle, pp. 178, 210; Sweeney's Life of Augustine Baker, p. 40; Gillow's Bibl. Dict.; Fullerton's Life of Lady Falkland, p. 148 seq.] T. C.

FUSELI, HENRY (JOHANN HEINRICH FUESSLI) (1741–1825), painter and author, born at Zurich in Switzerland, 7 Feb. 1741, was the second son of Johann Caspar Fuessli, painter and lexicographer, and Elisabetha Waser, his wife. The family of Fuessli, still, as for many generations, resident in Zurich, has produced many members distinguished in art, literature, and science. Melchior Fuessli, an ancestor, had distinguished himself for original work. Johann Caspar Fuessli, a pupil of Kupetzky, the portrait-painter, was himself a well-known painter of portraits and landscapes, patronised by the petty royalty of the neighbouring states, and the author of the 'Lives of the Helvetic Painters.' His brothers, Heinrich and Johann Rudolf, were also artists, and the latter was the compiler of the 'Allgemeines Künstler-Lexicon;' each had a son named Heinrich, whose works should be carefully distinguished from those of John Henry Fuseli. Of Johann Caspar's numerous family five survived, including Heinrich; the eldest, Johann Rudolf, became an artist, entered the imperial service at Vienna, and possessed the family taste for lexicography; the youngest, Johann Caspar, was most noted for his achievements in entomology, another science to which the family was addicted; the daughters, Anna

and Elisabetha, were noted for their skill in drawing birds and insects. This art-loving family was on intimate terms with the literary circle at Zurich, which claims to have started the romantic movement in general literature, represented by J. J. Bodmer, J. J. Breitinger, and the painter-poet, Salomon Gessner, who stood sponsor to the infant Heinrich. Fuessli was therefore nursed in an atmosphere of romanticism from his earliest days, and showed an early predilection for art. He received some instruction from his father and elder brother, but the father was discouraged by his own experience of an artist's career, and, distrustful of his son's mechanical powers, intended the boy for the clerical profession. Fuseli, however, secretly pursued his studies, and his habit of drawing with his left hand, while his father or tutor was reading aloud, caused him to be 'ambidexter,' a faculty which he retained through life. He studied eagerly his father's collection of prints after Michelangelo and other artists, and his childish productions all showed the love of weird fantasy characteristic of his later works. He made drawings to illustrate the old poem of 'Howleglas,' and subsequently etched them; and he studied with interest the works of Tobias Stimmer, Jost Amman, and other old Zurich artists. When about twelve his family removed into the country for his mother's health, and art for a time made way among the children for entomology. When he was about fifteen his father placed him at the Collegium Carolinum at Zurich, of which Bodmer and Breitinger were professors. Here he quickly attracted attention by his hot temper, his various extravagances in dress and behaviour, and his immense capacities for mental labour. He rapidly acquired a good knowledge of the English, French, and Italian languages, besides Greek and Latin, and was an ardent student of the works of Shakespeare, Richardson, Milton, Dante, and Rousseau, which, with the Bible, gave plenty of scope to his ever-active pencil. He made several essays in composition, both prose and verse, but never showed any aptitude for mathematics or other abstract sciences. He made many intimate friends, among them Johann Caspar Lavater, the physiognomist, the brothers Johann Jakob and Felix Hess, Leonard Usteri, and others who attained distinction in after life. In 1761 Lavater and Fuessli, whose kindred characters made them the closest of friends, entered into holy orders, and at once made their mark by their attempts to raise the style of pulpit oratory in Zurich. Before they could accomplish much they became involved in a cause which soon agitated the whole town. One Felix Grebel, bailiff of Gruningen, one of the bailiwicks of Zurich, was accused of gross oppression and extortion. The young friends, in August 1762, sent an anonymous letter to Grebel threatening exposure. They next published a pamphlet, entitled 'The Under-Bailiff, or the Complaints of a Patriot,' and sent copies to the various members of the government. The authors were summoned to appear; Lavater and Fuessli came forward accordingly and proved their charges. Grebel was disgraced, but, as he was son-in-law of the burgomaster, and had powerful family connections, it was thought advisable for the young patriots to absent themselves for a time from Zurich. J. G. Sulzer, the author of a 'Theory of the Fine Arts,' who was about to return to Berlin, where he was professor, offered to take them with him, and in March 1763 Lavater, Fuessli, and the brothers Hess left Zurich. They visited Augsburg, where Fuessli was especially struck with Reichel's colossal statue of St. Michael at the arsenal, proceeded to Leipzig, where they met Ernesti, Gellert, and other celebrities, and reached Berlin to find that their fame had preceded them. Fuessli was at once employed to assist Rode on a set of illustrations to Bodmer's 'Noachide,' but after a short stay in Berlin visited Professor Spalding, the theologian, at Barth in Pomerania. At this time there was a desire to establish a channel of literary communication between Germany and England, and through Sulzer's kind agency Fuessli was summoned to Berlin and presented to the British minister, Sir Andrew Mitchell, at whose house, among others, he met Dr. John Armstrong [q. v.], afterwards his intimate friend. Mitchell was impressed by the young man's literary and artistic compositions, and offered to take him to England. Lavater and his other friends accompanied him as far as Göttingen, where he left them, and reached England towards the end of 1763. Thus introduced, he easily obtained access to several persons of importance, notably Mr. Coutts, the banker (who remained his steadfast friend and patron throughout), Millar, the bookseller, and Cadell, his successor, and Joseph Johnson, the well-known radical publisher in St. Paul's Churchyard. At Johnson's dinner-table he met some of the most remarkable persons in art and literature of the day. At first he appears to have thought only of a literary life, and supported life by translating books, although his pencil was never idle. In 1765 Fusseli, as he now called himself, published a translation of Winckelmann's 'Reflections on the Painting and Sculpture of the Greeks,'

which provoked an animated reply from James Barry [q. v.] He also, at the suggestion of his friend, John Bonnycastle [q. v.], plunged into the controversy then raging between Voltaire and Rousseau, with a spirited pamphlet in defence of Rousseau; the greater part of this impression was accidentally destroyed by fire at Johnson's shop, and not much regretted by the author. In 1766 he became travelling tutor to Viscount Chewton, the eldest son of Earl Waldegrave, but his impetuous nature was not suitable to the office, and in 1767 he returned to London. Happening to obtain an introduction to Sir Joshua Reynolds, he produced a portfolio of his drawings; Reynolds was surprised to find that he had never been in Italy, and also that he was doubtful of his artistic abilities, and urged him most strongly to become a painter. Thus encouraged he devoted himself entirely to drawing, and tried his hand at oil-painting. His first picture, 'Joseph interpreting the dreams of the butler and baker of Pharaoh,' was purchased by his friend Johnson; it is now in the possession of Hon. Henry Dudley Ryder. In 1769 he started with Armstrong for a tour in Italy. They sailed for Leghorn, quarrelled during a tedious voyage, and parted upon their arrival. Fuseli (or Fuzely), as the artist now called himself to suit the Italian pronunciation, proceeded alone to Rome, where he arrived on 9 Feb. 1770. Here he remained eight years, studying most energetically the works of the great masters, and above all Michelangelo, by whose great genius he was influenced to an exaggerated degree, much as Spranger and Goltzius had been, though he was fully aware of their mistakes. His abilities gained him many friends and numerous commissions. In 1774 there appeared at the Royal Academy exhibition a drawing of 'The death of Cardinal Beaufort,' by — Fuseli at Rome; in 1775, at the exhibition of the Society of Artists at Exeter Change, 'Hubert yielding to the entreaties of Prince Arthur,' by Mr. Fuseli at Rome; and in 1777, at the Royal Academy, 'A Scene in Macbeth,' by — Fusole at Rome. A book of drawings made by him in Rome (preserved in the print room at the British Museum) contains numerous sketches, embodying many of the ideas from Milton, Dante, and Shakespeare, which he afterwards worked up into his more famous pictures. He visited Venice, Naples, and Pompeii, and on leaving Rome in 1778 returned through Lombardy to Switzerland; here he revisited his family and friends at Zurich, remained there six months, fell in love but was unsuccessful in his suit, and painted a picture of 'The Confederacy of the Founders of Helvetian Liberty' for his native town. In 1779 he was back in London, and lodging at 100 St. Martin's Lane with John Cartwright [q. v.], a fellow student with him at Rome. Fuseli renewed his intimacy with his old friends (including Armstrong, who paid him a handsome compliment in his 'Art of Preserving Health,' ii. 236), and made several new ones, notably William Lock [q. v.] of Norbury and his son, and Dr. Moore [q. v.], author of 'Zeluco,' with whose family he became on terms of special intimacy. In 1780 he again exhibited at the Royal Academy, sending 'Ezzelin Bracciaferro musing over Meduna, slain by him for disloyalty during his absence in the Holy Land' (a subject of his own invention, formerly in the Angerstein Collection), 'Satan starting from the touch of Ithuriel's spear,' and 'Jason appearing before Pelias.' These pictures excited much attention, and obtained a prominent place by the direction of Sir Joshua Reynolds. In 1781 he painted, and in 1782 exhibited, his picture of 'The Nightmare,' which at once took the popular fancy, and insured his future success; he painted several versions of it (one is in the possession of the Earl of Harrowby), and numerous engravings were made from them. A large drawing of this subject is in the print room at the British Museum. In 1781 his father died at Zurich, and in the same year Fuseli painted an interview between himself and his aged tutor, Bodmer, which he sent to Zurich. In 1786 Alderman Boydell [q. v.] started his scheme of a Shakespeare gallery, and invited Fuseli to contribute; such a scheme had occupied Fuseli's mind at Rome when musing in the Sistine Chapel, as is shown by the sketch-book mentioned above. He contributed one small picture and eight large, including 'Titania and Bottom' (now in the National Gallery), 'Macbeth and the Witches,' and 'Hamlet and his Father's Ghost;' the last filled with awe the minds of the spectators, and, though extravagant in its execution, possessed real power. He also painted some pictures for Woodmason's 'Shakespeare.' On 30 June 1788 Fuseli married Sophia Rawlins of Bath Easton, near Bath, who is stated to have been one of his models, and often sat to him after marriage; she proved an affectionate and patient, if not very intelligent, wife, to whom he was sincerely attached. He now removed to 72 Queen Anne Street East (now Foley Street), and, in consequence of his marriage, overcame his reluctance to be connected with any associated body of artists, and became a candidate for the Royal Academy. He was elected associate 3 Nov. 1788, and academician 10 Feb. 1790, beating Bonomi [q. v.] on the

latter occasion, to the great umbrage of Sir Joshua Reynolds. In 1790 Johnson, the publisher, issued proposals for an edition of Milton's poems, similar to Boydell's 'Shakespeare;' Cowper, the poet, was to edit the poems, and Fuseli to paint a series of pictures, to be engraved by Sharp, Bartolozzi, Blake, and other eminent engravers. Cowper's insanity and Boydell's hostility prevented the completion of the work, but Fuseli's mind was fired by the enterprise, and he conceived his 'Milton Gallery.' He devoted all his time to painting pictures for it, and on 20 May 1799 opened a gallery of forty pictures, taken from Milton's poems, at the rooms lately vacated by the Royal Academy in Pall Mall. It attracted considerable attention, but it was evident that the fantastic extravagance in which Fuseli's strength lay was unsuited to the stateliness of Milton's poems. The results grievously belied his expectations, and he closed the gallery after two months; in the following year he re-opened it with the addition of seven new pictures, but neither his own efforts nor those of his friends produced satisfactory results. Among the best known of these pictures were 'The Lazar House' (now in the possession of Lord North at Wroxton Abbey), 'Satan calling up his Legions,' 'The Bridging of Chaos,' 'Satan, Sin, and Death,' 'The Night Hag' (of which there is a large drawing in the print room at the British Museum), 'The Deluge,' 'Lycidas' (several versions of this exist), 'Milton dictating to his daughters,' &c. In 1799 Fuseli succeeded James Barry, R.A. [q. v.], as professor of painting at the Royal Academy, and in March 1801 delivered his first lectures. In December 1804 he succeeded Richard Wilson, R.A. [q. v.], as keeper, and moved from Berners Street, where he was then residing, to Somerset House. He thereby vacated his professorship, but in 1810, on Tresham's resignation, he volunteered to supply the vacancy until a suitable candidate could be found; the Academy then re-elected him to the post, and he continued to hold the joint offices during the remainder of his life. In 1802 he visited Paris in order to study the marvellous collection of works of art brought together by Napoleon, in which he found ample material for his future lectures. The rest of Fuseli's life was mainly occupied in his duties at the Royal Academy, in which he took an unfailing interest. In 1815, through the agency of Canova, a warm admirer, he received the diploma of the Academy of St. Luke at Rome. He remained in full possession of all his faculties up to the end; delivered his last course of lectures in 1825 in his eighty-fourth year; exhibited two pictures that year at the Royal Academy, and left another unfinished on his easel. On Sunday, 10 April 1825, while on a visit at Putney Hill to his friend the Countess of Guilford (daughter of Mr. Coutts), with whom and her daughters he was on terms of great intimacy, Fuseli was taken ill, and died on Saturday, 16 April. His body was removed to Somerset House, and on 25 April was buried in the crypt of St. Paul's Cathedral, between the graves of Reynolds and Opie. His widow survived him for some years. He left no children.

Fuseli was below middle stature, but well proportioned. His forehead was high, his nose prominent and inclined to be aquiline, his eyes of a bright and penetrating blue; his hair was blanched at an early age by a fever in Italy, and his eyebrows were broad and bushy. He was always careful of his dress and person, and was an abstemious and frugal liver, as well as an early riser. He would often rise at dawn to go out into the country on some favourite entomological pursuit. Lavater, in his 'Physiognomy' (ed. 1789), inserts two portraits of Fuseli, one in early life and one from a drawing by Sir Thomas Lawrence; his reading of Fuseli's character from his features proved very accurate. Fuseli's countenance was remarkably expressive, and he showed in every feature and gesture the rapid and varying impressions of his mind, and the intensity of his emotions. Among other portraits of Fuseli are a profile done at Rome by J. Northcote, R.A. (in the possession of Mr. J. Carrick Moore); a portrait by Williamson done at Liverpool; a portrait by J. Opie, R.A. (who also painted Mrs. Fuseli), now in the National Portrait Gallery; a miniature by Moses Haughton, by some considered the best likeness of him; the well-known portrait by G. H. Harlowe, so familiar from engravings; a drawing by G. S. Newton, R.A.; a sketch by Sir George Hayter in January 1812, now in the print room at the British Museum; and a drawing by Sir Thomas Lawrence done shortly before his death. A bust was executed in Rome in 1778, another is at Wroxton Abbey, and two were done later by E. H. Baily, R.A., one taken after death.

As a painter Fuseli can only be judged by posterity from the wrecks of his great pictures. He suffered throughout from not having adopted the profession until late in life, and his industry and anatomical studies at Rome never compensated for his lack of early and methodical training. His natural impetuosity of temperament rendered him incapable of paying laborious attention to the ordinary technical details of painting. His

method of colouring was faulty to an extreme, and his colour, though often fine, was strange, gloomy, and frequently unpleasing. In many of his pictures the lividness of his flesh-tints has been enhanced by the uniform blackness to which time has reduced the shadows. Were it not for the graver of Moses Haughton [q. v.], who lodged with Fuseli at Somerset House, and worked under his personal direction, John Raphael Smith, J. P. Simon, and others, he would be little known. His numerous sketches afford a better insight into his art than his completed pictures, in which the great power of his imagination is sometimes obscured. He sometimes indulged in considerable freedom of subject, but most of these sketches were destroyed. After his death a collection of eight hundred drawings by Fuseli were purchased from his widow by Sir Thomas Lawrence, and subsequently passed into the possession of the Countess of Guilford, but are now dispersed. While endeavouring to tread in the 'terribil via' of Michelangelo, he followed the precepts of Lavater in expressing by attitude, gesture, or other movements of the limbs or features, the passions or emotions which he wished to delineate in his characters. The artist most akin to him was William Blake, who engraved some of his drawings; Blake owed a great deal to the friendship of Fuseli, and both entertained a mutual esteem and affection for each other, with undoubted advantage on both sides. Among the pictures painted by Fuseli, in addition to his 'Milton' and 'Shakespeare' productions, were 'Perceval delivering Belisane from the enchantment of Urma,' 'Œdipus and his daughters' (now in the Walker Art Gallery at Liverpool), 'Paolo and Francesca de Rimini,' 'Ugolino in the Torre della Fame,' 'Dion seeing a Female Spectre overturn his Altars and sweep his Hall,' 'Psyche pursued by the Fates' (at Wroxton Abbey), 'Queen Mab' (in the possession of the Earl of Harrowby), 'Ariadne, Theseus, and the Minotaur,' 'William Tell leaping ashore' (notorious for its exaggerated limbs), 'Caractacus at Rome,' 'The Spirit of Plato appearing to a Student,' 'Cæsar's Ghost appearing to Brutus,' 'Hercules attacking Pluto,' 'Christ and his disciples at Emmaus' (now in the possession of Lord North at Kirtling Tower, Newmarket), scenes from the Nibelungenlied, &c. Most of these were exhibited at the Royal Academy, to which he contributed sixty-nine pictures in all; many have perished from natural decay or unmerited neglect. He published a few etchings, notably one of 'Fortune,' of which the original drawing is in the British Museum, and experimented in lithography. He provided numerous illustrations to the small editions of the poets and classics, Bell's 'Theatre,' and other similar works then in vogue. The title of 'Principal Hobgoblin-Painter to the Devil,' humorously conferred on him, was neither undeserved nor resented by him.

As a teacher Fuseli was popular among his pupils, in spite of his eccentricities; he was also successful in his method, which seems to have consisted in inspiring his pupils with the desire to learn, rather than in giving them actual technical instruction, according to a favourite precept of his, that time and not the teacher makes an artist. Haydon, in whom Fuseli took great interest, Leslie, Etty, Mulready, and others have testified to his beneficial influence (see *Builder*, 1864, p. 4, for a similar tribute from a lady pupil). As an author Fuseli has hardly been esteemed as much as he deserves; he was a large contributor to the periodical literature of his day, especially to the 'Analytical Review;' he made numerous translations of works for Johnson and other publishers, and later in life few works on art of any importance were issued without a preliminary 'imprimatur' from Fuseli's pen, e.g. Blake's illustrations to Blair's 'Grave.' He revised Dr. Hunter's translation of Lavater's 'Physiognomy;' greatly assisted Cowper in his translation of Homer's 'Iliad;' and himself translated Lavater's 'Aphorisms on Man.' He also made a collection of 'Aphorisms on Art' of his own composition, which were published after his death, and are worth perusing. His lectures, especially the first three, which were published separately in 1801, show a wealth of learning and erudition unusual in an artist. His style, though often grandiose to absurdity, was in the fashion of the time. He indulged the family passion for lexicography by editing and re-editing Pilkington's 'Dictionary of Painters,' and by assisting his cousin in completing his uncle Rudolf's 'Allgemeines Künstler-Lexicon.' His devotion to the family science of entomology lasted through life, and is often evident in his pictures. Fuseli became one of the leading figures in London society, and was esteemed as much for his literary as for his artistic powers; he was an indispensable guest at Johnson the publisher's dinner-table, the resort of the leading radical celebrities of the day, and the circle was not complete without Fuseli's caustic wit and brilliant epigram. He was fearless in avowing his opinions, and when Johnson was imprisoned by the government for alleged sedition, he continued to visit him in prison as before. He made few enemies, and his freedom of speech and criti-

cism, like other failings, became almost privileged.

With ladies Fuseli was a great favourite, and they thoroughly indulged his vanity and worshipped his genius. It may be doubted whether they ever stirred any feelings within him other than those of deep and sincere friendship. Of female beauty he had little appreciation, a fault conspicuous in his pictures. In early life he had a passing flirtation with Mary Moser, afterwards Mrs. Lloyd [q. v.], and with Angelica Kauffmann, R.A. [q. v.], for whom he always entertained feelings of respect and admiration. Later his domestic happiness was endangered by the apparent attempts of Mary Wollstonecraft, afterwards Mrs. Godwin [q. v.], to win his affections, in which affair Fuseli seems to have been not wholly free from blame, although he never showed or entertained any genuine affection for her. His numerous accomplishments and personal qualities fully entitled him to the influential position which he occupied. Anecdotes of his wit, eccentricities, and other peculiarities are innumerable. He was, as might be expected, devoted to the theatre, especially when Shakespeare was being played.

[Knowles's Life and Writings of Henry Fuseli; Allan Cunningham's Lives of British Painters; Redgraves' Century of Painters; Art Journal, 1860, 1861; Portfolio, iv. 50; J. T. Smith's Nollekens and his Times, vol. ii.; Gent. Mag. 1825, xcv. 568; Encyclopædia Britannica (9th ed.); Nouvelle Biographie Générale; Fuessli's Allgemeines Künstler-Lexicon; Nagler's Künstler-Lexicon; Seubert's Allgemeines Künstler-Lexicon; Builder, 1864, pp. 4, 22; manuscript additions by J. H. Anderdon to illustrated Royal Academy Catalogues in the print room, British Museum; private information.] L. C.

FUST, SIR HERBERT JENNER- (1778–1852), dean of the arches, second son of Robert Jenner of Doctors' Commons, proctor, and of Chislehurst, Kent, by his second wife, Ann, eldest daughter of Peter Birt of Wenvoe Castle, Glamorganshire, was born in the parish of St. Gregory, near St. Paul's, in the city of London, on 4 Feb. 1778. He was educated under Dr. Valpy at Reading and at Trinity Hall, Cambridge, where he graduated LL.B. in 1798, and LL.D. in 1803. Having chosen the law for his profession, he was called to the bar at Gray's Inn 27 Nov. 1800, admitted an advocate in the ecclesiastical and admiralty courts, and a fellow of the College of Doctors of Law 8 July 1803. On 28 Feb. 1828 he was appointed king's advocate-general, and knighted on the same day at St. James's Palace by George IV. He became vicar-general to the Archbishop of Canterbury in 1832, but resigned that place and the office of advocate-general 21 Oct. 1834, on his appointment as official principal of the arches and judge of prerogative court of Canterbury. On the 29th of the same month his name was added to the list of privy councillors. He assumed the additional surname of Fust 14 Jan. 1842 on succeeding to Hill Court, Gloucestershire, and Capenor Court, Somersetshire, which had belonged to his deceased cousin, Sir John Fust. The fellows of Trinity Hall elected him master in February 1843; but he never resided there, although he held this appointment, in conjunction with the deanery of the arches, to his decease. His name came very prominently before the public in the case of Gorham *v.* the Bishop of Exeter. In this case, which lasted three years, 1847–50, the bishop, charging Gorham with heresy, refused to institute him to the vicarage of Brampford Speke, Devonshire. In the end Gorham was instituted on 7 Aug. 1850, under an order made by the dean of the arches. Fust's decree of 2 Aug. 1849 in this matter was the subject of much discussion, and led to the publication of upwards of eighty pamphlets. In his latter days he became so infirm that he had to be carried in and out of his court by two footmen. He was a great authority on international law, on which subject he was frequently consulted by the chief politicians of his time.

Jenner-Fust died at 1 Chesterfield Street, Mayfair, London, 20 Feb. 1852, and was buried in the family vault at St. Nicholas, Chislehurst, Kent, on 26 Feb. He married 14 Sept. 1803 Elizabeth, daughter of Lieutenant-general Francis Lascelles. She was born 30 March 1784, and died at Chislehurst 29 July 1828. The names of Fust and of Jenner-Fust are found in print in connection with the following cases: 1. 'A Letter to the Archbishop of Canterbury in Refutation of Opinions delivered in the case of Breeks *v.* Woolfrey respecting Praying for the Dead,' 1839. 2. 'The Indeterminateness of Unauthorised Baptism occasioned by the Decision in the case of Mastin *v.* Escott,' 1841. 3. 'Report of the Trial of Doe on the demise of H. F. Bather, plaintiff, and Brayne and J. Edwards, defendants, with reference to the will of W. Brayne,' 1848. 4. 'Notices of the late Judgment in the case of Gorham *v.* the Bishop of Exeter; by J. King,' 1849. 5. 'The Sacrament of Baptism considered in reference to the Judgment of Sir H. Jenner-Fust; by H. Phillpotts, Bishop of Exeter,' 1849. 6. 'Gorham, clerk, against the Bishop of Exeter; the Judgment delivered in the Arches Court,' 1849. 7. 'Review of the Judgment in the case of Gorham *v.* the

Bishop of Exeter; by the Editor of the "Christian Observer," i.e. William Goode, jun.,' 1850. 8. 'A Medical Man, Dr. S. Ashwell, obtains a Will from a sick Lady during the absence of her Husband, whom he deprives of 25,000*l*. Judgment of Sir H. Jenner-Fust,' 1850. 9. 'Judgment in the Prerogative Court in the cause Cursham *v.* Williams and Chouler,' 1851. Jenner-Fust's portrait by F. Y. Hurlstone was engraved by William Walker in 1835.

[Gent. Mag. April 1852, p. 408; Law Times (1852), xviii. 216; Christian Observer, December, 1849, pp. 809–56, and October, 1850, pp. 698–713; Thornbury's Old and New London, i. 288, 292.] G. C. B.

FYCH or **FYCHE**, THOMAS (*d.* 1517), ecclesiastic. [See FICH.]

FYFE, ANDREW, the elder (1754–1824), anatomist, was born in 1754, probably at Corstorphine, near Edinburgh, where his father lived. He was appointed 'dissector' to Monro secundus, professor of anatomy in Edinburgh University, in 1777 (*Medical Commentaries*, iv. 242), having two years previously been awarded 'the annual prize medal given by the commissioners for improvements in Scotland, for the best drawing in the academy which they have established at Edinburgh.' For about forty years he superintended the dissections and gave demonstrations in the anatomical school under the second and third Monros. Sir Astley Cooper, who attended his demonstrations in 1787–8, says (*Life*, i. 172): 'I learned much from him. He was a horrid lecturer, but an industrious, worthy man, and good practical anatomist. His lecture was, "I say—eh, eh, eh, gentlemen; eh, eh, eh, gentlemen—I say, etc.;" whilst the tallow from a naked candle he held in his hand ran over the back of it and over his clothes: but his drawings and depictions were well made and very useful.' Mr. Bransby Cooper, who attended Fyfe in 1815–16, says: 'Mr. Fyfe was a tall thin man, and one of the most ungainly lecturers I ever knew. He had been assistant to Dr. Monro,' implying that he was now no longer assistant but lectured on his own account. It is doubtful when his assistancy ceased, but it is pretty certain that he lectured and taught anatomy somewhere in the Horse Wynd. He was entered as fellow of the Edinburgh College of Surgeons, 23 Oct. 1818, a few weeks before the entry of his son Andrew. He was a great writer of text-books, which are as dry as his lectures, but, being associated with and adapted to the university plan of teaching, they had a large sale. To the last his books were dated from the 'college,' that is the university. The seventh edition of his 'Compendium,' 1819, bears on the title-page after his name 'teacher of anatomy, and many years assistant in the anatomical theatre, university of Edinburgh;' while the fourth edition of his 'System,' 1820, states that he was 'still conservator to the museum of the university.' It appears that his lectures at last failed to be remunerative, and that in his latter years he devoted himself to his text-books and engravings. He died on 31 March 1824. He had nine children, of whom three died in infancy. Four sons entered the medical profession. Fyfe's works are: 1. 'A System of Anatomy from Monro, Winslow, Innes,' &c. 2 vols. 1784, 2nd edit. 1787 (edited by A. F.), with the addition of Physiology based on Haller and others, and the 'Comparative Anatomy' of Monro primus. 2. 'A Compendium of the Anatomy of the Human Body,' 2 vols. 1800; 8th edit. 4 vols. 1823, entitled 'A Compendium of Anatomy, Human and Comparative,' the fourth volume dealing with comparative anatomy, based chiefly on Cuvier and Blumenbach; 9th edit. 1826; a 3rd American edit. in 2 vols. was published at Philadelphia in 1810. 3. 'A System of Anatomy' (first edition also called 'Compendium'), chiefly consisting of plates and explanatory references, Edinburgh, 1800, 3 vols. quarto, containing 160 plates and 700 figures; 4th edit. 1820. 4. 'Views of the Bones, Muscles, Viscera, and Organs of the Senses,' copied from the most celebrated authors, together with several additions from nature, 23 plates, folio, Edinburgh and London, 1800. 5. 'Outlines of Comparative Anatomy,' 1813; later edit. 1823, entitled 'A Compendium of Comparative Anatomy.' 6. 'On Crural Hernia,' 1818. In 1830 the plates to illustrate the 'Anatomy of the Human Body' (158 plates, 4to), and an octavo volume of 'Descriptions of the Plates,' were posthumously issued.

Fyfe's eldest son, ANDREW FYFE (1792–1861), was born 18 Jan. 1792, graduated M.D. at Edinburgh in 1814, and became fellow of the Edinburgh College of Surgeons in 1818, and president in 1842–3. He lectured privately on chemistry and pharmacy at Edinburgh for many years, having been assistant to Professor Hope. He published in 1827 'Elements of Chemistry,' 2 vols., a full and well-digested work; 3rd edit. 1833. He was an unsuccessful candidate in 1832 for the chair of materia medica at Edinburgh, but in 1844 became professor of chemistry in the university of Aberdeen, and retained his professorship till his death on 31 Dec. 1861 at Edinburgh, though for some years his lectures were given by a deputy. His knowledge of

inflammable substances was great, and he often gave evidence in official inquiries on such subjects. He was much esteemed both by his students and in private life. He was twice married; his son, also named Andrew Fyfe, is a London physician.

[Struthers's Historical Sketch of Edinburgh Anatomical School, 1867, pp. 74–6; Life of Sir Astley Cooper, i. 166, 172; Life of Sir R. Christison, i. 68; Aberdeen Journal, 8 Jan. 1862; information from Dr. Andrew Fyfe, London.] G. T. B.

FYFE, WILLIAM BAXTER COLLIER (1836?–1882), painter, was born at Dundee about 1836, and brought up in the neighbouring village of Carnoustie. Although the Scottish prejudices of his father's household were unpropitious to art, friends enabled him to become a student of the Royal Scottish Academy when only fifteen. Here his crayon portraits won prizes, and were highly praised. He afterwards studied at Paris during parts of 1857 and 1858. His first picture of importance, 'Queen Mary resigning her Crown at Loch Leven Castle,' appeared at the Royal Scottish Academy in 1861. In 1863, after having passed a year among the art treasures of France, Italy, and Belgium, he settled in London and devoted much of his time to portraiture, which he varied with landscapes and fancy subjects, but his summers were often spent in Scotland. His pictures of 'The Death of John Brown of Priesthill' and 'Jeanie Deans and the Laird o' Dumbiedykes' attracted much notice, and in 1866 he began to exhibit at the Royal Academy. In 1868 and 1869 he painted 'The Wood Merchant,' 'The "Scotsman," Sir?' 'The Flower Girl,' 'The Orange Girl,' 'Marketing,' and 'A Girl of the Period,' the last of which became very popular. These were followed during the next four years by 'The Young Cavalier,' 'The Page,' 'On Household Cares intent,' 'The Maid of Honour,' 'Bide a wee,' and 'What can a young Lassie doe wi' an auld Man?' several of which were engraved in the illustrated newspapers of Europe and America, and even of Asia. About 1874 Fyfe again visited Italy, and painted several Italian subjects. His best-known works of later date were 'A Good Catholic,' 'Wandering Minstrels,' 'The Love Letter,' 'A Quiet Christmas,' 'The Fisherman's Daughter,' 'A Chelsea Pensioner,' and 'The Raid of Ruthven,' his most important historical picture, which was exhibited at the Royal Academy in 1878, and afterwards at the Royal Scottish Academy. His last works were 'Hide and Seek,' 'A Fisher Girl,' and 'Nellie.' Among his portraits some of the most important were those of the Earl and Countess of Dufferin, Lord Houghton, Sir David and Lady Baxter, Alderman Sir William M'Arthur, and Dr. Lorimer, first principal of the London Presbyterian College. His own portrait was one of his latest works.

Fyfe died suddenly at Abbey Road, St. John's Wood, London, on 15 Sept. 1882, in the forty-seventh year of his age, and was buried in Willesden cemetery.

[Times, 18 Sept. 1882; Architect, 23 Sept. 1882; Illustrated London News, 30 Sept. 1882, with portrait; Royal Academy Exhibition Catalogues, 1866–82.] R. E. G.

FYNCH or FINCH, MARTIN (1628?–1698), ejected minister, was born about 1628, and entered the ministry about 1648. His maiden effort as an author was a criticism (1656) of the mystical theology of Sir Henry Vane. He was ejected from the vicarage of Tetney, Lincolnshire, by the uniformity act of 1662. In 1668 we find him in Norwich, where he acted as one of three 'heads and teachers' of a congregation of three hundred independents, who met for worship in the house of John Tofts, a grocer, in St. Clement's parish. On the issuing of the indulgence of 1672, Fynch took out a license to preach in the house of Nicholas Withers, in St. Clement's. He became pastor of the independent congregation in succession to John Cromwell (*d.* April 1685). Their meeting-place was the west granary in St. Andrew's parish. Fynch removed his flock to a brewhouse in St. Edmund's parish, which he fitted up as a meeting-house; and after the passing of the Toleration Act (1689) he secured a site in St. Clement's parish, being 'part of the Friars' great garden,' on which a handsome building was erected (finished 1693), originally known as the 'New Meeting,' but since 1756 called the 'Old Meeting.' John Stackhouse was Fynch's colleague from about 1691.

With the presbyterian minister at Norwich, John Collinges, D.D. [q. v.], who died 18 Jan. 1691, Fynch was in close relations, both personal and ecclesiastical. In accordance with the terms of the 'happy union' (mooted in 1690), these divines agreed to discard the dividing names 'presbyterian' and 'independent' and co-operate simply as dissenters. Fynch preached Collinges's funeral sermon, and defended his memory in reply to a pamphlet by Thomas Grantham (1634–1692) [q. v.]

Fynch suffered from failing eyesight, and was a victim to calculus, a malady prevalent in Norfolk. He died on 13 Feb. 1697 (i.e. 1698), and was buried in the graveyard on the north side of his meeting-house, imme-

diately behind the pulpit. The epitaph on his flat tombstone is the main authority for the dates of his biography. After his death there was a rupture in his congregation, which lasted for twenty years.

He published: 1. 'Animadversions upon Sir Henry Vane's . . . The Retired Man's Meditations,' &c., 1656, 12mo. 2. 'A Manual of Practical Divinity,' &c., 1658, 8vo. 3. 'A Treatise of the Conversion of Sinners,' &c., 1680, 8vo. 4. 'An Answer to Mr. Thomas Grantham's . . . Dialogue between the Baptist and the Presbyterian,' &c., 1691, 8vo. 5. 'A Funeral Sermon for . . . John Collinges, D.D.,' &c., 1695, 4to.

[Calamy's Account, 1713, p. 448; Continuation, 1727, ii. 601; Palmer's Nonconf. Memorial, 1802, ii. 434 (a note by J. O., i.e. Job Orton, erroneously connects him with Peter, son of Henry Finch (1633–1704) [q.v.]); Browne's Hist. Congr. Norf. and Suff. 1877, pp. 260, 265 sq., 557 sq.; Fynch's Answer to Grantham.] A. G.

FYNES-CLINTON. [See CLINTON.]

FYNEUX or **FINEUX, SIR JOHN** (1441?–1526), judge, was the son of William Fyneux of Swingfield, Kent, his mother's name being Monyngs. The family of Fyneux or Fineux (sometimes also written Finiox or Fineaux) was of great antiquity in Kent. The judge is said by Fuller, on the authority of one of his descendants, a certain Thomas Fyneux, to have begun the study of law at the age of twenty-eight, to have practised at the bar for twenty-eight years, and to have sat on the bench for the same period. As he died not earlier than 1526, he must, if Fuller's statements are correct, have been born about 1441. He was a member of Gray's Inn and a reader there, though the dates of his admission, call, and reading are alike uncertain (DOUTHWAITE, *Gray's Inn*, p. 46). He was appointed in 1474 one of the commissioners for administering the marsh lands lying between Tenterden and Lydd, and in 1476 seneschal of the manors of the prior and chapter of Christ Church, Canterbury. This is probably the origin of David Lloyd's statement that he 'was steward of 129 manors at once' (*Christ Church Letters*, Camden Soc. p. 95). On 20 Nov. 1485 he was called to the degree of serjeant-at-law, his motto for the occasion being 'Quisque suæ fortunæ faber.' This is the earliest recorded instance of a motto being assumed by a serjeant on occasion of his call. In 1486 he was sworn of the council. On 18 May 1488 he was appointed steward of Dover Castle, on 10 May 1489 he received a commission of justice of assize for Norfolk, and on 14 Aug. following he was appointed king's serjeant (DUGDALE, *Chron. Ser.* p. 75; POLYDORE VERGIL, xxvi. ad init.; *Materials . . . Hen. VII*, Rolls Ser. ii. 311, 448, 475). Lloyd says that he opposed the subsidy of a tithe of rents and goods demanded for the expenses of the war in Brittany. This must have been in 1488–9 (*Rot. Parl.* vi. 421; BACON, *Literary Works*, ed. Spedding, i. 88). On 11 Feb. 1493–4 he was raised to the bench as a puisne judge of the common pleas, whence on 24 Nov. 1495 he was transferred to the chief-justiceship of the king's bench. He was one of the triers of petitions in the parliament of 1496, and the same year was joined with the Archbishops of Canterbury and York and certain other peers as feoffee of certain manors in Staffordshire, Berkshire, Wiltshire, Kent, and Leicestershire to the use of the king. He was one of the executors of the will of Cardinal Morton, who died in 1500. In 1503 he was again a trier of petitions in parliament, and was enfeoffed of certain other manors to the uses of the king's will. In the act of parliament declaring the feoffment he is for the first time designated 'knight.' In 1509 he was appointed one of the executors of the king's will (DUGDALE, *Chron. Ser.* p. 74; *Rot. Parl.* vi. 509 *b*, 510, 521 *a*, 538 *b*; NICOLAS, *Testamenta Vetusta*, p. 35). He was also a trier of petitions in the parliament of 1515. In 1512 an act had been passed depriving all murderers and felons not in holy orders of benefit of clergy. This act, though its duration was limited to a single year, was vehemently denounced by Richard Kidderminster, abbot of Winchcombe, in a sermon preached at Paul's Cross in 1505, as altogether contrary to the law of God and the liberties of the church. The defence of the act was undertaken by Standish, warden of the Friars Minors. The general question of the amenability of the clergy to the temporal courts was thus raised and hotly debated, the controversy being further exasperated by a murder committed by the direction of the Bishop of London on one Hunne, who had rendered himself obnoxious to the clergy. The ferment of the public mind being general and extreme, the judges and the council were assembled by order of the king first at Blackfriars and subsequently at Baynard Castle, for a solemn conference upon the entire question. On the latter occasion a very dramatic incident occurred in which Fyneux played a principal part. Towards the close of the debate the Archbishop of Canterbury cited the authority of 'divers holy fathers' against the pretensions of the temporal courts to try clerical offenders; to which Fyneux replied that 'the arraignment of clerks had been maintained by divers holy kings, and sundry good

holy fathers of the church had been obedient and content with the practice of the law on this point; which it was not to be presumed they would have been if they had believed or supposed that it was altogether contrary to the law of God; on the other hand they [the clergy] had no authority by their law to arraign any one of felony.' The archbishop having interposed that they had sufficient authority, but without saying when or whence they derived it, Fyneux continued that 'in the event of a clerk being arrested by the secular power and then committed to the spiritual court at the instance of the clergy, the spiritual court had no jurisdiction to decide the case, but had only power to do with him according to the intention and purpose for which he had been remitted to them.' To this, the archbishop making no reply, the king said: 'By the ordinance and sufferance of God . . . we intend to maintain the right of our crown, and of our temporal jurisdiction, as well in this point as in all other points, in as ample a manner as any of our progenitors have done before our time; and as for your decrees, we are well assured that you of the spirituality yourselves act expressly against the tenor of them, as has been well shown to you by some of our spiritual council, wherefore we will not comply with your desires more than our progenitors in times past have done.' Shortly after this emphatic declaration, the assembly was dissolved. Fyneux's statement of the law on this occasion was referred to by Lord-chancellor Ellesmere in the case of the post-nati in 1608 as a precedent in favour of the authority of the extra-judicial opinions of judges then beginning to be seriously impugned (*Letters and Papers Henry VIII*, For. and Dom. vol. ii. pt. i. 42; Burnet, *Reformation*, i. 34; Keilway, *Reports* (Croke), 185; Cobbett, *State Trials*, ii. 666; Brewer, *Reign of Henry VIII*, i. 250). In 1522 Fyneux was elected into the fraternity of the Augustinian Eremites of Canterbury (*Christ Church Letters*, Camd. Soc. 95). There is evidence that he was living on 5 Feb. 1526–7; but he probably died or retired in that year (*Proceedings and Ordinances of the Privy Council*, vii. 338; *Letters and Papers Henry VIII*, For. and Dom. vol. iv. pt. ii. 1670, pt. iii. App. 3096). He was buried in the nave of Canterbury Cathedral. By his will he was a donor to the priory of Christ Church, Canterbury, and to Faversham Abbey. He died possessed of various estates in Kent, his principal seat being at Herne. He is also said to have owned the house which was subsequently known as New Inn, and to have leased it to the lawyers at a rent of 6*l.* per annum (Hasted, *Kent*, iii. 617; Dugdale, *Orig.* p. 230). The following maxims, preserved in Sloane MS. 1523, are ascribed to him: 'That no man thrived but he that lived as though he were the first man in the world, and his father were not before him. The prince's prerogative and the subject's privileges are solid felicities together, but empty notions asunder. That people is beyond precedent free and beyond comparison happy who restraine not their sovereign's power to do them harm so far as that he hath none left him to do them good.' Fyneux married twice: first, Elizabeth, daughter of William Apulderfield; secondly, Elizabeth, daughter of Sir John Paston, and granddaughter of William Paston [q.v.], justice of the common pleas in the reign of Henry VI. By his first wife he had issue two daughters, of whom the elder, Jane, married John Roper, prothonotary of the king's bench and father of William Roper, the son-in-law and biographer of Sir Thomas More, and of Sir John Roper, who was created Baron Teynham in 1616. This barony is still in existence. The only issue of Fyneux's second marriage was one son, William (*d.* 1557), whose granddaughter, Elizabeth, married Sir John Smythe of Ostenhanger or Westenhanger, Kent, father of Sir Thomas Smythe, who was created Viscount Strangford in the peerage of Ireland in 1628. A later descendant was created Baron Penshurst in the peerage of the United Kingdom in 1825. The title became extinct by the death of the eighth viscount on 9 Jan. 1869.

[Leland's Itinerary, vi. 6; Fuller's Worthies (Kent); Lloyd's State Worthies, i. 91–6; Foss's Lives of the Judges.] J. M. R.

G

GABELL, HENRY DISON, D.D. (1764–1831), head-master of Winchester, was son of the Rev. Timothy Gabell of Winchester. Gabell was born at Winchester in 1764, and was elected a scholar of Winchester College in 1779, and subsequently of New College, Oxford, where he matriculated on 11 Oct. 1782; graduated B.A. on 8 July 1786; and held a fellowship from 1782 to 1790. Soon afterwards he was appointed master of Warminster school, where he had twenty boys to teach, with a salary of 30*l.*, and liberty to take private pupils. He was presented to the rectory of St. Lawrence, Winchester, in 1788, and was appointed second master of Winchester College in 1793. He graduated M.A. at Cambridge in 1807; succeeded Dr. Goddard as head-master of Winchester College in 1810; was presented to the rectory of Ashow, Warwickshire, in 1812, and that of Binfield, Berkshire, in 1820; resigned the head-mastership of Winchester College in December 1823, receiving a present of plate richly engraved from the scholars. He continued to hold the three livings of Binfield, Ashow, and St. Lawrence until his death, which took place at Binfield on 18 April 1831. Gabell married, on 11 Jan. 1790, Miss Gage, the daughter of a clergyman of Holton, Oxfordshire. Their third daughter, Maria, married, on 18 July 1818, Sir Joseph Scott, bart., of Great Barr Hall, Staffordshire. Gabell was a friend and correspondent of Dr. Parr, in the seventh volume of whose works some letters of his on points of classical scholarship will be found. He published: 1. A pamphlet entitled 'On the Expediency of Altering and Amending the Regulations recommended by Parliament for Reducing the High Price of Corn: and of Extending the Bounty on the Importation of Wheat and other Articles of Provision,' London, 1796, 8vo. 2. A discourse delivered on the fast-day in February 1799, London, 1799, 8vo.

[Gent. Mag. 1790 pt. i. p. 83, 1818 pt. ii. p. 178, 1823 pt. ii. p. 543, 1831 pt. i. p. 469; Kirby's Winchester Scholars, pp. 272, 296; Foster's Alumni Oxon. p. 503; Hoare's South Wiltshire, iii. 'Warm.' 40; Parr's Works, ed. Johnstone, vii. 470–501; Cat. Oxford Grad.; Grad. Cant.; Brit. Mus. Cat.] J. M. R.

GABRIEL, afterwards **MARCH, MARY ANN VIRGINIA** (1825–1877), musical composer, the daughter of Major-general Gabriel, was born at Banstead, Surrey, 7 Feb. 1825. She was the pupil of Pixis, Döhler, and Thalberg, for the pianoforte, and of Molique and Mercadante for composition. Miss Gabriel married George E. March in November 1874, and died, from injuries received in a carriage accident, on 7 Aug. 1877. She had acquired great facility in composition, and published several hundred songs. Those entitled 'When Sparrows build,' 'Ruby,' 'Sacred Vows,' 'Only,' 'The Forsaken,' 'Under the Palms,' and 'The Skipper and his Boy,' became extremely popular. These drawing-room ballads may be said to stand midway between the bald jingle favoured by Miss Gabriel's early contemporaries and the attempted intensity of expression belonging to a later date; a music which, in spite of the composer's gifts of knowledge and imagination, does not attain to high artistic merit. Her operetta 'Widows Bewitched' was performed by the Bijou Operetta Company at St. George's Hall, 13 Nov. 1867, and held the stage for several weeks. Other similar works, 'Shepherd of Cournouailles,' 'Who's the Heir?' 'Lost and Found,' 'A Rainy Day,' about 1873 and 1875, were favourites in the drawing-room. The cantata 'Dreamland,' privately printed, was given in London about 1870; 'Evangeline,' produced at Kuhe's Brighton festival, 13 Feb. 1873, was very successful, and was heard at Rivière's Covent Garden Concerts of 24 Nov. and 1 Dec. Another cantata, 'Graziella,' closes the list of Miss Gabriel's longer compositions.

[Grove's Dictionary, i. 571; Musical World, vols. xlv. and lv.; Musical Times, vol. xviii.; The Choir, xv. 145, xvi. 344, xxii. 492; Music in Brit. Mus. Library.] L. M. M.

GACE, WILLIAM (*fl.* 1580), translator, matriculated as a sizar of Clare Hall, Cambridge, in November 1568, and proceeded B.A. in 1572–3. He was author of the following translations: 1. 'A Learned and Fruitefull Commentarie upon the Epistle of James the Apostle. . . . Written in Latine by the learned Clerke, Nich. Hemminge . . . and newly translated into English by W. G.,' 4to, London, 1577. 2. 'Special and Chosen Sermons of D. Martin Luther collected out of his Writings. . . . Englished by W. G.,' 4to, London, 1578; another edition, 8vo, London, 1581. 3. 'A Guide unto godliness, moste worthy to bee followed of all true Christians. . . . Written in Latin by John Rivius; Englished by W. G.,' 8vo, London,

1579. 4. 'A right comfortable Treatise conteining sundrye pointes of consolation for them that labour & are laden. Written by D. Martin Luther to Prince Friderik, Duke of Saxonie; being sore sicke. . . . Englished by W. Gace,' 8vo, London, 1580.

[Cooper's Athenæ Cantabr. ii. 22–3; Brit. Mus. Cat.] G. G.

GADBURY, JOHN (1627–1704), astrologer, born at Wheatley in Oxfordshire on 31 Dec. 1627, was son of William Gadbury, farmer, by 'his stolen wife' (Wood, Bliss, iv. 9), a Roman catholic, the daughter of Sir John Curson of Waterperry, knt. Curson seems to have disinherited his daughter, and the boy was apprenticed to Thomas Nicholls, an Oxford tailor, but left him in 1644. A partial reconciliation with his grandfather, Sir John Curson, enabled John Gadbury to be educated at Oxford. He joined a merchant adventurer named Thorn, living near Strand bridge, London, and married about 1648. He joined successively the presbyterians, the independents, and the 'family of love,' then under Abiezer Coppe [q. v.] Gadbury appears to have left him in 1651, by which time he was intimate with William Lilly [q. v.], Butler's 'Sidrophel.' In 1652 he returned to Oxfordshire to visit his grandfather, Sir John, and settled to study astrology under Dr. N. Fiske. He answered William Brommerton's 'Confidence Dismantled,' &c., 1652, in 'Philastrogus' Knavery Epitomized, with a Vindication of Mr. Culpepper, Mr. Lilly, and the rest of the Students in that noble Art,' &c., 'written by J. G[adbury], a lover of all ingenious arts and artists, Aprill the 5, 1651.' In 1654 he published 'Animal Cornutum, or the Horn'd Beast, wherein is contained a brief method of the grounds of Astrology.' In 1655 he presented to Sir John Curson the first of a long series of annual 'Ephemerides.' In 1656 he published his 'Emendation' of Hartgil's 'Astronomical Tables,' and also his own 'Cœlestis Legatus, or the Celestial Ambassadour, astronomically predicting the grand Catastrophe that is probable to befall the most of the kingdoms and countries of Europe,' two parts, 1656, 4to. In 1658 he published 'Genethlialogia, or the Doctrine of Nativities,' and 'The Doctrine of Horary Questions, Astrologically handled' (with his portrait engraved by T. Cross). In 'Nebulo Anglicanus' Partridge asserts that he meant to dedicate the 'Doctrine of Nativities' to Cromwell, and accuses him of becoming a royalist upon the Restoration. In August 1659 he published 'The Nativity of the late King Charls [*sic*], Astrologically and Faithfully performed, with Reasons in Art of the various success and mis-fortune of His whole Life. Being (occasionally) a brief History of our late unhappy Wars,' still worth study. In 1659 he also published 'The King of Sweden's Nativity,' and probably 'Nuncius Astrologicus' and 'Britain's Royal Star.' In 1660 appeared his treatise on the 'Nature of Prodigies,' praising Fiske and mocking Lilly for having been indicted as a cheat before a Hicks's Hall jury in 1654. By 22 Nov. 1661 had appeared 'Britain's Royal Star, or An Astrological Demonstration of England's future Felicity,' founded on the position of the stars at the date of Charles II's proclamation as king.

In 1665 he published 'De Cometis, or A Discourse of the Natures and Effects of Comets, with an account of the three late Comets in 1664 and 1665,' 'London's Deliverance from the Plague of 1665,' and 'Vox Solis; or A Discourse of the Sun's Eclipse, 22 June 1666' (dedicated to Elias Ashmole). Previous to 1667 he published his 'Collection of Nativities' and 'Dies Novisimus; or Doomsday not so near as dreaded.' According to John Partridge [q. v.] Gadbury in 1666 had removed from Jewin Street to Westminster, where he attended the abbey each Sunday. Partridge maliciously accuses him of debauchery in 1667, and of complicity in the murder of one Godden, who had recently indicted him at the sessions. He published little except 'A brief Relation of the Life and Death of Mr. V. Wing,' 1669, 1670, his annual 'Ephemerides,' and his West India or 'Jamaica Almanack' for 1674, until 1675, when appeared his 'Obsequium Rationabile; or A Reasonable Service performed for the Cœlestial sign Scorpio, in 20 remarkable genitures of that glorious but stigmatized Horoscope, against the malitious and false attempts of that grand (but fortunate) IMPOSTOR, Mr. William Lilly.' In 1677 appeared 'The Just and Pious Scorpionist; or the Nativity of that thrice excellent man, Sir Matthew Hales, born under the Cœlestial Scorpion.' By 1678 he had possibly been received into the church of Rome, but this is extremely doubtful, and he was suspected of participation in some 'popish plots.' He was the accredited author of the clever narrative ballad, in four parts, 1679, 'A Ballad upon the Popish Plot' (*Bagford Ballads*). Thomas Dangerfield [q. v.] professed to have had eight meetings with Gadbury in September 1679, at the house of Mrs. Elizabeth Cellier [q. v.] Gadbury was summoned as a witness against Cellier at her trial in June 1680, and testified in her favour, having known her ten or twelve years (*Case of Thomas Dangerfield, &c., together with John*

Gadbury his testimony, with all his evasions, 1680, p. 27). Gadbury had been taken into custody on suspicion, 2 Nov. 1679. He denied connivance, before the king and council, and obtained release two months later. His enemies pretended that he had attempted ineffectually to bribe Sir Thomas Danby with a present of plate, and, on trebling the value of the present, he induced another person to gain for him a pardon. In compensation for 'wrongous imprisonment' he received 200*l.* in 1681. By this date he was a widower. In 1683 he published the works of his friend George Hawarth, *alias* Wharton. In 1684 appeared his 'Cardines Cœli, or An Appeal to the learned and experienced observers of Sublunars and their vicissitudes. In a Reply to the learned author of "Cometomantia."' He was falsely reported to have avowed himself a papist in 1685, but in 1686, in his 'Epistle to the Almanack,' indicated a prophecy for 'an eternal settlement in England of the Romanists.' In 1688–9 appeared 'Mene Tekel; being an Astrological judgment on the great and wonderful year 1688. London, printed by H. H. for the use of John Gadbury.' The misemployment of his name was satirical. Gadbury was falsely accused, on the strength of papers intercepted at the post office, of being implicated in a plot (June 1690) against William III. He was detained in custody eight or ten weeks, and had certainly refused as a nonjuror to take the oaths of allegiance. In 1693 he attended St. Margaret's Church, Westminster, as a protestant, and was then living in Brick Court, College Street, Westminster, when Partridge reproached him for ingratitude to Lilly, and accused him of being the author of the vindication, 'Merlini Liberati Errata.' He was reputed to have written 'The Scurrilous Scribbler dissected; a Word in William Lilly's ear concerning his Reputation,' printed on one side of a broadsheet, undated, of near this time (*Athenæ Oxon.* i. 36). Wood at first described Gadbury as a 'monster of ingratitude' to Lilly (Bliss, iv. 748), but, after a correspondence with Aubrey, accepted rectification of his statements, 20 Aug. and November 1692 (Tanner, *Coll.* Bodl. No. 451, and *MS. Ballard*, Bodl. xiv. 99). In 1693 appeared 'Nebulo Anglicanus; or The First Part of the Black Life of John Gadbury,' &c., by John Partridge. This contains a portrait of Gadbury as 'Merlinus Verax,' showing a round large-featured face, with long curling hair, fair-coloured, in the broad flapping hat of a pilgrim, with rosary and cross, but a label issuing from his mouth 'a special Protestant.' Partridge declared that Gadbury wrote 'Utrum Horum; Rome or Geneva, Never a Barrel better herring,' and that it was 'designed against all religions, but most chiefly against the Reformed Protestant religion' (*Nebulo*, p. 24); also that Gadbury announced James II would return in 1694. Gadbury died near the end of March 1704, leaving a widow, and was buried in the vault of St. Margaret's Church, Westminster, 28 March 1704 (Bliss, iv. 9). It is extremely probable, judging from the racy vigour of his fourfold 'Ballad on the Popish Plot,' 1679, that many others of the fugitive broadsides were of his composition.

[Gadbury's works enumerated above; Wood's Athenæ Oxon. ed. Bliss, i. 36, ii. col. 680, 1051, iv. 9, 381, 748; John Gorton's General Biog. Dict., ed. H. G. Bohn, 1851, ii. sign. *B verso; Granger's Biog. Hist. iii. 129, slight and inaccurate; Animadversion vpon Mr. John Gadbury's Almanack or Diary for the year of our Lord 1682, by Thomas Dangerfield, printed for the author, &c., 1682; Case of Thomas Dangerfield, 1680; Howell's State Trials; Bagford and Luttrell Coll. Broadsides in British Museum; Loyal Songs, 1685; Ballad Society's Bagford Ballads, wherein are given, on pp. 663–92, Gadbury's Ballad on the Popish Plot, assuming to have been written by a lady of quality, and on p. 1015 the libellous description of him, pseudo-autobiographical, from Partridge's Nebulo Anglicanus.]

J. W. E.

GADDERAR, JAMES (1655–1733), bishop of Aberdeen, was a younger son of William Gadderar of Cowford, Elginshire, and Margaret Marshall, the heiress of some lands in the same county. He graduated A.M. at Glasgow in 1675, having probably gone south with his eldest brother, Alexander, who from 1674 to 1688 was minister of Girvan, Ayrshire. Licensed in 1681 by the presbytery of Glasgow, he was presented the next year to the parish of Kilmalcolm, Renfrewshire (not Kilmaurs as often stated). In 1688, prior to the legal overthrow of prelacy, he and his brother were among the 'curates' 'rabbled' out of their parishes 'contra jura omnia divina humanaque' as he says in the epitaph he placed on his brother's tomb) 'tumultuantibus in apostolicum regimen ecclesiæ conjuratis.' In 1703 he published at London a translation from the Latin of Sir Thomas Craig's (unpublished) work on the 'Right of Succession to the Kingdom of England,' prefixing a 'Dedication' to the Faculty of Advocates at Edinburgh, and a 'Preface' in which, along with an account of Craig's work, he insinuates his own nonjuring politics and dislike of the presbyterians. In 1712 (24 Feb.), 'at the express desire' of Rose [q. v.], the deprived bishop of Edinburgh, he was consecrated in London a bishop

for the Scottish episcopalians, by the nonjuring bishop Hickes [q. v.] and the Scottish bishops Falconer and Archibald Campbell (*d.* 1744) [q. v.] He continued to reside with the last-mentioned in London, took part in the consecration of the nonjuring bishops Spinckes, Collier, and Brett, and entered enthusiastically into the negotiations made (1716–23), through Arsenius, metropolitan of Thebais, for intercommunion with the Eastern churches. These negotiations, abortive for their immediate purpose, served, says Bishop Keith, to bring about a more intimate acquaintance with Eastern tenets and usages than was then generally possessed in Britain. In 1721 Gadderar came to Scotland as the representative or vicar of Bishop Campbell, whose election as their ordinary by the episcopal clergy of Aberdeen had not been ratified by 'the college' of bishops. Both he and Campbell were known to be zealous supporters of 'the usages' at the Holy Communion: (1) the mixing water with the wine, (2) commemoration of the faithful departed, (3) invocation of the Holy Ghost in the consecration prayer, and (4) oblation before administration, which had already caused division among the English nonjurors. Lockhart of Carnwath [q. v.], the agent in Scotland of the exiled king, was afraid that if the controversy spread among the Scotch episcopalians the Jacobite cause would suffer; and at a meeting of the Scottish bishops at Edinburgh, which Gadderar attended on his way to Aberdeen, an effort was made to have 'the usages' condemned, but Gadderar, while professing his loyalty to James, was firm in his refusal to surrender the rights and interests of his church to any external authority. In Aberdeen he was cordially received, and was soon so strong that (July 1724) an agreement was made and signed between him on the one hand and the 'college' bishops on the other, by which three of 'the usages' were virtually sanctioned (in the 'permission' of the Scottish communion office), and the other, the mixed chalice, was allowed, provided the mixture was not done publicly; and Gadderar was confirmed as bishop of Aberdeen. In the same year he published at Edinburgh the first of the 'wee bookies,' a reprint with certain alterations of the communion office of Charles I's ill-fated Scottish liturgy of 1637. In 1725 Bishop Campbell formally yielded to him the see of Aberdeen, and the same year the episcopal clergy of Moray elected him to that see also. He administered both 'districts,' where the episcopalians were at that time both numerous and influential, with great vigour and acceptance till his death. He had really been the restorer of the liturgy to the Scottish episcopal church; and it had been his influence which in 1727 secured at the synod of Edinburgh the restoration of diocesan, as distinguished from 'the college' episcopacy. He died at Aberdeen in 1733, and was buried in the grave of Bishop Scougall [q. v.] within the parish church of Old Machar. Until the revolution this church had been the cathedral of Aberdeen. On the Sunday following his death his flock made a collection from which his little debts were paid, and the charges of his funeral defrayed. Down to the beginning of the present century his name continued a household word among the episcopalian peasants of Aberdeenshire.

[Grub's Eccl. Hist. of Scotland, vols. iii. and iv.; Lockhart Papers; Scott's Fasti; Dowden's Annotated Scottish Communion Office; Blunt's Dict. of Sects; tombstone of Alex. Gadderar.]

J. C.

GADDESDEN, JOHN OF (1280?–1361), physician, was born about 1280, and wrote in the early part of the fourteenth century. He took his name from Gaddesden on the borders of Hertfordshire and Buckinghamshire, where an ancient house, opposite that gate of Ashridge Park which is nearest to the church of Little Gaddesden, is shown as his. He was a member of Merton College (Wood), and a doctor of physic of Oxford. He began to study medicine about 1299, and soon attained large practice in London. He attended a son of Edward I, probably Thomas of Brotherton, in the small-pox, wrapped him in scarlet cloth in a bed and room with scarlet hangings, and says of the result: 'et est bona cura et curavi eum in sequenti sine vestigio variolarum' (*Rosa*, ed. Venice, 1516, p. 41 *a*). Between 1305 and 1307 he wrote a treatise on medicine, which soon became famous, and which he entitled 'Rosa Medicinæ.' He chose the name, he says, because as the rose has five sepals (additamenta), so his book has five parts, and adds that as the rose excels all flowers, so his book excels all treatises on the practice of medicine. The title was probably suggested by Bernard's 'Lilium Medicinæ,' which appeared at Montpellier in 1303, and is quoted in the 'Rosa.' Gaddesden's book is often spoken of as 'Rosa Anglica.' It is crammed with quotations from Galen, Dioscorides, Rufus of Ephesus, Haliabbas, Serapion, Al Rhazis, Avicenna, Averrhoes, John of Damascus, Isaac, Mesue, Gilbertus Anglicus, and from the 'Flos Medicinæ' of Salernum; but also contains a good many original remarks which illustrate the character of the author more than his medical knowledge. The book begins with an account of fevers based on Galen's arrangement,

then goes through diseases and injuries beginning with the head, and ends with an antidotarium or treatise on remedies. It contains some remarks on cooking, and innumerable prescriptions, many of which are superstitious, while others prove to be common-sense remedies when carefully considered. Thus the sealskin girdle with whalebone buckle which he recommends for colic is no more than the modern and useful cholera belt of flannel. He cared for his gains, and boasts of getting a large price from the Barber Surgeons' guild for a prescription of which the chief ingredient is tree frogs (*Rosa*, ed. Pavia, p. 120). His disposition, his peculiarities, and his reading are so precisely those of the 'Doctour of Phisik' in Chaucer's prologue that it seems possible that Gaddesden is the contemporary from whom Chaucer drew this character. He is mentioned in line 434:

Bernard and Gatesden and Gilbertyn.

Many manuscripts of the 'Rosa Medicinæ' are extant. They usually begin with a calendar (*Breviarium*, in manuscript, Pembr. Coll., Oxford), which is absent in the printed editions. It was printed at Pavia in 1492 for the first time, again at Venice in 1516, and for the last time at Vienna in 1595 (two volumes). It was translated into Irish, and a manuscript written by Doctor Cormac Mac Duinntshleibhthe in 1450 contains part of this version (British Museum MS. Harleian 546).

Gaddesden was in priest's orders, and was appointed to the stall of Wildland in St. Paul's Cathedral, London, on 1 Aug. 1342. He died in 1361.

The best account of his writings is in Freind's 'History of Physick,' 1726, ii. 277. This account contains the error, repeated by Aikin's 'Biographical Memoirs of Medicine,' 1780, p. 11, that he held the stall of Ealdland. The John de Gatesdone who held this stall was another person, and died before 1262.

[Rosa Medicinæ, ed. 1516, Venice, ed. 1492, Pavia, Dr. Mead's copy in library of Medico-Chirurgical Society of London; Le Neve's Fasti Ecclesiæ Anglicanæ, ii. 382, 448; Hist. of the Royal Family, London, 1713; Harl. MS. 546, A.D. 1450; British Museum Addit. MS. 15582, A.D. 1563; Pembroke College, Oxford, MS. Breviarium Bartholomei, circa 1380.] N. M.

GADSBY, WILLIAM (1773–1844), particular baptist minister, the son of a labourer, was born at Attleborough in the parish of Nuneaton, Warwickshire, in January 1773. He went to Nuneaton Church school and to another school, and at thirteen was apprenticed to a ribbon weaver. As a lad he had the gift of public speaking, and often harangued his fellow workmen, ending with 'preaching to them hell and damnation.' In 1793 he met with a baptist minister named Aston from Coventry, and on 29 Dec. that year was formally baptised at the Cow Lane chapel, Coventry. Until he was twenty-two he worked as a ribbon weaver, and then went to Hinckley, Leicestershire, as a stocking weaver. In 1796 he married Elizabeth Marvin, and began business on his own account. Two years afterwards he commenced preaching regularly at Bedworth and Hinckley, but he continued his business, and used to carry his wares to market in a pack. At this time he was referred to as 'a very tried man, bearing very blessed marks and evidences of divine teaching within, though clownish and illiterate, almost to the extreme.' He settled at Manchester in 1805 as the pastor of the Back Lane baptist chapel, situate in George's, now Rochdale, Road, where he remained till his death. At first he met with considerable opposition, but gradually his sterling qualities were appreciated, and he attained great popularity. He had ready wit and quaint humour, and was an earnest and persuasive speaker, though he would often startle his hearers with some eccentric remark. 'He was called an antinomian, and probably he did not speak with sufficient discrimination or exactness on the nature of moral obligation, but no minister in Manchester lived a more moral life, or presented to his hearers a more beautiful example of christian discipline or self-control' (Halley). It is calculated that in the exercise of his ministry he travelled sixty thousand miles, and preached nearly twelve thousand sermons.

Between 1806 and 1843 he wrote frequently on religious subjects, and published a number of pamphlets, most of which were afterwards issued in a collective form in two vols. (1851) by his son, John Gadsby, who also in 1884 edited and published a volume of Gadsby's 'Sermons, Fragments of Sermons, and Letters.' Gadsby wrote many prosaic hymns and other verses, and published them in 'A Selection of Hymns,' 1814, in 'The Nazarene's Songs,' 1814, and elsewhere. He died at Manchester on 27 Jan. 1844, and was buried in the Rusholme Road cemetery. There is a tablet to his memory in his chapel, and a good portrait of him was engraved by W. Barnard after F. Turner.

[Memoir by his son, John Gadsby, 1844, new edit. 1870; Halley's Lancashire, its Puritanism and Nonconformity, 1872, p. 527; Procter's Bygone Manchester, p. 144; Manchester City News, 24 and 31 March 1888; Brit. Mus. Cat. of Printed Books; John Dixon's Autobiog. 1866, contains reminiscences of Gadsby.] C. W. S.

GAGE, FRANCIS, D.D. (1621–1682), president of Douay College, born 1 Feb. 1620–1, was son of John Gage of Haling, Surrey, by his second wife, Mrs. Barnes, a widow. He was half-brother of Sir Henry Gage [q. v.], governor of Oxford, of George [q. v.] and Thomas Gage [q. v.], missionary and traveller. He was a student in the English College at Douay from 1630 to 1641, when he went to Paris to pursue his theological studies under William Clifford [q. v.] at Tournay College, which had been granted by Cardinal Richelieu to the Bishop of Chalcedon for the education of the English clergy (Pref. to Clifford, *Little Manual*, ed. 1705). In 1646 he was ordained priest, and in 1648 appointed tutor to Thomas Arundel, then residing in Paris. He graduated B.D. at the Sorbonne in 1649, and D.D. in 1654. He then came to the English mission, was appointed archdeacon of Essex, and resided with Lady Herbert, whom he afterwards accompanied to France, whence he proceeded to Rome in 1659 as agent to the English chapter (Panzani, *Memoirs*, pp. 298, 301, 302). He remained in Rome until his recall in 1661, and then returned to the English mission. He was chaplain to Lady Strangford from 1663 to 1667, and afterwards tutor to Philip Draycot of Paynsley, Staffordshire, whom he accompanied on a continental tour. On 23 Jan. 1675–6 he was nominated president of Douay College, in succession to Dr. George Leyburn. The college flourished greatly under his management until 1678, when Oates's plot alarmed the English catholics, and made them very cautious in sending their children to the colleges abroad. But after the storm had subsided the number of students increased, being attracted to Douay by the fame of Gage's abilities. He died on 2 June 1682. Dodd, writing in 1742, says he was 'a person of extraordinary qualifications, both natural and acquired. His memory was of late years very fresh in the university of Paris, where upon several occasions he had distinguished himself, especially by his flowing eloquence. In regard of his brethren he behaved himself with remarkable discretion in several controversies which required management' (*Church Hist.* iii. 296).

He wrote 'Journal of the Chief Events of his Life, from his Birth in 1621 to 1627,' autograph manuscript, in the archives of the Old Chapter, Spanish Place, Manchester Square, London (*Hist. MSS. Comm.* 5th Rep. p. 463). It is believed he was the 'F. G.' who edited 'The Spiritual Exercises of . . . Gertrude More, of the . . . English Congregation of our Ladies of Comfort in Cambray,' Paris, 1658, 12mo.

[Gage's Hengrave, p. 235; Gillow's Bibl. Dict.; Hist. MSS. Comm. 5th Rep. pp. 465, 467–8, 472.] T. C.

GAGE, GEORGE (*fl.* 1614–1640), catholic political agent, born after 1582, seems to have been son of John Gage of Haling, Surrey, and brother of Sir Henry Gage [q. v.], to whom he erected a monument (Collins, *Peerage*, ed. Brydges, viii. 256–7; *Cal. Clarendon Papers*, i. 166, 169). He was a great friend of Sir Toby Matthew, and seems to have received priest's orders with him from the hands of Cardinal Bellarmine at Rome on 20 May 1614 (Oliver, *Jesuit Collections*, p. 140). James I despatched him to Rome towards the close of 1621, in quality of agent to the papal court, to solicit a dispensation for the marriage of the Prince of Wales with the Spanish infanta. The jesuits strove to retard the dispensation, and if possible to prevent the completion of the match. The negotiations lasted for nearly six years, and ultimately came to nothing. A detailed account of Gage's part in them is given in 'The Narrative of the Spanish Marriage Treaty' (Camd. Soc. 1869); Tierney's edition of Dodd's 'Church History,' v. 119–64; and in Mr. S. R. Gardiner's 'History of England, 1603–42.' Gage is described in 1627 as 'a prisoner in the Clink,' being the agent of the Bishop of Chalcedon and of the seminary of Douay (*Discovery of the Jesuits' College at Clerkenwell*, Camd. Soc. Miscellany, ii.) He is referred to in the list of priests and recusants apprehended and indicted by Wadsworth and his fellow-pursuivants between 1640 and 1651. It is there stated that he was found guilty 'and since is dead,' from which it may be inferred that he died in prison (Lingard, *Hist. of England*, ed. 1849, viii. 646).

[Dodd's Church Hist. ii. 426; Gillow's Bibl. Dict. ii. 356, and additions and corrections, p. xiv; Gage's Hengrave; Cal. of State Papers, Dom. (1650), pp. 334, 370, 521, 559; Gardiner's Hist. of England, iv. 330, 350, 351, 372, 398, v. 69.] T. C.

GAGE, Sir HENRY (1597–1645), royalist officer, son of John Gage of Haling, Surrey, and great-grandson of Sir John Gage [q. v.] (Collins, *Peerage*, ed. Brydges, viii. 256), was born about 1597, and, as his family were strong catholics, sent to Flanders at the age of ten to be educated. Thence, after a short residence in France, he went to Italy, 'where under that famous scholar Piccolomini he heard his philosophy, and with great applause did publicly defend it' (Walsingham, *Alter Britanniæ Heros*, p. 2). At the age of twenty-two Gage entered the Spanish service, and for twelve months 'trailed a pike' in the

garrison of Antwerp. He was then offered a company in the regiment raised by Archibald Campbell, seventh earl of Argyll, and distinguished himself in its command at the siege of Bergen-op-Zoom (1622) and Breda (1624). The reduction of the English regiments in Spanish service after the fall of Breda, and the outbreak of war between England and Spain, obliged him in the following year to return to England (*ib.* p. 3). Gage devoted his enforced leisure to the study of the theory of war, which was throughout his life his favourite pursuit (*ib.* p. 27). During this period he also translated Hermannus Hugo's account of the siege of Breda from Latin into English, and Vincent's 'Heraldry' from English into French (*ib.* p. 3). In 1630 Sir Edward Parham offered Gage the post of captain-commandant in an English regiment which was being raised for the service of Spain, and he spent the next twelve years in the war in the Netherlands. He obtained a commission to raise a regiment himself, levied nine hundred men, and, on the death of Sir William Tresham, 'had his regiment completed by the addition of the old unto it, which his highness the prince-cardinal bestowed upon him' (*ib.* p. 5). Gage's chief service during this period was the defence of Saint-Omer in 1638. In 1639 he suggested to the English government to offer the privilege of recruiting the English and Irish regiments in Spanish service to the number of ten thousand men, in return for 4,400 Spanish veterans to be used in Scotland. Secretary Windebanke authorised negotiations, but the Spanish government refused to hear of the proposed exchange (*Clarendon State Papers*, ii. 19–30, 50). Gage was also unsuccessfully employed in 1639 to negotiate a loan of 150,000*l.* from Spain as the price of protecting the Spanish fleet from the Dutch (*Cal. Clarendon Papers*, i. 185, 197). When the civil war broke out, Gage used his influence to intercept the parliament's supplies from Flanders, and is said to have 'deprived the rebels of thirty thousand arms, and afforded his majesty eight thousand of those that were intended to be borne against him' (Walsingham, p. 9). He returned to England about the spring of 1644 to enter the king's service. When the king left Oxford he named Gage one of the military council appointed to assist the governor (3 June 1644; Walker, *Historical Discourses*, p. 19). In spite of the opposition of the governor, he speedily infused a new spirit into the defence of Oxford (Clarendon, *Rebellion*, ed. Macray, viii. 122). On 11 June he captured Borstall House, on 11 Sept. relieved Basing House, and on 25 Oct. helped to raise the siege of Banbury (Walker, pp. 26, 90, 109). The relief of Basing was one of the most remarkable exploits of the whole war; Gage's own account is given at length by Walker, and copied, with some additional particulars, by Clarendon (*ib.* pp. 90–5; Clarendon, ed. Macray, viii. 123). On 19 Nov. Gage was again despatched to relieve Basing, but the besiegers retreated at his approach (Walker, p. 119). As a reward for these services Gage was knighted on 1 Nov. 1644 (Dugdale, *Diary*, p. 74), and on the dismissal of Sir Arthur Aston [q. v.] on 25 Dec. 1644 made governor of Oxford in his place (*ib.* p. 76; Clarendon, *Rebellion*, viii. 165). 'It is incredible,' writes his biographer, 'what a general contentment all men took in his promotion and how few repined at his advancement' (Walsingham, p. 19). On 10 Jan. 1645 an expedition was sent out from Oxford to break down Culham bridge, and in a skirmish with the garrison of Abingdon Gage was mortally wounded on 11 Jan. (Accounts of this fight from the parliamentary side are given in Vicars, *Burning Bush*, p. 93, and in a published letter by Colonel Richard Browne; for royalist accounts see Walsingham, p. 21; and *Mercurius Aulicus*, p. 1332.)

Gage was buried in Christ Church Cathedral on 13 Jan. 1645. His epitaph is printed by Wood (*Colleges and Halls*, ed. Gutch, p. 479), and by Le Neve (*Monumenta Anglicana*, i. 217). Elegies on him are to be found in Walsingham's 'Life' (p. 23), and in 'Mercurius Belgicus,' 1685. Clarendon observes: 'The king sustained a wonderful loss in his death, he being a man of great wisdom and temper, and amongst the very few soldiers who made himself to be universally loved and esteemed' (*Rebellion*, viii. 166). Gage married, between 1625 and 1630, Mary Daniel, and left two sons and four daughters (Walsingham, p. 4).

[Edward Walsingham's Alter Britanniæ Heros, or the Life and Death of the most honourable knight Sir Henry Gage, late governor of Oxford, epitomised, Oxford, 1645; Clarendon's Hist. of the Rebellion, ed. Macray, 1888; Clarendon State Papers; Sir Edward Walker's Historical Discourses, 1707; Manning and Bray's History of Surrey, ii. 542.] C. H. F.

GAGE, Sir JOHN (1479–1556), statesman and military commander, was the only son of William Gage of Firle Place, Sussex, by Agnes, daughter of Benjamin Boleney of Bolney, Sussex, and a cousin of William of Wykeham, bishop of Winchester (*History of Hengrave*, pp. 227–31). Being under age at his father's death (1496) he was put under the guardianship of Stafford, duke of Buckingham, and 'educated for court and

camp under his eye.' Gage accompanied Henry VIII on the French campaign of 1513 (30 June to 24 Nov.) His name frequently occurs between 1510 and 1522 as a commissioner of peace for Sussex (*State Papers*, Dom. Henry VIII, 1509–14, 1515–16, 1521–3). He was also appointed governor of Guisnes, and afterwards of Oye, in France. His name first occurs in connection with Guisnes in the State Papers for 1522, and in August of that year he received the additional post of comptroller of Calais (*ib.* 1521–3, pp. 945, 1029, &c.) He was recalled to England to take his seat on the privy council, and in 1528 created vice-chamberlain to the king, a post which he held till 1540, being also made captain of the royal guard. In 1529 he entered parliament as member for his own county, and on 22 May 1532 was installed K.G. (*Register of the Garter*, 1724, pp. 421, 423). Gage was constantly employed on commissions by the king. In 1532 he went over to survey some lands at Calais, and in the same year he was employed in the north of England from December till the spring. On his return to court he had a quarrel with Henry. 'Master vice-chamberlain departed from the king,' writes one of the courtiers to Cromwell, 10 April 1533, 'in such sort as I am sorry to hear; the king licensed him to depart hence, and so took leave of him, the water standing in his eyes.' For the sake of the long friendship between himself and Gage, Cromwell is requested to induce the vice-chamberlain to return to court 'within a fortnight,' and to be a means for obtaining the king's favour. The dispute was probably connected with Catherine of Arragon, for though Gage had signed the petition to the pope for the divorce (*ib.* 1530, p. 2929), he was in May examined 'about the Lady Catherine,' and, being a man 'more ready to serve God than the world,' he doubtless had spoken on her behalf to Henry (*ib.* 1533, pp. 418, 470). In the following January it was reported that the vice-chamberlain had 'renounced his office and gone to a charterhouse, intending, with the consent of his wife, to become a Carthusian' (*ib.* 1534, p. 8). This intention was not carried out, and Gage, though a zealous catholic, did not scruple to share in the spoils of the church (cf. grant of priory of Kelagh, 20 March 1540), and was also on the commission for the surrender of religious houses. The week before Easter 1540 he went with other commissioners to report on the state of affairs at Calais (*State Papers and Letters*, Henry VIII, viii. 299, 303). He was back at court before Cromwell's arrest, and profited greatly by his friend's disgrace, receiving the posts of constable of the Tower, comptroller of the household, 9 Oct. 1540, and chancellor of the duchy of Lancaster. He had also been one of those employed to negotiate Henry's divorce from Anne of Cleves in July (*ib.* viii. 404).

Gage commanded the expedition against Scotland which ended in the defeat and death of James V at Solway Moss (1542), and brought his Scotch prisoners back with him to the Tower in the winter, riding before them in his office as constable when they were taken for trial to the Star-chamber (Wriothesley, *Chronicle*, Camden Soc. i. 139). He afterwards (1543) went again to Scotland to treat of the betrothal of Prince Edward to the infant queen of Scots. At the siege of Boulogne, where he shared the command with Charles Brandon, duke of Suffolk, being lieutenant of the camp and general captain of the cavalry, he was created a knight-banneret. Gage was present at the funeral of Henry VIII, and was appointed one of the executors of the king's will (Burnet, *Hist. of Reformation*, i. 369), receiving a bequest of 200*l.* Gage was a member of the privy council, but differences soon arose between him and Somerset, who when he became protector expelled him from the council and from his post of comptroller of the royal household, whereupon Gage joined Southampton, the leader of the catholic party, and was one of those who signed the declaration against the protector. Gage and Southampton only reassumed their seats on the council to resign them upon the accession to power of Dudley, earl of Warwick. Gage had, like Dudley, married into the Guilford family (Philippa, daughter of Sir Richard Guilford or Guldeford, first cousin to Dudley's wife, being Gage's wife), but had no sympathy with the plot for Lady Jane Grey, and was therefore suspended from his post as constable of the Tower a few days before she was there proclaimed queen. Gage, as a zealous catholic, was at once high in Mary's favour. He received her at the Tower gates on her arrival in London on 3 Aug. 1553 (Wriothesley, *Chronicle*, ii. 94), and was restored to his office of constable and created lord chamberlain of her household. He bore her train at the coronation (1 Oct. 1553), and helped to hold the pall over her (Strype, *Mem.* III. i. 28, 55, 56). As lord chamberlain Gage carried the news of Wyatt's rebellion to the lord mayor, 25 Jan. 1553, and shared the panic raised by the march of Knevett and Cobham into London. Gage was stationed at the outer gate of Whitehall (*Queen Mary and Queen Jane*, p. 131), and 'he and his guard, being only armed with brigandines, were so frightened, and

fled in at the gate so fast, that he fell down in the dirt, and so the gate was shut' (STRYPE, *Mem.* III. i. 138). 'Old Gage fell down in the dirt, and was foul arrayed . . . and . . . came in to us so frightened that he could not speak' (NICHOLLS, *Narratives of the Reformation*, Camden Soc., pp. 165, 167). At Mary's marriage with Philip of Spain the lord chamberlain was again one of her train-bearers (25 July 1554). On Palm Sunday, 18 March 1555, he received Elizabeth under his charge as constable at the Tower gates (*Queen Mary and Queen Jane*, pp. 70, 168). He seems to have treated the princess severely, 'more for love of the pope than for hate of her person' (HEYLYN, *Hist. of Reformation*, ii. 259; BURNET, ii. 503), and on her release was, with Sir Thomas Pope [q. v.], placed as a guard over her at her own house. Gage died at his house, Firle, Sussex, on 18 April 1556, and was buried on 25 April, 'with II heralds, with a standard of arms, and four of images, and with a hearse, and two (white branches), two dozen of stuffs, and eight dozen of stockings' (MACHYN, *Diary*, p. 105), at West Firle Church, where he and his wife lie under a fine altar-tomb. By his wife Philippa he had eight children, four of whom were sons. His portrait, painted by Holbein, is at Hengrave.

[Authorities cited above; Hist. of Hengrave; Sharp's Peerage, vol. ii.; Gillow's Bibl. Dict.; Foxe's Acts and Mon. v. 514.] E. T. B.

GAGE, JOSEPH or JOSEPH EDWARD, COUNT GAGE or DE GAGES (1678?–1753?), grandee of Spain, general in the Spanish army, was second son of Joseph Gage of Sherborne Castle, Dorsetshire, and grandson of Sir Thomas Gage, fourth baronet, of Firle, Sussex. Joseph Gage the elder (an English jesuit) entered the English College at Rome as a 'converter' 14 Oct. 1670. He married Elizabeth, daughter and heiress of George Penruddock of Southampton, who brought great estates to the Gage family, and by her, who died 5 Dec. 1693, had, besides daughters, two sons, whereof Thomas, the elder, conformed to the church of England, and became the first Viscount Gage and father of General Thomas Gage [q. v.], and Joseph or Joseph Edward, the younger, ultimately became Count Gage. Of the early years of the latter there are no details; but he appears to have been in Paris, married, in 1719, when he is said to have acquired Mississippi stock representing the value of 13,000,000*l*. Intoxicated with his success, Gage, whom French writers call Mons. Guiache, sent a gentleman to Augustus, king of Poland, to offer 3,000,000*l*. for the crown, which was declined. He next sent an agent to the king of Sardinia, to offer a vast sum for that island, which proposal was likewise rejected. Friends advised him to invest a quarter of a million in an English estate, to fall back upon in event of the failure of the Mississippi scheme. This was not done, and when the crash came he was ruined, and with his wife removed to Spain, where they were well received at Madrid. Gage at first tried gold-mining in the Asturias, it is said without much result. A patent for fishing wrecks on the coasts of Spain and the Indies probably was more successful. At any rate, in 1741 Gage was presented by the king of Spain with a silver mine of great value, and was made a grandee of the third class. In August 1742 Gage was appointed to command the Spanish army in Italy, superseding the Duke de Montemar. The queen of Spain at this time, having put her son Don Carlos on the throne of Naples, was striving to place his brother Don Philip on the throne of Lombardy. In the remarkable campaigns which ensued in 1743–6 Gage proved himself an able, although an unsuccessful commander. Gage began by attempting to penetrate into Tuscany, but, foiled by the Austrians under Traun, retired to winter quarters in Bologna and the Romagna, the opposing imperialists wintering in the duchies of Parma and Modena. While in the Bolognese Gage received a peremptory order from the queen of Spain to fight within three days, under pain of dismissal like his predecessor. He displayed much address in obeying the mandate. Knowing that the Austrians were weakened in numbers and not expecting an attack, he resolved to surprise their position at Campo Santo, a short march distant. To divert the attention of the people of Bologna he gave a grand ball, whereat the Spanish officers were present, but withdrew during the night to join their men. The Austrians were, however, forewarned. A bloody engagement followed, begun by moonlight before dawn and continued till after dark, 4 Feb. 1743, with no decisive result. Eventually the Spaniards retired on the Neapolitan frontier. A 'Te Deum' was celebrated at Madrid for the victory, and Gage was made a grandee of the first class. The same year Gage was surprised by the Austrians under Count Brown at Villetri, but subdued the resulting panic, and by his masterly arrangements compelled Brown to retire. In his report of the affair to the king of Naples Gage generously admitted: 'I have been surprised in my camp, which has been forced. The enemy even reached the headquarters, but have been repulsed with loss. Your majesty's arms are victorious, and the king-

dom of Naples is safe. Nevertheless, this has been entirely the action of your majesty's troops, and I cannot but admit that their valour has repaired my fault, which would be unpardonable if I sought to diminish it.' The operations of 1744 were of no special importance, but those of 1745 stand almost without parallel for boldness of conception and rapidity of execution. By astonishing marches the army under Don Philip, and a French force under De Maillebois, effected a junction with Gage near Genoa, 14 June 1745. By October all the territories of the house of Austria in Italy had been conquered. On 20 Dec. 1745 Don Philip was proclaimed king of Lombardy. The Austrians still held the citadel of Milan and Mantua. In the spring of 1746 Don Philip and Gage retired before the Austrians from the neighbourhood of Milan to Piacenza, Gage's policy being to compel the imperialists, strengthened by their recent peace with Prussia, to exhaust themselves by useless marches. The scheme was foiled by the meddlesomeness of the queen of Spain, who commanded Gage to fight at once at all risks. An attack followed on the Austrian camp at San Lazaro, twenty-two miles from Piacenza. The Austrians, again forewarned, continued the conflict during the night, and at daybreak, 4 June 1746, came out of their entrenchments and charged with such fury that the French and Spaniards were broken, and retired with a loss of six thousand killed and nine thousand wounded. Gage effected his retreat to Piacenza in good order. After this disaster Gage was superseded by the Marquis de las Minas. His name does not appear again as a military commander. He received the order of St. Januarius, and a pension of four thousand ducats from the king of Naples, in recognition of his services.

Concerning Gage personally much confusion of statement and some uncertainty prevail. Documents among the Caryll and Mackenzie Papers in British Museum Add. MSS. appear to show that he was married twice, first to Catherine, daughter of the fourth John Caryll of West Harting, secondly to the Lady Mary Herbert, daughter of the second Marquis (titular duke) Powis, who died in October 1745, granddaughter of the first Marquis Powis, who was created a duke by James II when in exile, and sister of the third marquis (titular duke), who died in March 1747. They also (*British Museum Add. MS.* 28238) throw doubt on the date of Gage's death, which is generally stated (as in *Gent. Mag.* xxiii. 144) to have occurred at Pampeluna, 31 Jan. 1753, in the seventy-fifth year of his age.

[W. Berry's Sussex Genealogies, in which the Gage pedigree ends with the fourth baronet; Collins's Peerage (1812 ed.), in which, as in other peerages, there are inaccuracies in respect of both the Gage and Powis family histories; Gillow's Bibliography of English Catholics, ii. 363–364, and references there given. Gillow, like most biographers, makes the erroneous statement that Gage married Lady Lucy Herbert, sister of the Lady Mary Herbert, wrongly describing her also as daughter of the first instead of the second Marquis Powis; J. P. Wood's Life of John Law (1824), p. 141; Allgemeine Deutsche Biog. iii. 369–73, under 'Brown, Ulysses Maximilian;' Gent. Mag. xiii. 162, xiv. 110, 230, 399, 455, xv. 54, 110, 223, 278, 335, 390, 446, 559, 671, xxiii. 144; Add. MSS., indexed under 'Caryll, Cath., daughter of fourth John Caryll,' and 'Herbert, Mary, second wife of Count Joseph Gage.'] H. M. C.

GAGE, THOMAS (*d.* 1656), traveller, was the second son of John Gage of Haling, Surrey, by Margaret, daughter of Sir Thomas Copley of Gatton in that county, and brother of Sir Henry Gage [q. v.] His father sent him to Spain in 1612 to study among the jesuits, hoping that he would enter that society, but the young man conceived a deadly aversion for them, and assumed the monastic habit in the order of St. Dominic at Valladolid, taking in religion the name of Thomas de Sancta Maria. In 1625 he was in the monastery at Xeres in Andalusia, when a commissary of his order inspired him with a desire to go to the Philippine Islands as a missionary. It is evident from his own narrative that wealth and pleasure supplied him with stronger motives than religious zeal. His father, who would rather have seen him a scullion in a jesuit college than general of the whole Dominican order, threatened to disinherit him, and to stir up the jesuits against him if he again set foot in England. The king had forbidden any Englishman to go to the Indies, and Gage was smuggled on board the fleet in an empty biscuit barrel. He left Cadiz on 2 July 1625 with twenty-seven of his brethren. In a skirmish at Guadaloupe the Indians killed several sailors, some jesuits, and a Dominican. The missionaries desired to return, but ultimately reached Mexico on 8 Oct. Gage remained till February 1625–6 in the monastery where missionaries were first received.

Gage was disgusted by what he learned of the Philippines, and determined to remain in Central America. The day before the missionaries were to start, he and three other Dominicans gave their companions the slip, and set out for Chiapa. Gage was kindly received by the provincial of his order, was appointed to teach Latin to the children of

the town, and obtained the goodwill of the bishop and the governor. At the end of six months he proceeded to Guatemala, where he was made M.A. in 1627, applied himself to preaching, and was appointed professor of philosophy. After leaving Guatemala he lived for some years among the Indians, and learned the Cacchiquel and Poconchi languages. Trouble about 'some points of religion' made him 'desire the wings of a dove' to fly to England (*The English-American*, p. 180). Having amassed a sum of nearly nine thousand pieces-of-eight, he resolved to return to Europe, though his superior refused permission. Accordingly he left Amatitlan, where he was parish priest, on 7 Jan. 1636–7. He crossed the province of Nicaragua, following the coast of the Pacific. A Dutch corsair took a coaster in which he sailed, and robbed him of seven thousand crowns. He at last reached Panama, traversed the isthmus, and sailed from Portobello on board the Spanish fleet, which arrived at San Lucar 28 Nov. 1637.

Having attired himself in English secular costume, he returned to London after an absence of twenty-four years from his native country. Unable to satisfy his religious doubts, he resolved to visit Italy. At Loreto, according to his own statement, he finally renounced the catholic religion on convincing himself that the miracles attributed to the picture of our Lady at that shrine were fraudulent. He immediately returned to England, landing at Rye on 29 Sept. 1641. Without delay he made himself known to Dr. Brownrigg, bishop of Exeter, who took him to the Bishop of London, from whom he received an order to preach his recantation sermon at St. Paul's on 28 Aug. 1642. To give fuller proof of his sincerity, he resolved to marry (*ib.* p. 211). After a year's hesitation, during which he spent his means in London, he was determined, by the favour shown to papists at court, to join the parliamentary side (*ib.* p. 211). He was rewarded by his appointment, in 1642, to the rectory of Acrise, Kent (Hasted, *Kent*, iii. 348). About 1651 he was appointed rector or preacher of the word of God at Deal. To show his zeal he gave evidence against Father Arthur Bell, a near relation of Sir Henry Gage's wife, and against Father Peter Wright, his brother's chaplain, both of whom, on his testimony, were condemned to death as priests (cf. *Several Proceedings in Parliament*, 15–22 May 1651). He also attacked Archbishop Laud.

The appearance of his 'English-American; or New Survey of the West India's,' in 1648, caused a remarkable sensation. His account of the wealth and defenceless condition of the Spanish possessions in South America excited the cupidity of the English, and it is said that Gage himself laid before Cromwell the first regular plan for mastering the Spanish territories in the New World (Burnet, *Own Time*, ed. 1833, i. 137; Long, *Hist. of Jamaica*, i. 221). He was appointed chaplain to General Venables's expedition, which sailed under Venables and Penn for Hispaniola. On 20 Dec. 1654 a frigate was ordered to carry him to Portsmouth (*Cal. of State Papers*, Dom. 1654, p. 586). The fleet failed at Hispaniola, but took Jamaica, where Gage died in 1656 'in the States' service.' On 18 July in that year the council in London ordered that certain arrears of pay due to him should be given to his widow, Mary Gage, and they recommended the Jamaica committee at Ely House to settle upon her a pension of 6*s.* 8*d.* a week (*ib.* 1656–7, p. 28). His daughter Mary was buried at Deal 21 March 1652–3.

His works are: 1. 'The Tyranny of Satan, discovered by the teares of a converted sinner, in a sermon preached in Paules Church, on the 28 of August, 1642. By Thomas Gage, formerly a Romish Priest, for the space of 38 yeares, & now truly reconciled to the Church of England,' London, 1642, 4to. 2. 'The English-American his Travail by Sea and Land; or a New Survey of the West India's, containing a Journall of three thousand and three hundred miles within the main Land of America,' London, 1648, fol., dedicated to Thomas, lord Fairfax; 2nd edit. 'enlarged by the author and beautified with maps,' London, 1655, fol. This second edition is entitled 'A New Survey of the West India's.' The third edition appeared at London in 1677, and the fourth in 1711, 8vo. Southey, who has quoted this work in his notes on 'Madoc,' says that Gage's account of Mexico is copied verbatim from Nicholas's 'Conqueast of West-India,' which itself is a translation from Gomara. But though Gage might have borrowed some historical facts from previous writers, his book contained most interesting information derived from his personal observations and experiences. He was the first person to give to the world a description of vast regions from which all foreigners had been jealously excluded by the Spanish authorities. Gage's work was, at the command of Colbert, translated into French, with some retrenchments, 2 vols. Paris, 1676, 12mo, Amsterdam, 1680, 1699, 1721, 1722; it was translated also into Dutch, Utrecht, 1682, 4to, and into German, Leipzig, 1693, 4to. Selections from the French translation are inserted in Thevenot's 'Relations de divers Voyages curieux,' Paris, 1672 and 1696, fol. In 1712 there appeared

at London 'Some Remarkable Passages relating to Archbishop Laud, particularly of his affection to the Church of Rome. Being the twenty-second chapter of Gage's Survey of the West Indies, as 'twas printed in the Folio Edition before the Restoration, but suppressed in the Octavo since,' 8vo. 3. 'Rules for the better learning of the Indian tongue called Poconchi, or Pocoman, commonly used about Guatemala and some other parts of Honduras.' Printed at the end of 'The English-American.' 4. 'A Duell between a Iesuite and a Dominican, begun at Paris, gallantly fought at Madrid, and victoriously ended at London, upon fryday, 16 May 1651.' This tract relates to the evidence he gave against Peter Wright and Thomas Dade, a Dominican friar.

[Biog. Universelle; Brydges's Censura Literaria (1807), iv. 263, v. 225; Camus, Mémoire sur la Collection des Grands et Petits Voyages, pp. 116, 291, 292; Challoner's Missionary Priests (1843), ii. 259, 336; Chalmers's Biog. Dict.; Dodd's Church Hist. iii. 296; Foley's Records, ii. 520, vii. 284; Gage's Hengrave, p. 234; Lowndes's Bibl. Man. (Bohn), p. 853; Notes and Queries, 1st ser. vi. 291, vii. 609, viii. 144; Nouvelle Biog. Générale; Quétif and Echard's Scriptores Ordinis Prædicatorum, ii. 758.]

T. C.

GAGE, THOMAS (1721–1787), general, second son of Thomas Gage, first viscount Gage, in the peerage of Ireland, by his first wife Benedicta (or Beata Maria Theresa), only daughter and heiress of Benedict Hall of High Meadow, Gloucestershire, was born in 1721. On 30 Jan. 1741 he received his first commission as a lieutenant in Colonel Cholmondeley's newly raised regiment (afterwards 48th foot, and now the 1st Northampton). His name occurs in the Irish lists (*Quarters of the Army in Ireland*) in 1745 as a captain in Battereau's foot, the old 62nd, an Irish corps of two battalions, which fought at Culloden and was disbanded in 1748, and in 1748 as major in what then was the 55th foot. He appears to have been aide-de-camp to Lord Albemarle in Flanders in 1747–8 (Maclachlan, *Orders of William, Duke of Cumberland*). At the reductions of 1748, the 55th foot, of which Sir Peter Halket was colonel, was renumbered as the 44th foot (now the 1st Essex). Gage became lieutenant-colonel of the regiment 2 March 1751, and went with it to America under General Braddock [see Braddock, Edward] in 1754. He commanded the advanced column in the march from the Monagahela to Fort Duquesne on 9 July 1755, where he was distinguished by his gallantry and was wounded. Subsequently he was employed with the 44th at Oswego. In May 1758 he was appointed to raise a provincial regiment, which was brought into the line as the 80th or 'light-armed' foot. Later in the same year he commanded the light infantry in Abercromby's expedition against Ticonderoga. After the fall of Niagara in July 1759, Gage, as brigadier-general, was detached from Crown Point to supersede Sir William Johnson, a provincial officer by whom the command had been held after the death of Colonel Prideaux. He was directed to act against La Gallette, a French post on Lake Ontario, which he reported to be impracticable. He commanded the rear-guard of the force under Amherst [see Amherst, Jeffrey], which united with Murray's forces from Quebec, before Montreal on 6 Sept. 1760, and completed the conquest of Canada. Gage was appointed governor of Montreal, where his mild rule contrasted with the severity of Murray at Quebec. He became a major-general in 1761, and in 1763 was appointed to act as commander-in-chief in North America, with his head-quarters at New York, during the absence of Amherst, who returned home (*Calendar Home Office Papers*, 1760–5, par. 967). He was confirmed in the appointment the year after (*ib.*) and retained it until 1772, when he returned to England (*ib.* 1770–2, par. 1573). His conduct received the approval of the home government (*ib.* 1766–9, par. 619). After his regiment, the 80th foot, was disbanded, Gage held the colonelcy of the 60th royal Americans for two months, and when Amherst was reinstated therein was transferred to the colonelcy of the 22nd foot. He became a lieutenant-general in 1770, before leaving America.

In 1774 Gage was appointed governor-in-chief and captain-general of the province of Massachusetts Bay, in succession to Hutchinson, and in May that year, pursuant to orders from home, took up his quarters in Boston, where he was well received, despite the unpopularity of the enactment closing the port against trading vessels, which had been put in force before his arrival. He had been employed there in 1768. Gage, a brave, though not a brilliant soldier, had six regiments with him in Boston, but his efforts to bring the colonists into a more submissive attitude towards the ministry at home proved as unavailing as thankless. He proclaimed the solemn league and covenant as a traitorous assemblage, and bade the magistrates arrest all persons aiding and abetting it. He likewise issued a proclamation for 'the encouragement of virtue and suppression of vice,' in which, according to an American historian, he gave great offence to many by ranking hypocrisy among the immoralities. He chose

the new council for the province, and forbade the holding of town-meetings without special license. He also seized the provincial magazines at Cambridge and elsewhere, which resulted in some rioting. A once loyal province had been alienated to the verge of rebellion through ministerial blundering at home, and an accident sufficed to kindle the smouldering flame. On 18 April 1775 Gage, hearing that the colonists were collecting stores at Concord Town, twenty miles from Boston, sent a detachment of eight hundred men under Colonel Smith, 10th foot, to destroy them. The service was effected, but a collision with the militia occurred on the return march at Lexington, with which the war of independence may be said to have commenced. Gage's report of the affair is printed in facsimile in the 'Memorial History of Boston.' By a resolution of the provincial congress, the colonists refused longer to obey Gage as governor. Gage remained in Boston, where at the end of March he was reinforced by additional regiments from home. On 12 June Gage proclaimed martial law, and offered a free pardon to all who would avail themselves of it, except Samuel Adams and John Harvey. On the 16th the Americans took up a position on what was properly Breed's Hill, on Charleston Heights, opposite Boston, where on the morrow (17 June 1775) was fought the battle known as that of Bunker's Hill. Howe, with part of Gage's command, was sent to dislodge the American forces. Twice the position was assailed without success. The third time the slope was carried, and the Americans driven from their entrenchments. They merely retired from Breed's Hill to Bunker's Hill, whither the British did not follow them. Gage shut himself up in Boston, where great scarcity prevailed, and where he was blockaded on the land side by Washington. Gage was blamed at home and abroad. In an undated letter to Lord Suffolk about this time, Germain, the secretary of state for the colonies, laments that 'General Gage, with all his good qualitys, finds himself in a position of too great importance for his talents' (*Hist. MSS. Comm.* 9th Rep. iii. 83 *a*); and Burgoyne, in a letter from Boston dated 20 Aug. 1775, speaks of Gage as 'an officer totally unfitted for this command,' and enters into a detail of all he had left undone (*ib.* 81 *b*). Despite Germain's misgivings Gage was appointed commander-in-chief in North America in August 1775, but soon after resigned. He embarked at Boston for England on 10 Oct. 1775, leaving the command to Howe, was transferred from the colonelcy of the 22nd foot to that of the 17th dragoons, and afterwards of the 11th dragoons. He became a full general in April 1782. He died 2 April 1787 (*Gent. Mag.* lvii. (i.) 366).

Gage married 8 Dec. 1758, at Mount Kembal, North America, Margaret, daughter of Peter Kembal, president of the council of New Jersey, by whom he had six sons and five daughters. His eldest surviving son, Major-general Henry Gage, succeeded his uncle, William Hall Gage, second viscount, as third viscount, and died, leaving issue, in 1808. The youngest son, Admiral Sir William Hall Gage, is separately noticed.

[For genealogical details see Archdall's Peerage of Ireland under 'Gage;' also Collins's Peerage (ed. 1812), viii. p. 267–8. The particulars of Gage's early military commissions in the War Office (Home Office) books are imperfect, owing to the regiments to which he belonged being on the Irish establishment. The services of the 44th foot during the period Gage belonged to it are given in T. Carter's Hist. Records 44th (East Essex) Regiment (London, 1865), in which Gage is wrongly described as a 'brevet lieutenant-colonel' in the affair of Fort Duquesne. The best account of the campaigns in America in which Gage was engaged, from the attempt on Fort Duquesne in 1755 to the fall of Montreal in 1760, will be found in F. Parkman's Montcalm and Wolfe (London, ed. 1884, 2 vols.) Some notices of Gage in America from 1760 to 1772 appear in Calendars of Home Office Papers, 1760–6, 1766–9, 1770–2. His account of the affair at Fort Duquesne and particulars of his later services in America, in his own words, with queries by Geo. Chalmers and Gage's answers, are given in vol. xxxiv. of the Collections of the Hist. Soc. of Massachusetts. For his doings at Boston reference may be made to Letters to the Ministry (1769, 12mo); Letters to the Earl of Hillsborough, &c. (1769, 8vo); Letters of Generals Gage and Washington (New York, 1775); Detail and Conduct of the American War under General Gage (London, 1780); also to Beatson's Nav. and Mil. Memoirs, vol. iv., Stedman's Hist. American War, Bancroft's Hist. United States, vol. iv., and similar works, which should be compared with Gage's order-books and letters. Gage's Regimental and General Orders, complete from 1759 to 1777, are in the British Museum, where they form Addit. MSS. 21656–7, 21680, 21683. His orders while in command at Niagara, and his correspondence with Colonel Bouquet, General Haldimand, and other officers of note, at various periods of his services in America, will also be found in Addit. MSS. In addition to materials in the Home and Colonial series in the Public Record Office, whereof those for the period 1760–72, as before stated, are noted in the published Calendars of Home Office Papers, a large number of letters to and from Gage in America are preserved among the Marquis of Lansdowne's papers, and are catalogued in Hist. MSS. Comm. 5th Rep. Some notices of him will also be found in the 6th Rep. and 9th

Rep. iii. See also Appleton's Enc. Amer. Biog. vol. iii., and Georgian Era, vol. ii.] H. M. C.

GAGE, Sir WILLIAM HALL (1777–1864), admiral of the fleet, sixth and youngest son of General the Hon. Thomas Gage [q. v.], was born on 2 Oct. 1777, and entered the navy on board the Bellona guard-ship at Plymouth, in 1789. After serving in several ships on the home, West Indian, and Mediterranean stations, including the Princess Royal flag-ship of Rear-admiral Goodall in the actions off Toulon on 13 March and 13 July 1795, and the Bedford, in the defence of the convoy against Richery off Cadiz, he was appointed to the Victory, carrying the flag of Sir John Jervis, and was promoted from her to be lieutenant of the Minerve frigate, in which he took part in the engagement with the Sabina on 20 Dec. 1796 [see Nelson, Horatio, Viscount], in the battle of Cape St. Vincent on 14 Feb., and in the cutting out of the Mutine brig on 29 May 1797. On 13 June 1797 he was made commander, and on 26 July was posted to the Terpsichore frigate, which for the next three years was actively employed in the Mediterranean, and especially in the blockade of Malta, and, having returned to England, was one of the frigates which detained the Danish ships under the convoy of the Freja, an affair which proved one of the main causes of the second armed neutrality and of the battle of Copenhagen (Schomberg, *Nav. Chron.* iii. 373). In March 1801 Gage was appointed to the Uranie, and on 21 July took part in the cutting out of the French 20-gun corvette Chevrette from under the batteries in Camaret Bay (James, *Nav. Hist.*, ed. 1860, iii. 138). From 1805 to 1808 he commanded the Thetis frigate in the North Sea and Mediterranean, and in 1813–14 the Indus of 74 guns off Toulon under Sir Edward Pellew. In 1821 he became a rear-admiral. From 1825–30 he was commander-in-chief in the East Indies; and in the Downs, May to July 1833. He was nominated a G.C.H. on 19 April 1834, became a vice-admiral on 10 Jan. 1837, was commander-in-chief at Lisbon from April to December 1837, was a member of the board of admiralty 1842–6, and attained the rank of admiral on 9 Nov. 1846. From 1848 to 1851 he was commander-in-chief at Plymouth. This was the end of his long service, though in 1853 he was appointed rear-admiral of the United Kingdom, and vice-admiral in the following year. In 1860 he was nominated a G.C.B., and in 1862 was advanced to be admiral of the fleet. During his later years he lived at Thurston near Bury St. Edmunds, where he freely contributed both time and money to the restoration of the parish church and to the local charities, and where he died on 4 Jan. 1864.

[Marshall's Royal Nav. Biog. i. 836; O'Byrne's Naval Biog. Dict.; Gent. Mag. (1864, vol. i.), new ser. xvi. 388.] J. K. L.

GAGER, WILLIAM (*fl.* 1580–1619), Latin dramatist, was a nephew of Sir William Cordell, master of the rolls [q. v.] He became a scholar of Westminster School, whence he was elected to Christ Church, Oxford, in 1574. He proceeded B.A. 4 Dec. 1577, M.A. 5 June 1580, and B.C.L. and D.C.L. 30 June 1589 (*Oxford Univ. Reg.*, Oxford Hist. Soc., II. iii. 70). Gager soon proved a facile Latin verse writer, and wrote a series of Latin plays, which were performed in the university with great success. In 1581 a Latin tragedy, 'Meleager,' was produced in the presence of the Earl of Leicester, Sir Philip Sidney, and other distinguished persons. In June 1583, when Albert Alasco, prince palatine of Poland, was entertained by the university, two plays by Gager were acted at Christ Church, and the distinguished visitor expressed much satisfaction with them. The first was 'a pleasant comedie intituled "Rivales,"' the second 'a verie statelie tragedie named "Dido," wherein the Queenes banket (with Eneas narrative of the destruction of Troie) was livelie described in a marchpaine pattern,' and the scenic effects were 'all strange, marvellous, and abundant' (Holinshed, iii. 1355). The second and third acts of the 'Dido,' with prologue, argument, and epilogue, are extant in the Brit. Mus. MS. Addit. 22583, ff. 34–44. Early in February 1591–2 a fourth piece, 'Ulysses Redux,' was acted at Christchurch. In the manuscript volume already mentioned, which was formerly in Dr. Bliss's library, are extracts from a fifth play by Gager on the subject of 'Œdipus.' When Queen Elizabeth visited Oxford in September 1592, Gager wrote the prologue and epilogue for the comedy 'Bellum Grammaticale,' which was performed in the royal presence at Christ Church. Joseph Hunter suggested that Gager was identical with William Wager, the author of some morality-plays, but Wager's pieces were written before Gager left school: the theory is altogether untenable. Meres mentions 'Dr. Gager of Oxford' among 'the best poets for comedy'—not a very apt description, since Gager's chief works were tragedies—in his 'Palladis Tamia,' 1598.

Printed copies of only two of Gager's plays are now known—the 'Ulysses Redux' and 'Meleager'—both printed at Oxford by Joseph Barnes in 1592. The former, 'Ulysses Re-

dux, tragœdia publice Academicis recitata octavo Idus Februarii 1591,' is dedicated to Lord Buckhurst. Copies are in the Douce collection at Oxford and at Bridgewater House. Commendatory verse by Alberico Gentili, Matthew Gwinne, Thomas Holland, and others is prefixed. The 'Meleager, tragœdia noua bis publice acta in Æde Christi Oxoniæ,' copies of which are in the British Museum and Bodleian libraries, is dedicated (1 Jan. 1592) to Robert, earl of Essex. Verses by Richard Edes [q. v.], Alberico Gentili [q. v.], and J. C. are prefixed. There is an epilogue addressed to the Earls of Pembroke and Leicester, and at the close of the volume is 'Panniculus Hippolyto Senecæ Tragœdiæ assutus, 1591;' an address to Elizabeth, dated 1592, with the prologue and epilogue to the 'Bellum Grammaticale.'

Gager sent a copy of the 'Meleager' to Dr. John Rainolds, then of Queen's College, afterwards president of Corpus Christi College, and with it he forwarded a letter defending the performance of plays at Oxford. Rainolds replied by denouncing the practice and by condemning the excess to which it had lately been carried at Christ Church. A letter of protest from Gager, dated 31 July 1592, is in the Corpus Christi College Library (MS. ccclii. 6), and copies of other parts of Gager's share in the correspondence are in the University College Library (MS. J. 18). Finally Rainolds wrote a detailed and spirited answer to Gager (preface, dated 30 May 1593), which was published in 1599 under the title of 'Th' overthrow of Stage-Playes by the way of controversie betwixt D. Gager and D. Rainolds, wherein all the reasons that can be made for them are notably refuted.' Rainolds attacked with especial vigour the appearance on the stage of youths in women's clothes. A Latin defence of Gager by Alberico Gentili, and a final reply by Rainolds, are appended to Rainolds's volume. A reprint of this volume and the manuscripts dealing with the controversy has long been promised by the New Shakspere Society.

Gager was a voluminous writer of Latin verse. He probably edited the 'Exequiæ D. Philippi Sidnæi,' Oxford, 1587, to which he largely contributed. He also wrote in the university collection issued on the deaths of Sir Henry Unton in 1596 and of the queen in 1603. The volume in the British Musuem (Addit. MS. 22583) which contains parts of Gager's tragedies of 'Dido' and 'Œdipus,' includes Latin-verse translations by him of Homer's 'Batrachomuomachia,' 'Susanna,' 'Præcepta quædam Isocratis ad Demonicum,' Musæus's 'Hero et Leander,' together with numerous verses and epigrams addressed to friends, patrons, and relatives, like George Peele, Martin Heton, Richard Edes, Toby Matthew, the Earl of Leicester, Sir William Cordwell, Nicholas Breton, and Richard Hakluyt. Two long pieces, 'Musa Australis' and 'Ægloga,' are both addressed to Toby Matthew. Congratulatory odes on the queen's escape from the Babington plot, a few trifling English verses, and a prose 'Encomium Eloquentiæ,' conclude the volume. A Latin heroic poem, 'Piramus,' dated 5 Nov. 1605, is in MS. Royal, 12 A. lix. Latin verses by Gager appear before Breton's 'Pilgrimage to Paradise' (1592). In 1608 Gager seems to have publicly defended the thesis at Oxford 'that it was lawful for husbands to beat their wives.' William Heale of Exeter College replied in 'An Apologie for Women,' Oxford, 1609. On the death of Martin Heton, bishop of Ely, 14 July 1609, Gager wrote a Latin elegy, which was engraved on the bishop's tomb in Ely cathedral (Bentham, *Ely*, p. 197).

In 1590 Gager seems to have been disappointed of a fortune which he expected from an uncle, Edward Cordell, who died in that year. He attributed his disappointment to the action of his uncle's wife. In 1601 he became surrogate to Dr. Swale, vicar-general of Ely. On 29 May 1606, when his friend, Martin Heton, was bishop of Ely, Gager was appointed chancellor of the diocese of Ely. He was delegate and commissary to Archbishop Bancroft for the diocese of Ely in 1608, and custos of the spiritualities on the vacancy of the see in 1609. He was also vicar-general and official principal to Bishop Andrewes in 1613, 1616, and 1618.

[Wood's Athenæ Oxon., ed. Bliss, ii. 87–9; Halliwell's Dictionary of Plays; Stevenson's Supplement to Bentham's History of Ely (1817), 10, 20, 28, 33; Wood's Annals of Oxford, vol. ii. pt. i. pp. 216, 256; Hunter's MS. Chorus Vatum in Addit. MS. 24491, f. 90; Tanner's Bibl. Brit.]

S. L. L.

GAGNIER, JOHN (1670?–1740), orientalist, was born in Paris about 1670, and educated at the College of Navarre. His tutor, Le Bossu, having shown him a copy of Walton's 'Polyglott Bible,' he determined to master Hebrew and Arabic. After taking orders he was made a canon regular of the Abbey of St. Genevieve, but finding the life irksome he retired to England, and ultimately became an Anglican clergyman. In 1703 he was created M.A. at Cambridge by royal mandate (*Cantabr. Graduati*, 1787, p. 152). William Lloyd, bishop of Worcester, appointed him his domestic chaplain and introduced him at Oxford. Gagnier subsequently settled at Oxford, and taught

Hebrew. In 1706 he was enabled through Lloyd's liberality to publish in quarto an edition of the fictitious Joseph ben Gorion's 'History of the Jews,' in the original Hebrew, with a Latin translation and notes (Hearne, *Remarks*, Oxf. Hist. Soc. i. 127). In 1707 he published at the Hague 'L'Église Romaine convaincue de dépravation, d'idolatrie, et d'antichristianisme,' 8vo. In 1710, at the instance of Sharp, archbishop of York, he assisted John Ernest Grabe [q. v.] in the perusal of the Arabic manuscripts in the Bodleian Library relating to the Clementine constitutions, on which Sharp had engaged Grabe to write a treatise against Whiston (*ib.* iii. 239). In 1717 he was appointed by the vice-chancellor to read the Arabic lecture at Oxford in the absence of the professor, John Wallis. In 1718 appeared his 'Vindiciæ Kircherianæ, sive Animadversiones in novas Abrahami Trommii Concordantias Græcas versionis vulgo dictæ LXX. Interpretum,' 8vo, Oxford, which, though vigorously written, was considered an unfair attack on Trommius, then an aged man. In 1723 he issued in folio Abū Al-Fidā's 'Life of Mahomet,' in Arabic, with a Latin translation and notes, dedicated to an early patron, Lord Macclesfield. The lord almoner's professorship of Arabic at Oxford was conferred on Gagnier in 1724. He had prepared an edition of Abū Al-Fidā's 'Geography,' and in 1726 or 1727 printed as a specimen seventy-two folio leaves, but was unable to proceed further from want of encouragement. The fragment was noticed in the 'Journal des Savants' for 1727. For the benefit of those who were unable to read his Latin translation of Abū Al-Fidā's 'Mahomet,' he compiled a 'Life' in French, which was published by Le Clerc at Amsterdam in 1732 (2 vols. 8vo). Of this work, which is quite unworthy of Gagnier's reputation, an edition in three volumes appeared at Amsterdam in 1748; and a German translation in two volumes at Köthen in 1802–4. He had previously furnished an anonymous continuation to Count H. de Boulainvilliers's 'La Vie de Mahomed,' 8vo, London, 1730. Gagnier died on 2 March 1740. He left a son, John, born in 1721, who died on 27 Jan. 1796, aged 75 (Foster, *Alumni Oxon.* 1715–1886, ii. 504; Surtees, *Durham*, iii. 124, 125). Gagnier's other publications are: 1. 'Lettre sur les Médailles Samaritaines,' printed in 'Nouvelles de la République des Lettres,' in the 'Journal de Trévoux,' 1705, and a Latin version in vol. xxviii. of Ugolinus's 'Thesaurus Antiquitatum' (p. 1283). 2. 'Tabula nova et accurata exhibens paradigmata omnium conjugationum Hebraicarum,' four large leaves, Oxford, 1710, printed for the use of his pupils. 3. 'Carolina. Ecloga in diem natalem Willielminæ Carolinæ, serenissimæ Principis Walliæ,' 4to, London, 1719. 4. 'Liber Petra Scandali de principio et causa schismatis duarum ecclesiarum Orientalis et Occidentalis, ex Græco Arabice redditus,' 8vo, Oxford, 1721. 5. 'Animadversiones in novam Josephi Gorionidis editionem à Jo. Frid. Breithaupto publicatam,' printed in vol. v. of Le Clerc's 'Bibliothèque Choisie.' He also contributed to vol. ii. of J. A. Fabricius's edition of 'St. Hippolytus' (1716), 'Fragmenta ex catena in Pentateuchum,' &c., with a Latin translation. At the invitation of Dr. Mead he translated from the Arabic the treatise of Rhazes on the small-pox. 'Instructions sur les Nicodémites,' attributed to Gagnier, has been shown by Barbier to have been written by J. Graverol.

[Hearne's Remarks and Collections (Oxf. Hist. Soc.); Biographie Universelle (Michaud), xv. 360–2; Nouvelle Biographie Générale, xix. 166–7; Oxford Ten Year Book; Oxford Graduates.] G. G.

GAHAGAN, USHER (*d.* 1749), classical scholar, belonged to a good family of Westmeath, Ireland; was educated at Trinity College, Dublin, but took no degree, and then proceeded to study for the Irish bar. His parents had brought him up as a protestant, but he was converted in youth to Roman catholicism, and was thus prevented from being called to the bar. He soon married a rich heiress, whom he treated very cruelly, and a separation followed. His relatives were alienated by his conduct, and he came to London, where he tried to make a livelihood out of his classical scholarship. He edited in Brindley's beautiful edition of the classics the works of Horace, Cornelius Nepos, Sallust, Juvenal, Persius, Virgil, and Terence, all published in 1744; Quintus Curtius in 1746; Catullus, Propertius, and Tibullus, issued in 1749. He also translated into good Latin verse Pope's 'Essay on Criticism' ('Tentamen de re critica'), which appeared in 1747 with a Latin dedication to the Earl of Chesterfield, and a poem descriptive of the earl's recent reception in Dublin as lord-lieutenant. But Gahagan fell into very bad company in London. A compatriot, Hugh Coffey, suggested to him a plan for making money by filing coins or 'diminishing the current coin of the realm.' Another Irishman, of some education, Terence Connor, who is variously described as Gahagan's servant or lodger, was introduced into the conspiracy. For some months the scheme worked well. But the suspicions of the authorities were roused

at the end of 1748. Coffey turned informer, and Gahagan and Connor were arrested in a public-house at Chalk Farm early in January 1748–9. The trial took place at the Old Bailey on Monday, 16 Jan. 1748–9, and both were convicted on Coffey's evidence. While awaiting execution in Newgate, Gahagan translated Pope's 'Messiah' and 'Temple of Fame' into Latin verse, and this was published immediately (1749), with a dedication to the Duke of Newcastle, prime minister, praying for pardon. Gahagan also addressed Prince George to the same effect in English verse, while Connor wrote a poetic appeal in English to the Duchess of Queensberry. These effusions are printed in the 'Newgate Calendar.' But all efforts failed, and the young men were hanged at Tyburn on Monday, 20 Feb. 1748–9. Some verses lamenting Gahagan's fate are quoted in the 'Newgate Calendar.' In the preface to the collected edition of Christopher Smart's poems, 'unfortunate Gahagan' is described as Smart's immediate predecessor in the successful writing of Latin verse.

[Knapp and Baldwin's Newgate Calendar, ii. 27–30; Gent. Mag. 1749, pp. 43, 90; London Mag. xviii. 62, 99, 102; Notes and Queries, 5th ser. i. 482; Southey's Commonplace Book, iii. 71; Brit. Mus. Cat.] S. L. L.

GAHAN, WILLIAM (1730–1804), ecclesiastic and author, born in Dublin in June 1730, was of a Leinster sept, the original name of which was O'Gaoithin, anglicised Gahan. He was educated at Dublin, became a member of the Augustinian order there, and in 1747 entered the catholic university of Louvain, where he studied for eleven years and received the degree of doctor of divinity. Gahan returned to Ireland in September 1761, was appointed curate of the parish of St. Paul, Dublin, and subsequently retired to the convent of his order in that city, where he devoted much of his time to the composition of works for the use of Roman catholics on subjects connected with religion and morality. In 1786 he travelled through England, France, and Italy, and wrote an account of his experiences abroad, which has not been published. The most important public incident in the career of Gahan was in connection with John Butler (*d.* 1800) [q. v.], Roman catholic bishop of Cork, with whom he had intimate and confidential relations since 1783. Butler, in his seventieth year, on the death of his nephew, Pierce, became twelfth Lord Dunboyne in the peerage of Ireland, and possessor of the ancestral estates. Anxious to prevent the extinction of the direct line of his family, he resigned the bishopric of Cork, and sought a papal dispensation to enable him to marry. The application having been rejected, Dunboyne publicly renounced the Roman catholic religion, and became a member of the established church. When suffering from illness in 1800, Dunboyne addressed a letter to the pope requesting readmission to the Roman catholic church. He also executed a will by which he bequeathed one of his estates to the Roman catholic college of Maynooth. The letter to the pope was transmitted through Troy, Roman catholic archbishop of Dublin, who expressed his disapprobation of any of the Dunboyne estates being alienated from the family. Under archiepiscopal sanction Gahan, in company with a friend of Dunboyne, attended on his lordship, received him into the catholic church, and urged, but in vain, the revocation of the will. After Dunboyne's death in 1800 the validity of the bequest to Maynooth was impugned by his sister in the court of chancery, and Gahan underwent several examinations there. The case came to trial at the assizes at Trim, in the county of Meath, in August 1802, before Viscount Kilwarden, the chief justice. Curran was one of the counsel for the college of Maynooth. In the course of the trial Gahan was required by the court, under penalty of imprisonment, to state certain details of his relations with Lord Dunboyne. These he conceived to have been confidential, in connection with his ministrations as a priest, and he firmly declined to disclose them. He was, for contempt of court, condemned by the judge to be imprisoned for a week. Gahan's confinement was of short duration, as, after the jury had returned their verdict, the court ordered his discharge, on the ground that the plaintiff had not suffered from his refusal to answer, and that he had acted on principle. A subsequent compromise between the litigants led to the endowment of a department of the college of Maynooth, designated the 'Dunboyne Establishment.' Gahan died at Dublin, in the convent of his order, on 6 Dec. 1804. His published works consist of 'Sermons and Moral Discourses' (6th ed. 1847), a history of the Christian church, translations from Bourdaloue, and several devotional books still extensively used.

[Case of C. Butler, 1802; Brenan's Ecclesiastical Hist. of Ireland, 1840; Case of Baron of Dunboyne, 1858–9; Episcopal Succession, Rome, 1876.] J. T. G.

GAIMAR, GEOFFREY (*fl.* 1140?), wrote a history of England in French verse, extending from the time of King Arthur's successors to the death of William II. His errors in interpreting the 'Anglo-Saxon

Chronicle,' on which most of his history is based, render it probable that he was a Norman by birth, and he may have derived his name from a suburb of Caen, anciently known as Gaimara, and now Gémare. As he tells us in the concluding lines of his history, he wrote at the request of Custance, wife of Ralf Fitzgilbert, who was a friend of Walter Espec [q. v.] It is likely that this Ralf Fitzgilbert is the person to whom Gilbert of Ghent, second earl of Lincoln, granted the lordship of Scampton in Lincolnshire, and it is quite possible that he was an illegitimate member of the same family. Gaimar also speaks, as if from personal knowledge, of Henry I and his queen, Adelaide of Louvain, of Robert, earl of Gloucester, the king's illegitimate son, and of Nicholas de Trailli, a nephew of Walter Espec.

His history follows the 'Anglo-Saxon Chronicle' in the main, many of the differences being attributable either to gratuitous expansion or mistranslation. The insertion of the legendary story of Havelock, the founder of a Danish kingdom in East Anglia, is no doubt owing to the author's residence in Lincolnshire, and the same may be said of his version of the exploits of the more historic Hereward, which differs in some particulars from the well-known prose life. His account of the reign of William II, of which he must have had personal knowledge, is of more value, but is not chronologically accurate. He gives an amusing description of the court held in the New Hall at Westminster at Whitsuntide 1099, and, in narrating the death of the Red King, hints that Walter Tirel was moved to murder his master in consequence of a bragging assertion of his intention to invade France. He speaks also of the grief of the attendants and their careful removal of the corpse, which other writers say was left to a casual woodman, and he praises William for liberality and magnanimity as he does his successor, Henry I. There are four manuscripts of 'Lestorie des Engles,' as the work is called; MS. Bibl. Reg. 13. A. xxi. (Brit. Mus.); Lincoln Cathedral MS. A. 4–12; Durham Cathedral MS. C. iv. 27; and Arundel MS. No. 14, in the College of Arms. A previously written history of earlier times is more than once mentioned in the course of the poem, but it is not known to be extant.

[Monumenta Historica Britannica, pp. 91, 764; Michel's Chroniques Anglo-Normandes, vol. i.; Publications of the Caxton Society, vol. ii.; Church Historians of England, vol. ii. pt. ii. pp. xxi, 729; Lestorie des Engles solum la translacion Maistre Geffrei Gaimar, ed. Sir T. D. Hardy and C. T. Martin (Rolls Ser.), 1888; Michel's Rapports sur les Anciens Monumens de la Littérature et de l'Histoire de la France, i. 44, 194, 244; Roquefort's De l'État de la Poésie Françoise, pp. 68, 82–4; Duval's Histoire Littéraire de la France, xiii. 63, xviii. 731, 738; De la Rue's Essais Historiques sur les Bardes, iii. 104, 120; Frere's Manuel de Bibliographie Normande; Pluquet's Mémoire sur les Trouvères Normands, in Mémoires de la Société des Antiquaires de Normandie, i. 375 n., 414–16; Jahrbücher der Literatur, Vienna, lxxvi. 266; Johann Vising's Étude sur le Dialecte Anglo-Normand du XII Siècle. Romania, ix. 480; Küpferschmidt's Die Havelok-Sage bei Gaimar und ihr Verhalten zum Lai d'Havelok; Gent. Mag. 1857, ii. 21; Archæologia, xii. 307–12; Freeman's Norman Conquest, iv. 485, 486, 806, v. 99, 581, 824; Freeman's William II, ii. 660; Lappenberg's England under the Anglo-Saxon Kings; Parker's Early Hist. of Oxford (Oxf. Hist. Soc.), pp. 123, 126, 161, 180, 325; Woodward's Hist. of Wales, pp. 200, 204; H. L. D. Ward's Cat. of Romances in MSS. Department, Brit. Mus. pp. 423, 496, 940; Sir Frederick Madden's Havelock the Dane (Roxburghe Club).] C. T. M.

GAINSBOROUGH, Earl of (*d.* 1750). [See Noel, Baptiste.]

GAINSBOROUGH, THOMAS (1727–1788), painter, was born in 1727 at Sudbury, Suffolk, in a picturesque old house which had once been the Black Horse Inn. The day of his birth is unknown, but he was baptised at the independent meeting-house, 14 May 1727. His father, John Gainsborough, was a dissenter, engaged in the wool manufactures of the town. He is said to have been a fine man, careful of his personal appearance, an adroit fencer, kind to his spinners and also to his debtors, of good reputation, but not rigid in the matter of smuggling, enterprising and active in business, 'travelling' in France and Holland, and the introducer into Sudbury of the shroud trade from Coventry. Mrs. John Gainsborough, whose maiden name was Burroughs, was the sister of the Rev. Humphrey Burroughs, curate of the church of St. Gregory, and master of the grammar school at Sudbury. They had nine children (five sons and four daughters), of whom Thomas was the youngest. The daughters were all married: Mary to a dissenting minister of Bath, named Gibbon; Susannah to Mr. Gardiner of the same city; Sarah married Mr. Dupont, and Elizabeth Mr. Bird, both of Sudbury. The sons' names were John, Humphry, Mathias, and Robert. Mathias died of an accident in his youth, and of Robert little is known, but both John and Humphry were remarkable for their mechanical ingenuity. John was well known in Sudbury as 'Scheming Jack.' He made a

pair of copper wings and essayed in vain to fly, and among his other inventions were 'a cradle which rocked itself, a cuckoo which would sing all the year round, and a wheel that turned in a still bucket of water.' He also painted, and was about to sail to the East Indies to prove an invention for the discovery of longitude, when he died in London. The second brother, Humphry, was a dissenting minister at Henley-on-Thames, who declined to take orders though offered preferment in the church of England. His leisure hours were given to mechanics, and his experiments upon the steam engine are said to have been far in advance of his time. According to Fulcher his friends declared that Watt owed to him the plan of condensing the steam in a separate vessel. He invented a fireproof box, the utility of which was proved by a fire in a friend's house, and for a tide-mill of his invention he obtained a premium of 50*l.* from the Society for the Encouragement of Arts. A curious sundial of his contrivance is in the British Museum.

Thomas alone, of all the sons, cost his parents little. He supported himself after he was eighteen. From the first his bent towards art was decided. An intense love of nature and a facility for taking likenesses seem to have been born in him. His only known encouragement from without came from his mother, who was 'a woman of well-cultured mind, and, amongst other accomplishments, excelled in flower-painting.' He was sent to his uncle's grammar school, but spent all his holidays in sketching rambles. He told Thicknesse that 'there was not a picturesque clump of trees, nor even a single tree of any beauty, no, nor hedgerow, stem or post,' in or around his native town, which was not from his earliest years treasured in his memory. On one occasion he successfully forged his father's handwriting to a strip of paper bearing the words 'Give Tom a holiday.' When the fraud was discovered his father promptly prophesied that 'Tom will one day be hanged,' and, on seeing how the boy had employed the stolen time, declared that 'Tom will be a genius.' The lad one morning sketched the face of a man peeping over the fence of his father's (or a friend's) orchard. The man took to his heels when Gainsborough interrupted his assault upon a pear tree, but the sketch already taken was sufficient to identify the thief. From this sketch he afterwards painted a picture which was exhibited at the Grosvenor Gallery in 1885. It is on a board cut to the outline of the head, and when he went to Ipswich he set it up on the garden palings, to the deception of many, including Philip Thicknesse, who took it for a real man, and was so pleased that he called on the artist.

'At ten years old,' says Allan Cunningham, 'Gainsborough had made some progress in sketching, and at twelve was a confirmed painter,' and in his fifteenth year he was sent to London to the care of a silversmith 'of some taste,' to whom, according to a writer in the 'Gentleman's Magazine,' he always acknowledged great obligations. For some time he studied under Gravelot, the French engraver, at his house in James Street, Covent Garden, where he met Charles Grignon, who assisted him in his first attempts at etching. Here he acquired the skill which enabled him to etch the few plates (about eighteen) and the three aquatints which are mentioned in Bryan's 'Dictionary' (Graves). Fifteen of the etchings were published after his death by Boydell. He was employed by Gravelot in designing ornamental borders for Houbraken's portraits, and also by Alderman Boydell, but after entering the St. Martin's Lane Academy he left Gravelot's studio for that of Frank Hayman [q. v.] After three years under Hayman he hired rooms in Hatton Garden, where he painted landscapes for dealers at low prices, and portraits for three to five guineas. He also practised modelling of animals. After a year thus spent without very satisfactory results he returned to Sudbury in 1745.

He now continued his study of landscape and fell in love with Miss Margaret Burr, a beautiful girl with an annuity of 200*l.* a year, whom he soon married, being at that time nineteen years old, and one year older than his bride. According to the earlier biographers of the artist much mystery surrounded this young lady and the source of her annuity. It was said that she was the daughter of an exiled prince, or of the Duke of Bedford, and that the pair met accidentally 'in one of Gainsborough's pictorial excursions,' but even according to Fulcher her brother was a commercial traveller in the employ of Gainsborough's father, and her father, it is now asserted, was a partner in the business.

The newly married couple, after a brief residence in Friar Street, Sudbury, hired a small house in Brook Street, Ipswich, at a yearly rent of 6*l.* Here the artist made the acquaintance of Joshua Kirby [q. v.], who became his warm friend, and placed his son William with him when he went to London. He also appears to have had another pupil here, where he remained till 1760, gradually improving in skill and position. It was in 1754 that he met Philip Thicknesse, his earliest biographer, then lieutenant-governor

of Landguard Fort, who describes his portraits at this time as 'truly drawn, perfectly like, but stiffly painted, and worse coloured.' Among his sitters was Admiral Vernon. For Thicknesse he painted a view of Landguard Fort with the royal yachts passing the garrison under the salute of guns, which was engraved by Major. To this Ipswich period belong his more carefully drawn and detailed landscapes in the Dutch manner, like the wood scene, with a view of the village of Cornard in Suffolk (No. 925 in the National Gallery), and known as 'Gainsborough's Forest,' under which name a print of it was published by the Boydells in 1790. Among his friends and patrons at Ipswich were Mr. Kilderbee, Mr. Edgar, a lawyer of Colchester, and the Rev. James Hingeston, vicar of Raydon, Suffolk (portraits of members of the Edgar and Hingeston families and other works of Gainsborough belonging to the Edgar family were exhibited at the Grosvenor Gallery in the winters of 1885 and 1888). Mr. Hingeston's son, in a letter quoted by Fulcher, gives a very pleasant picture of Gainsborough in these days. Gainsborough, he says, was generally beloved for his affability; received with honour by the country gentlemen, and winning the grateful recollections of the peasantry. The panels of several of the rooms in Hingeston's house were 'adorned with the productions of his genius. In one is a picture of Gainsborough's two daughters, when young; they are engaged in chasing a butterfly.' Music at this time, as afterwards, was the principal amusement of his leisure hours. Thicknesse lent him a violin, on which he soon learnt to play better than the lender; and he belonged to a musical club at Ipswich, and painted a picture of the members.

At the suggestion of Thicknesse, who passed his winters at Bath, Gainsborough removed to that city in 1760. Much to the alarm of his wife he took lodgings in the newly built Circus, at the rent of 50*l.* a year. But sitters flocked to him at once, and the portrait of Thicknesse, which was to have been painted as a kind of decoy-duck, was put aside and never finished. He soon raised his price for a head from five to eight guineas, and ultimately fixed it at forty guineas for a half, and a hundred for a whole length. The Society of Artists, founded in 1759, held their first exhibition in London in the following year, and he contributed to its exhibitions from 1761 to 1768, sending eighteen works in all. This society was incorporated by royal charter in 1765, and Gainsborough's name appears on the roll of members in 1766. In 1768 he was elected one of the original members of the Royal Academy, and contributed to its exhibitions from 1769 to 1772, when, in consequence of some misunderstanding with Sir Joshua Reynolds, he withdrew his contributions for four years, by the end of which time he was settled in London. After this quarrel, as after that of 1783, he sent a picture or so to the Free Society. During this period (1769–72) he exhibited several landscapes, large and small, with and without figures, but then, as afterwards, the majority of his contributions were portraits. As Gainsborough never signed and seldom dated his works, and as in the catalogues the landscapes are without titles and the portraits unnamed, except in the case of persons of importance, it is difficult to identify most of the pictures as exhibited in any particular year, but the following portraits are duly named: 1761, Mr. Nugent, afterwards Lord Clare; 1762, Mr. Poyntz; 1763, Quin the actor and Mr. Medlicott; 1765, General Honywood (on horseback) and Colonel Nugent; 1766, Garrick (for the corporation of Stratford-on-Avon, said by Mrs. Garrick to be the best portrait ever taken of 'her Davy'); 1767, Lady Grosvenor, John, duke of Argyll, and Mr. Vernon, son of Lord Vernon; 1768, Captain Needham and Captain Augustus Hervey (afterwards Earl of Bristol); 1769, Isabella, lady Molyneux, and George Pitt (eldest son of the first Lord Rivers); 1770, Garrick; 1774, Lady Sussex, Lord and Lady Ligonier (2), Mr. Nuthall and Captain Wade. All of these were whole lengths, except the Garrick of 1766, which was three-quarters. One at least of the unnamed portraits added greatly to his reputation. Writing to Fuseli at Rome, Mary Moser [q. v.] observes: 'I suppose there has been a million of letters sent to Italy with an account of our exhibition, so it will be only telling you what you know already to say that Gainsborough is beyond himself in a portrait of a gentleman in a Vandyke habit.' One of the pictures of this year is described in the catalogue as 'Portrait of a Young Gentleman,' and it has been suggested that the picture referred to by Miss Moser was none other than the famous 'Blue Boy.' Some of the pictures of the Bath period are identified by their having been in the possession of Mr. Wiltshire, the public carrier of Bath, who 'loved Gainsborough and admired his works,' and could not be persuaded to accept payment for taking his pictures to London. To him the artist, with his accustomed generosity, gave some of his finest pictures, including portraits of Quin and Foote the actors, Orpin, the parish clerk of Bradford-on-Avon (now in the National Gallery), and some

landscapes, of which one, called by Fulcher 'The Return from Harvest,' but engraved by Finden as 'The Hay Cart,' contains portraits of Gainsborough's two daughters. It was sold in 1867 for 3,147*l.* 10*s.*, and was exhibited by Lord Tweedmouth at the Grosvenor Gallery in 1885 under the title of 'The Harvest Waggon.' Besides those already named, Gainsborough painted while at Bath portraits of Lord Kilmorey, Mr. Moysey (there is a sketch of it in the National Gallery), Dr. Charlton, Mr. Thicknesse, the first Lord Camden, Cramer, the metallurgist, Richardson, the novelist, Sterne, Chatterton, and John Henderson, the actor. Of the last he became the firm friend and patron, and some lively letters which he wrote to him have been preserved, in which he praises Garrick as 'the greatest creature living in every respect,' and adds, 'he is worth studying in every action. . . . Look upon him, Henderson, with your imitative eyes, for when he drops you'll have nothing but poor old Nature's book to look in. You'll be left to grope about alone, scratching your pate in the dark, or by a farthing candle. Now is your time, my lively fellow. And do you hear, don't eat so devilishly. You'll get too fat when you rest from playing, or get a sudden jog by illness to bring you down again.' This is a fair sample of the style of Gainsborough's correspondence, spirited, careless, sometimes too free in expression, but always fresh and often witty. To his strong taste for music he added a passion for fine musical instruments, and William Jackson [q. v.] of Exeter, the composer, gives a humorous account in his 'Four Ages' of the manner in which Gainsborough acquired in rapid succession Giardini's violin, Abel's viol-di-gamba, Fischer's hautboy, the harp of a harper, and the theorbo of a German professor. Without accepting Jackson's theory that Gainsborough thought he could acquire the art of the musician by purchasing his instrument, we may well believe him when he says that 'though possessed of ear, taste, and genius, he never had application enough to learn his notes,' and that 'there were times when music seemed to be Gainsborough's employment and painting his diversion.' Both had something to do with his flight to London in the summer of 1774, the immediate cause being a quarrel with Thicknesse about that eccentric gentleman's unfinished portrait and his wife's viol-di-gamba.

On his return to London Gainsborough took up his residence in the west part of Schomberg House, Pall Mall (this part is still standing), for which he paid 300*l.* a year to John Astley the painter [q. v.], who occupied the remainder. A few months after his arrival the king summoned him to the palace, and after this the full tide of prosperity flowed till his death. In 1777 he began again to exhibit at the Royal Academy, sending a large landscape and six portraits, among which were those of the Duke and Duchess of Cumberland, Lord Gage, and Abel. The large landscape was declared by Horace Walpole, in his notes on this year's catalogue, to be 'in the style of Rubens, and by far the finest landscape ever painted in England, and equal to the great masters.' Among the ten works he exhibited in 1778 were a portrait of Christie the auctioneer (a present from the artist) and the Duchess of Devonshire. He is said to have been dissatisfied with this portrait of the lovely duchess, and would not send it to Chatsworth. 'Her Grace is too hard for me,' he averred, and drew his pencil across the mouth. He exhibited another picture of the duchess in 1783, and a picture in the Wynn Ellis collection named 'The Duchess of Devonshire' was sold in 1876, and was bought by Messrs. Agnew for 10,605*l.*, a price higher than any before given for a picture at Christie's [see CAVENDISH, ELIZABETH]. A few days afterwards it was stolen, and has not been recovered since. Early in 1779 (says Fulcher) Gainsborough probably painted that full-length portrait of the son of Mr. Buttall, which is usually known as 'The Blue Boy,' and this portrait is said to have been painted to refute the opinion of Sir Joshua Reynolds in his eighth discourse 'that the masses of light in a picture should be always of a warm, mellow colour,' and the cold colours 'used only to support and set off these warm colours.' This discourse was delivered in December 1778, so that the picture of 1770 before referred to, if it really were a 'Blue Boy,' could not have been affected by it. Gainsborough probably painted more than one 'Blue Boy,' and there are many copies, but the picture belonging to the Duke of Westminster is the most famous of those to which the name has been given. There is no doubt that it is authentic and a masterpiece, and the questions as to when it was painted, whom it represents, whether it was meant to refute Sir Joshua's dictum, and whether it does refute it, or only evades it, cannot be discussed here. (The notes by Mr. F. G. Stephens to the Grosvenor Gallery Winter Catalogue of 1885 contain information and references which will be useful to any one who wishes to study these problems.)

At the exhibition of 1779 were portraits of the Duchesses of Gloucester and Cumberland, the Duke of Argyll, and Judge Perryn.

At that of 1780 (the first exhibition at Somerset House), among his sixteen contributions were six landscapes, and portraits of General Conway (governor of Jersey), Madame le Brun, the vocalist, Henderson, and Mr. Bate, afterwards Sir Bate Dudley, and others. The last is now in the National Gallery. In the exhibition of 1781 were portraits of the king and queen and Bishop Hurd, together with 'A Shepherd' and 'three landscapes,' which included two described by Walpole as 'pieces of land and sea so natural that one steps back for fear of being splashed.' The most celebrated works of 1782 were the portraits of the Prince of Wales and the dissipated Colonel St. Leger, which were painted to be exchanged as tokens of friendship between the prince and the colonel. The former is now in the possession of the St. Leger family, the latter at Hampton Court. This was also the year of the 'Girl with Pigs,' which was purchased by Sir Joshua Reynolds. In 1783 Gainsborough sent no less than twenty-six pictures to the Academy, fifteen of which were heads only, portraits of the royal family, a complete set with the exception of Prince Frederick. The other portraits were the Duchess of Devonshire, the Duke of Northumberland, Lord Cornwallis, and Lord Sandwich (for Greenwich Hospital), Sir Harbord Harbord, M.P., afterwards Lord Suffield (for St. Andrew's Hall, Norwich), Sir Charles Gould, Mrs. Sheridan, and Mr. Ramus. A landscape, a seapiece, and 'Two Shepherd Boys with dogs fighting,' conclude the list for 1783.

Next year, 1784, in consequence of a dispute about the hanging of a picture containing the portraits of the Princess Royal, Princess Augusta, and Princess Elizabeth, he withdrew all his pictures (eighteen) and never exhibited at the Academy again, and shortly afterwards opened an exhibition of his own works at his house in Pall Mall, which had no great success. Among the more celebrated pictures painted after this were the lovely portrait of Mrs. Siddons, now in the National Gallery, the 'View in the Mall of St. James's Park,' now belonging to Sir John Neeld, which is described by Hazlitt as 'all in a motion and flutter like a lady's fan—Watteau is not half so airy,' and the 'Woodman and the Storm,' since destroyed by fire, but well known from the engraving. Gainsborough had difficulties with the face of Mrs. Siddons, as with that of the Duchess of Devonshire. The tip of her nose baffled his draughtsmanship, and he is said to have thrown down his brush, exclaiming 'D—— the nose, there is no end to it.' In the early part of 1787, according to Allan Cunningham, while dining with Sir George Beaumont and Sheridan, he told Sheridan that he felt he should die soon, and made him promise to come to his funeral. In February of the next year, while attending the trial of Warren Hastings, 'he suddenly felt something inconceivably cold touch his neck,' and on his return home his wife and niece found on his neck 'a mark about the size of a shilling, which was harder to the touch than the surrounding skin, and which, he said, still felt cold.' This proved to be a cancer, of which he died 'about two o'clock in the morning of the 2nd of August 1788, in the sixty-second year of his age.'

Gainsborough's life in London seems to have differed little from his life elsewhere, except that he had more money to spend. In 1779 he writes to his sister Mrs. Gibbon that he lives at 'a full thousand a year expense.' He set up a coach, but only for a little while. He had lodgings at Richmond in the summer, and sometimes at Hampstead. There is a record of a short visit of his family to the Kilderbees of Ipswich in 1777, and after the close of the exhibition of 1783 he took a tour with Mr. Kilderbee to the Lake district, but as a rule he stayed in London, and was satisfied with his home circle and a few friends, among whom were Sir George Beaumont, Burke, and Sheridan. Though the favourite painter of the court, he was no courtier, and though the aristocracy and many eminent men, such as Pennant and Hurd, Blackstone and Clive, came and sat to him, he seems to have made no attempt to cultivate their society. But there is little known about his life in London, except what can be gathered from a few letters, a few anecdotes, and the names of his sitters. His home life seems to have been a happy one. Mrs. Gainsborough has been described as the kindest as well as the loveliest of wives, and he is said to have liked nothing so well of an evening as sitting by his wife making one rapid sketch after another. Though the quickness of his temper or other cause occasionally provoked a quarrel, it was of short duration. They exchanged pretty little notes of reconciliation in the names of their pet dogs, who carried them in their mouths. His two daughters were beautiful, but the marriage of Mary to Johann Christian Fischer [q. v.] the musician was not agreeable to her father, and both she and her sister Margaret were subject to mental aberration, from which Mrs. Gainsborough in her later years is said not to have been free. With his own family he seems to have been always on affectionate terms. He acted almost *in loco parentis* to Gainsborough Dupont [q.v.], his nephew, and made him an excellent artist. Dupont helped him with his pictures, engraved them, and finished those which he left

uncompleted at his death. He helped his brother 'Scheming Jack' with many a five-pound note, only to be wasted in brass for mechanical experiments. He has left behind in a fine portrait a record of the affection which always subsisted between him and his brother Humphry. Indeed, in spite of his unevenness of temper and capriciousness, he appears to have been of so genial a disposition that he never had a downright quarrel with any of his relations or friends, if we except that with Philip Thicknesse, who quarrelled with everybody from his fellow-officers to his son.

Before he died there took place that meeting between him and his great rival Sir Joshua which is one of the most pathetic episodes in the history of art. The relations of Gainsborough and Sir Joshua, of Gainsborough and the Academy, had always been somewhat strained. Gainsborough's treatment of both was cavalier, to say the least of it, and he was unreasonable in the matter of the hanging of his pictures. He had taken his honours as an academician as a matter of course, but discharged none of the duties of his position, and never attended to his colleagues' invitations 'whether official or convivial.' They had, not unnaturally, resented this neglect, and once passed a resolution to scratch his name from the list of their members, which was generously rescinded, without any improvement in the behaviour of Gainsborough. Sir Joshua had called upon him, but he neglected to return his visit. Sir Joshua had sat to him at his request, but Gainsborough had neglected to finish his portrait. On the other hand Reynolds had behaved well and even handsomely towards him, had bought his 'Girl with Pigs,' and paid, or obtained for him from M. de Calonne, forty guineas more than he asked for it. He now declared him, at a meeting of the Artists' Club, to be 'the first landscape-painter in Europe,' thereby drawing upon him the famous retort of Richard Wilson, that 'Gainsborough was in his opinion the greatest portrait-painter at this time in Europe.' On the other hand, Gainsborough had simply ignored Sir Joshua, but a few days before his death Reynolds tells us that Gainsborough wrote to him 'to express his acknowledgments for the good opinion I entertained of his abilities, and the manner in which (he had been informed) I had always spoke of him; and desired he might see me once more before he died.' The impression left by the interview upon Reynolds was 'that his regret at leaving life was principally the regret of leaving his art; and more especially as he now began, he said, to see what his deficiencies were, which he said he flattered himself in his last works were in some measure supplied.' 'If any little jealousies had subsisted between us,' his old rival says, 'they were forgotten in those moments of sincerity, and the dying painter whispered to Reynolds, "We are all going to heaven, and Vandyck is of the party."'

According to his wishes he was buried near his friend Kirby in Kew churchyard. His pall-bearers were Sir Joshua Reynolds, Sir William Chambers, Paul Sandby, West (afterwards Sir Benjamin), Bartolozzi, and Samuel Cotes. Sheridan was there as he had promised, and his nephew, Gainsborough Dupont, was chief mourner.

In the December after Gainsborough's death Sir Joshua Reynolds delivered his fourteenth discourse to the students of the Royal Academy, which was chiefly devoted to the genius of Gainsborough. It is a noble and generous tribute to his rival's memory, and, if we make allowances for the then prevalent views, remains still the most full and weighty analysis of his work which has ever been written.

In March 1789 an exhibition of the works remaining in his possession at his death was opened at Schomberg House, which was full of those landscapes and rustic pictures which he could not sell during his life, although they (with a few notable exceptions) have fetched far higher prices than his portraits since his death. A list of these works is given by Fulcher, as well as of the large collection of Gainsborough's paintings exhibited at the British Institution in 1814. A still larger gathering was at the Grosvenor Gallery in the winter of 1885.

No artist was ever at once more new, more natural, and more English. Whether in landscape or pastoral or portrait, he drew his inspiration entirely from his subject, and tinged it with his own sentiment. Some touch of Watteau's grace may have come to him through Gravelot. He may have applied himself, as Reynolds says, to the Dutch and Flemish masters, but what he learned from Rubens and Vandyck 'he applied,' as Reynolds also says, 'to the originals of nature which he saw with his own eyes; and imitated not in the manner of those masters, but in his own.' So he became the father of modern landscape, and of modern pastoral also, breaking away from the 'classical' traditions of Claude on the one hand, and the affected pastorals of Boucher and his school on the other. In portraits he was scarcely less original, painting his ladies and gentlemen in a manner entirely pure and unaffected, yet with such spirit, grace, and dignity as nature had endowed them with. He chose to represent them in their most quiet and unconscious moments, with the 'mind and

music breathing from the face.' And it is perhaps principally because he painted his sitters so that he became the rival of Reynolds, weak where he was strong, and strong where he was weak, and yet often approaching him so nearly that the distance between them is scarcely measurable.

Gainsborough is well represented in the National Gallery and other public galleries in England. A list of these pictures will be found in Bryan's 'Dictionary.' There is also a fine collection of his drawings in the British Museum.

[Fulcher's Life, 1856; Thicknesse's Sketch of the Life and Paintings of Thomas Gainsborough, 1788; Gent. Mag. 1788; European Mag. 1788; Edwards's Anecdotes; Life and Time of Nollekens; Jackson's Four Ages; Cunningham's Lives (Heaton); Hazlitt's Conversations with Northcote; Northcote's Life of Reynolds; Leslie and Tom Taylor's Life of Reynolds; Reminiscences of Henry Angelo; Pilkington's Dict.; Redgrave's Dict.; Redgrave's Century of Painters; Bryan's Dict. (Graves); Graves's Dict.; Gainsborough, by Brock-Arnold (Great Artists Ser.); Peter Pindar's Works; Edgeworth's Memoirs; Sir W. Beechey's Memoirs; Correspondence of Garrick; Leisure Hour, xxxi. 620, 718; Sir Joshua Reynolds's Discourses; Waagen's Art Treasures; Walpole's Anecdotes (Dallaway); Leslie's Handbook; Ruskin's Modern Painters; Charles Blanc's École Anglaise; Chesneau's English School; Temple Bar (T. Gautier), v. 324; Works of Edward Dayes; Library of the Fine Arts, vol. iii.; Cat. of Grosvenor Gallery Winter Exhibition, 1885, by F. G. Stephens; Cook's Handbook to the National Gallery; Portfolio (Sidney Colvin), 1872, pp. 169, 178; Wedmore's Studies in English Art, 1st ser., 1876; Encycl. Brit.] C. M.

GAINSBOROUGH, WILLIAM (*d.* 1307), bishop of Worcester, was a Franciscan, who is first known as the divinity lecturer of the Franciscans at Oxford. His position seems to have suggested to Edward I that he should be employed as an ambassador to Philip IV of France, with whom the English king wished to be at peace. With Gainsborough was joined Hugh of Manchester, a leading Dominican, the Bishop of Winchester, and two laymen. After their negotiations in France they were empowered to proceed to Rome and enlist the good offices of Pope Boniface VIII (Rymer, *Fœdera*, ii. 866). At Rome Gainsborough commended himself to the pope, according to Bale, by his uncompromising adherence to the claims of spiritual suzerainty, which that pontiff was engaged in developing (Bale, *Centuriæ*, Cent. 4, No. 91). Gainsborough remained in Rome, where in 1300 he was made reader in theology in the papal palace (*Chronicle of Lanercost*, sub anno), and Boniface VIII found him a useful person for abetting his system of interference in the affairs of national churches. The see of Worcester became vacant by the death of Godfrey Giffard in 1301, and Edward I gave license to the chapter to elect his successor. They chose one of their own body, John of St. German, but on some trivial ground Archbishop Winchelsey refused to confirm his election. John took his case on appeal to Rome, where Boniface prevailed on him to resign his bishopric, and appointed Gainsborough by provision on 22 Oct. 1302 (Wadding, *Annales Minorum*, vi. 432). Gainsborough came to England early in 1303, and his appointment was accepted by Edward I, who, however, took care to guard the rights of the crown. The pope's provision conferred on him the temporalities and spiritualities of the see; Edward demanded that he should renounce this grant, and from this time forward an oath of renunciation was exacted from all bishops appointed by provision. Further a suit was brought against him, and he was condemned to pay one thousand marks, which was, however, remitted in 1306. Moreover, as the king had been guardian of the possession of the see during the vacancy, Gainsborough was required to pay five hundred marks for the seed which had been sown on his lands. As he was poor, and the monks of Worcester refused to help him by a loan, he was under great straits to provide for his enthronisation, which took place in May 1303 (an interesting description of the ceremony is given by Thomas, *Worcester Cathedral*, Appendix No. 77). He walked barefoot through the city to the cathedral, probably with a view of overcoming by a display of humility the objection naturally felt by the monks to his appointment. Of Gainsborough's activity in his diocese we do not hear much. In October 1305 he was sent by Edward I to Rome as one of an embassy to Clement V, ostensibly for the purpose of arranging for a crusade, really to discuss the peace of Europe (Rymer, *Fœdera*, ii. 968). On his return he was present at the parliament held at Carlisle in 1306. In 1307 he was sent to France to arrange for the marriage of the king's son, Edward, with Isabella of France, and soon after his return received a further commission for an embassy to Rome. The commission was dated just before the death of Edward I, 5 July 1307 (*ib.* ii. 1058), but Gainsborough did not long survive his master. He died on his journey at Beauvais on 16 Sept., and was there buried.

Bale mentions that Gainsborough left behind him some volumes of scholastic theology, 'Quæstiones,' 'Disceptationes,' and 'Sermones.'

[Gainsborough's manuscript Register in the Worcester Diocesan Registry; Annales Wigornenses in Annales Monastici (Rolls Ser.), iv. 554–5; Wharton's Anglia Sacra, i. 531–2; Bale's Centuriæ, iv. 91; Thomas's Survey of the Cathedral Church of Worcester, pp. 154–8; Stubbs's Constitutional Hist. iii. 308.] M. C.

GAINSFORD, THOMAS (*d.* 1624?), author, belonged to the Surrey family of Gainsford. He with Edward Stene apparently purchased of the crown Alne manor, Warwickshire, and a cottage in Stutton, Yorkshire, 27 Nov. 1599 (*Cal. State Papers*, Dom. 1598–1601, p. 347). He is known to have served in Ireland under Richard de Burgh, fourth earl of Clanricarde, as 'third officer' of the 'earl's regiment' when the Spaniards were dislodged from Kinsale on 24 Dec. 1601 (*Hist. . . . of . . . Tirone*, ded.) He was also engaged in the war against Tyrone in Ulster. As captain, Gainsford undertook to occupy land in Ulster at the plantation of 1610 (*Irish State Papers*, 1608–10, p. 367). On 4 Sept. 1624 Chamberlain wrote to Carleton that the deaths of the week in London included 'Captain Gainsford, the gazette maker' (*Cal. State Papers*, Dom. 1623–5, p. 334). This is doubtless a reference to our author. Gainsford published the following: 1. 'The Vision and Discourse of Henry the seventh concerning the unitie of Great Britaine, Lond., by G. Eld for Henry Fetherstone, 1610,' in verse of six-line stanzas; dedicated to 'the truly religious and resolute gentlemen of England.' An address from Henry VII to James I figures in the poem. Only two copies are now known, one at Bridgewater House, the other at the British Museum (Collier, *Bibliogr. Manual*, i. 300–1; Corser, *Collectanea*, vol. vi.) 2. 'The Historie of Trebizond in foure books, by Thomas Gainsforde, esquier,' Lond., 1616, a collection of romantic stories. The books are separately dedicated to the Countess Dowager of Derby, the Countess of Huntingdon, Lady Frances Egerton, and Lady Chandos respectively. 3. 'The Secretaries Studie; or directions for the . . . judicious inditing of Letters,' Lond., 1616; no copy is in the British Museum. 4. 'The True and Wonderfull History of Perkin Warbeck,' Lond., 1618, dedicated to the Earl of Arundel; reprinted in 'Harleian Miscellany,' vol. iii. 5. 'The Glory of England, or a true Description of many excellent Prerogatives and remarkable Blessings whereby she triumpheth over all the Nations of the World,' Lond., 1618, dedicated to Buckingham. All 'the eminent kingdoms of the earth' are here compared with England to their disadvantage. A curious account of Ireland from the author's own experience concludes book i. Book ii. treats of Russia, and compares London with Paris, Venice, and Constantinople. A revised edition appeared in 1619, and was reissued in 1620. 6. 'The True Exemplary and Remarkable History of the Earl of Tirone,' Lond., 1619, dedicated to the Earl of Clanricarde; of no great value, but interesting as a nearly contemporary record.

Mr. W. C. Hazlitt also conjecturally assigns to Gainsford 'The Rich Cabinet furnished with varietie of excellent discriptions, exquisite characters, witty discourses and delightfull histories, deuine and morrall,' Lond., for Roger Iackson, 1616. An appendix—'an epitome of good manners extracted out of the treatise of M. Iohn della Casa called Galatea'—is signed T. G., together with a Latin motto. This signature resembles those in Gainsford's undoubted books, but the question of authorship is very doubtful. Some hostile remarks on players, ff. 116–18, are interesting. The book was popular; a fourth edition is dated 1668, and a sixth 1689. 'The Friers Chronicle, or the True Legend of Priests and Monkes Lives' (Lond., for Robert Mylbourne, 1623), has a dedication to the Countess of Devonshire, signed T. G., and has been attributed to Gainsford. But Thomas Goad (1576–1638) [q. v.] is more probably the author.

[Gainsford's Works; Manning and Bray's Surrey, iii. 174; Hazlitt's Bibliographical Handbook and Miscellanies; authorities cited above.] S. L. L.

GAIRDNER, JOHN, M.D. (1790–1876), eldest son of Captain Robert Gairdner of the Bengal artillery, was born at Mount Charles, near Ayr, on 18 Sept. 1790. When he was only five years old his father was killed by the kick of a horse, and the care of five sons and a daughter fell upon his widowed mother, who lived to see them all grow up, and was regarded by them with deep and reverent affection. He received his school education at Ayr academy, but, he and his brother William [q. v.] having chosen a professional career, his mother removed with her family to Edinburgh in 1808, and there he took his degree of M.D. in 1811. He spent the winter of 1812 in London, studying anatomy under Mr. (afterwards the celebrated Sir Charles) Bell, and in 1813 commenced practice in Edinburgh in partnership with Dr. Farquharson, one of the leading physicians there. In the same year he became a fellow of the College of Surgeons, Edinburgh, and four years later began to act as examiner for that body, a duty which he continued to discharge till within a few years of his death. He always took a most lively interest in the

affairs of the college, of which, besides being for many years treasurer, he was president from 1830 to 1832. This appointment, occurring at that particular date, brought him into connection with politics more than he would otherwise have been drawn, for it gave him a seat in the unreformed town council of Edinburgh as 'deacon of the chirurgeon barbers.' The election for the parliament of 1831 was entirely in the hands of the town council, and Gairdner, being a staunch reformer, seconded the nomination of the popular candidate, Francis Jeffrey [q. v.], then lord advocate under Earl Grey's government. The majority of the council, however, disregarding the popular fervour and a monster petition presented to them in Jeffrey's favour, elected Mr. Dundas, and had immediately to consult their own personal safety by escaping through back streets, while an infuriated mob attacked the lord provost and threatened to throw him over the North Bridge. It required all the personal influence of Jeffrey himself and his supporters to keep the popular excitement from proceeding to worse extremities.

The reforms, however, in which Gairdner took a most efficient part were those connected with his profession. With the zealous co-operation of Mr. William Wood, a lifelong friend, though of an opposite school of politics, he powerfully aided a movement for obtaining for medical students for the degree at Edinburgh University the right to receive some part of their professional training from extra-academical lectures, a change which, instead of weakening the university, as was apprehended by some, has very greatly strengthened it in the country at large, as well as in the colonies. He also gave evidence before parliamentary committees in London on behalf of the Edinburgh College of Surgeons in regard to the efforts made for many years to secure by act of parliament a legal status for duly licensed practitioners of medicine and surgery extending throughout the three kingdoms, an object finally attained by the Medical Act of 1859. He contributed largely to the literature of his profession by many valuable and some very elaborate memoirs in the 'Transactions of the Medico-Chirurgical Society of Edinburgh,' and in the medical journals, extending down to only a year or two before his death. He also published independently two interesting lectures, the first on the history of the Edinburgh College of Surgeons, the second on the early history of the medical profession in Edinburgh. Historical subjects had always a great attraction for him, and as an aid to chronological research he published in his later years a 'Calendar' printed on cardboard, with a cardboard slide, for the verification of past or future dates as regards the correspondence of days of the week and month. He was also the author of some letters published anonymously at the time in the 'Scotsman' newspaper in answer to certain statements that had appeared elsewhere relative to the poet Burns and the society in which he moved. Gairdner's family ties and personal recollection of Ayrshire in his early days made him an important witness on this subject, and the letters were accordingly reprinted after his death and privately published, though still anonymously, in 1883, under the title 'Burns and the Ayrshire Moderates.'

Gairdner's independence of mind and deep religious convictions led him to join a small body of unitarians at a time when that sect was very unpopular, especially in Scotland. There is no doubt that, although he had a fair professional practice, this step was a considerable bar to his progress, yet personally he was universally respected. He took an active part in the setting up of a new unitarian chapel in Edinburgh; but after many years, failing to find in that sect what he considered to be pure christianity and freedom, he returned once more to the church of Scotland. His revolt against the established religion in his youth had been mainly owing to the prevalence of a narrow Calvinism; but in his later years he was more inclined to look for breadth and freedom to national churches than to sects. He married in 1817 his cousin Susanna Tennant, a grand-daughter of Dr. William Dalrymple of Ayr [q. v.], whom he survived sixteen years. He died on 12 Dec. 1876, at the age of eighty-six, survived by three sons and two daughters. One of the former writes this notice.

[Scotsman newspaper, 14 Dec. 1876; Edinburgh Courant of same date; Caledonian Mercury, May 1831; personal recollection.] J. G.

GAIRDNER, WILLIAM, M.D. (1793–1867), physician, son of Robert Gairdner of Mount Charles, Ayrshire, was born at Mount Charles on 11 Nov. 1793. After an education at the Ayr academy, he went in 1810 to the university of Edinburgh, where he graduated M.D. 13 Sept. 1813, taking dysentery as the subject of his inaugural dissertation. After further study in London he went abroad as physician to the Earl of Bristol. In 1822 he settled in London, where he had a house in Bolton Street, and in 1823 he was admitted a licentiate of the College of Physicians. In the following year he published an 'Essay on the Effects of Iodine on the Human Constitution.' Dr. Coindet of Geneva had in 1820 proposed to treat goitre and other glandular enlarge-

ments by the internal administration of iodine, and this essay is written in support of Coindet's views. While advocating the use of iodine it describes more minutely than any previous English book the ill effects of large doses. Gairdner's practice grew slowly, and he did not attain success till after long struggles. In 1849 he published 'On Gout, its History, its Causes, and its Cure,' a work which had four editions, of which the last appeared in 1860. It is a lucid exposition of the main clinical features of the disease, without pathological information, while as to treatment it advocates bleeding, moderate purgation, and the administration of colchicum. The older he grew, the author says, the more did his confidence in drugs abate. He married, 12 Jan. 1822, a Genevese lady who died before him. He continued his practice almost to the end of his life, and died at Avignon, after spending a winter in the south of France, on 28 April 1867. He left one daughter. He was a small man with a florid complexion, and his hair became white at an early age. He was a new whig in politics, and had an independent, inflexible spirit, which, if it sometimes increased the difficulties of his life, also enabled him to conquer them.

[Munk's Coll. of Phys. iii. 265; Works; Lancet, 1867; information from family.] N. M.

GAISFORD, THOMAS (1779–1855), dean of Christ Church, Oxford, classical scholar, born 22 Dec. 1779 at Iford in Wiltshire, was the eldest son of John Gaisford, esq. He was educated at Hyde Abbey School, Winchester, under the Rev. Charles Richards, was entered as a commoner of Christ Church, Oxford, in October 1797, and elected student in December 1800 by the dean, Dr. Cyril Jackson. He took the degrees of B.A. in 1801, and M.A. in 1804. After acting for some time as tutor of his college and as public examiner in 1809–11, he was appointed on 29 Feb. 1812 to the regius professorship of Greek by the crown, when his predecessor, Dr. W. Jackson, was made bishop of Oxford. In 1815 he was presented by his college to the living of Westwell in Oxfordshire, which he held till 1847. His other preferments were, a prebend of Llandaff in 1823, of St. Paul's in 1823, and of Worcester in 1825. In 1829 he was offered the bishopric of Oxford on the death of Bishop Lloyd, but refused it. The same year he was collated to a stall at Durham by Bishop Van Mildert, which in 1831 he exchanged for the deanery of Christ Church, Oxford, with Dr. Samuel Smith, having the full consent of the two patrons, the Bishop of Durham and the crown. Here he spent the rest of his life. He took the degrees of B.D. and D.D. by diploma in April 1831.

During the twenty-four years in which he presided over Christ Church, his attention was by no means only given to the superintendence of that great foundation, but he took a leading part in all university affairs. As Greek professor he was an official curator of the Bodleian Library, and always had its interest at heart; as delegate of the press for nearly fifty years he never wearied in his care. It is said that, when he was first appointed a delegate, the press did not pay its expenses, was in debt, and an annual loss to the university. Through his management a great change was effected; it was due to him that foreign scholars, like Bekker and Dindorf, were employed as editors. Nor was it only in his own department of classical literature that the press became eminent for its publications; it was owing to his recommendation that the series of works on English history, chiefly of the period of the great rebellion, were issued; and certainly the Oxford Press has been at no time more fruitful in the production of valuable works than in the years during which Gaisford exercised so marked an influence.

But it is as a scholar, and especially as a Greek scholar, second to scarcely any one of his time, that Gaisford will be remembered. In editing many of the chief Greek classical authors and several of the Greek ecclesiastical writers, his best years, indeed his whole life, were spent. When what he actually produced is compared with the work of others, whether English or foreign scholars, it seems almost marvellous that one man, even in the course of a long life and with ample leisure, could have done so much.

His first work was an edition of Cicero's 'Tusculan Disputations,' in 1805, from Davies's edition, with additional notes of Bentley [see DAVIES, JOHN, 1679–1732]. He superintended the reprint of Ernesti's edition of the 'De Oratore' in 1809, and probably of Davies's editions of the 'De Natura Deorum' in 1807, and the 'De Finibus' in 1809. In March 1806 he reviewed Walpole's 'Comicorum Fragmenta' in the 'Monthly Review,' his only contribution to periodical literature. He then turned his attention to the Greek drama, on which Porson had worked successfully at Cambridge, and to which Elmsley was devoting himself at Oxford, and edited several plays of Euripides. In 1810 appeared his edition of 'Hephæstion de Metris,' a work which at once made his name known as one of the foremost scholars of his day throughout Europe; even Reisig in his foolish attack on English scholarship spoke of this as 'bonum

opus, ut fertur.' His 'Poetæ Græci Minores,' the first volume of which appeared in 1814, is described in the 'Museum Criticum' (i. 569) as a work on the acquisition of which every scholar is to be congratulated. In the course of the next few years appeared his editions of Stobæus, of Herodotus (which has formed the basis of all subsequent editions), of Sophocles, and above all of the Lexicon of Suidas (in which for the first time the manuscript in Corpus Christi College, Oxford, was collated), and lastly of the 'Etymologicon Magnum.' His first work on the ecclesiastical writers was an edition of the 'Græcarum affectionum curatio' of Theodoret, which appeared in 1839.

As a scholar he must be described as thoroughly judicious rather than brilliant. He was fonder of reprinting the notes of others, as in his variorum editions, than of producing notes of his own, and he has done little towards the emendation or interpretation of his authors as far as he was personally concerned. But his skill in collation and in bringing together all that he deemed valuable for the illustration of the authors he is editing is unrivalled, and perhaps no editions of classical works that this country has produced are so useful as Gaisford's.

Though all his published works are concerned with classical or patristic literature, his own studies were by no means confined to these. He was well read in history, theology, and civil law, and was a good Shakespearean scholar. A pleasing sketch of his conversation in 1815 is given in the 'Extracts from the Portfolio of a Man of the World' (*Gent. Mag.* October 1845, pp. 336–338). He married first, Helen Douglas, niece of the wife of Bishop Van Mildert; and, secondly, Miss Jenkyns, sister of Dr. Jenkyns of Balliol College. By his first wife he left three sons and two daughters. He died at Christ Church, 2 June 1855, and was buried in the nave of the cathedral on 9 June. In 1856 a prize was founded at Oxford to commemorate him, called the 'Gaisford Prize,' for composition in Greek verse and Greek prose.

The following is a list of his works: 1. 'Ciceronis Tusculanæ Disputationes,' from Davies's edition, with additional notes of Bentley from two Cambridge MSS., 1805. 2. 'Codices Manuscripti et impressi cum notis MSS. olim D'Orvilliani qui in Bibl. Bodleiana apud Oxonienses adservantur,' 1806. 3. 'Euripidis Alcestis' (for the use of Westminster School), 1806. 4. 'Euripidis Electra ex editione Musgravii' (for the use of Westminster School), 1806. 5. 'Euripidis Andromache' (for the use of Westminster School), 1807. 6. 'Euripidis Hecuba, Orestes, Phœnissæ,' with Musgrave's notes, and various readings from a manuscript formerly in the possession of W. Hunter, 1809. 7. 'Cicero de Oratore ex editione Ernesti cum notis variorum,' 1809. 8. 'Hephæstionis Enchiridion de Metris, with Procli Chrestomathia,' 1810. This was reprinted in two vols. after his death in 1855, with the addition of the work of Terentianus Maurus de Syllabis et Metris. 9. 'Euripidis Supplices, Iph. in Aul., Iph. in Tauris,' from Markland's edition, with many notes of Porson, some tracts of Markland, and his correspondence with D'Orville, 1811. 10. 'Catalogus Manuscriptorum qui a cel. E.D. Clarke comparati in Bibl. Bodl. adservantur,' 1812. This is the first part, containing the account of the Greek MSS. Some inedited scholia on Plato and St. Gregory Nazianzen are inserted. 11. 'Poetæ Græci Minores,' 4 vols., 1814–20. Besides Hesiod and Theocritus and the minor poets, this contains the scholia on Hesiod and Theocritus. 12. 'Lectiones Platonicæ,' 1820. This is a collation of the Patmos MS. of Plato, brought to England by Dr. Clarke. Porson's notes on Pausanias are added. 13. 'Aristotelis Rhetorica, cum versione Latina et annott. variorum,' 2 vols., 1820. 14. 'Scapulæ Lexicon,' 1820. This was edited by Dr. H. Cotton, but Dr. Gaisford gave considerable assistance. 15. 'Stobæi Florilegium,' 4 vols., 1822. 16. 'Herodotus cum notis variorum,' 4 vols., 1824. The text has been reprinted separate from the notes. 17. 'Scholia in Sophoclem Elmsleii,' 1825. This was edited by Gaisford soon after Elmsley's death, who had transcribed the Laurentian MS. at Florence, but had printed only as far as p. 64. 18. 'Sophocles,' 2 vols., 1826. This is a variorum edition, giving the whole of the notes of Brunck and Schæfer. It is especially valuable for the extracts from Suidas, and the collation of the two Laurentian MSS. 19. Index to Wyttenbach's 'Plutarch,' which he had left unfinished, 1830. 20. 'Suidæ Lexicon,' 3 vols., 1834. 21. 'Paræmiographi Græci,' 1836. 22. 'Scriptores Latini rei metricæ,' 1837. 23. 'Theodoreti Græcarum affectionum curatio,' 1839. 24. 'Chærobosci Dictata in Theodosii canones necnon Epimerismi in Psalmos,' 1842. 25. 'Eusebii Eclogæ Propheticæ,' 1842. This is the first edition, printed from a Vienna manuscript. 26. 'Eusebii Præparatio Evangelica,' 2 vols., 1843. 27. 'Pearsoni Adversaria Hesychiana,' 2 vols., 1844, from the manuscript in Trinity College Library, Cambridge. 28. 'Etymologicon Magnum,' 1848. 29. 'Vetus Testamentum ex versione lxx. interpretum,' 3 vols., 1848. 30. 'Stobæi Eclogæ Physicæ et Ethicæ,' 2 vols., 1850. To the second

volume is added the Commentary of Hierocles on the golden verses of Pythagoras. This contains the whole of Ashton's notes from the edition published by R. W[arren] in 1742. 31. 'Eusebii contra Hieroclem et Marcellum Libri,' 1852. 32. 'Eusebii Demonstratio Evangelica,' 2 vols., 1852. 33. 'Theodoreti Historia Ecclesiastica,' 1854.

Gaisford's portrait, by Pickersgill, has been engraved by Atkinson.

[Gent. Mag. July 1855, p. 98; Literary Churchman, Oxford, 16 June 1855, an article (by Dr. Barrow), reprinted in the Cambridge Journal of Classical and Sacred Philology, ii. 343; Classical Journal, xxiv. 121; The Crypt, ii. 169, iii. 201.] H. R. L.

GALBRAITH, ROBERT (*d.* 1543), judge, was a priest and treasurer of the Chapel Royal at Stirling, in which capacity he received a charter of the lands of Mydwyn Schelis, near Berwick, dated 5 July 1528. He was advocate to Queen Margaret Tudor, wife of James IV of Scotland, and as such made his protest on 1 Sept. 1528 in parliament against any prejudice to her claim for debt against the Earl of Angus being occasioned by his forfeiture. He was one of the advocates appointed when first the College of Senators was instituted, and was admitted an ordinary lord on 7 Nov. 1537. In 1543 he was murdered by John Carkettle, a burgess of Edinburgh, and others, on account of favour which he was alleged to have shown to Sir William Sinclair of Hermanston in a suit before him. The murderers were cited before parliament, but nothing is known of their fate. He left some reports of cases, which are cited as the 'Book of Galbraith' by the compiler of Balfour's 'Practicks.'

[Acts Scots Parl.; Acts of Sederunt, 1811, p. 5; Act Dom. Con. et Sess.; Diplomata Regia, pp. 5, 467; Tytler's Craig, p. 114; Arnot's Criminal Trials, p. 174; Brunton and Haig's Senators of the Royal College of Justice.] J. A. H.

GALDRIC, GUALDRIC, or **WALDRIC** (*d.* 1112), bishop of Laon and chancellor to Henry I, is probably the 'Waldricus cancellarius' who signs a charter to Andover Priory, Hampshire, towards the middle of William II's reign (Dugdale, vi. 992). Galdric was also chancellor under Henry I, and in this capacity signs at Salisbury (3 Jan. 1103) about three months after his predecessor, Roger, had been made bishop of this see (*ib.* vi. 1083, cf. pp. 1083, 1106, 1273, and v. 149, where he seems to appear—February 1106?—as 'Walterus cancellarius'; Sym. of Durham, p. 235; Florence of Worcester, ii. 51). By August 1107 he seems to have been supplanted by Rannulf (Eyton, *Itin. of Henry I*), who was certainly chancellor in April 1109 (Dugdale, vi. 1180; cf. Sym. of Durham, ii. 239, 241; Bouquet, xv. 66–7).

At the battle of Tenchebrai (28 Sept. 1106) a 'Gualdricus regis capellanus' took Duke Robert prisoner and was rewarded with the bishopric of Laon (Ord. Vitalis, iv. 230). This identifies the chancellor Waldric with the famous Galdric 'referendarius regis Anglorum' who bought this see in 1107 (Guibert of Nogent, iii. cc. 1–4). At this time, adds Guibert, Galdric was a simple clerk; but now, through Henry I's influence, 'although he had hitherto acted as a warrior,' he was hastily made a sub-deacon and canon of Rouen. Anselm of Laon, the greatest theological teacher in Western Europe, headed the opposition to the new appointment; and Galdric had to appear in person before Paschal II. Finally, Galdric, who had engaged Guibert of Nogent to defend his cause before the pope at Langres (*c.* 24 Feb. 1107), was confirmed by that prelate (*ib.*; for date cf. Bouquet, xv. 36).

Nearly three years later Guibert accused Galdric of having planned the murder of Gerard of Kiersy, castellan of Laon, who was slain by Rorigo, the bishop's brother, at early dawn, 31 Dec. 1109, while praying at the cathedral altar. The royal provost drove the murderers from the city, with Galdric's archdeacons, Walter and Guy, at their head. Galdric, however, who had started for Rome before the murder, protested his innocence and bought the pope's pardon. On his return he summoned Guibert, who had excommunicated the murderers, into his presence at Conci; and there, openly surrounded by avowed accomplices in the crime, forced the abbot to promise to assist him in regaining Laon. When an attack upon the city failed he bribed Louis VI to effect his restoration, and immediately excommunicated all those who had helped to expel the murderers (Guibert, iii. cc. 5, 6).

Lack of money with which to pay the king's courtiers now drove him to 'his friend' King Henry. During his absence Archdeacon Walter and the nobles whom he had left as his deputies sold the people of Laon the right to establish a 'commune.' Galdric on his return was not allowed to enter the city till he had sworn to uphold the new constitution. But though King Louis had confirmed the new charter, the bishop and his nobles were bent on its abolition, 'striving,' says Guibert, 'in Norman or English fashion to drive out French liberty' (*ib.* iii. c. 7). Galdric now, in defiance of the canon law, caused his negro slave, John, to blind another slave—Gerard, a leader of the commune. For this

the pope suspended him, till a second visit to Rome procured the restoration of his authority. From Rome Galdric returned, determined to destroy the commune. The French king slept in Galdric's palace on the night preceding Good Friday 1112 (18 April); and as the commune could only offer 400*l.* against the bishop's 700*l.*, he quashed the old charter. Next morning the city was in open revolt. Louis had to leave early (April 19), and Galdric at once began to levy for his own use the contribution each citizen had made to the 'commune.' In spite of warnings from Anselm, he continued to enforce the impost, till on the following Thursday the burgesses, raising the cry of 'Commune,' burst into the bishop's court. Galdric fled to the cellars beneath the cathedral. One of his own serfs, Tendegald, whom he had offended by nicknaming him 'Isingrinus,' after the fox in the popular fabliau 'Reynard the Fox,' pointed out the bolted coffer in which he was hidden. He was dragged out by the hair and massacred (25 April 1112). Tendegald cut his finger off to secure the episcopal ring. The naked corpse was then cast into a corner where it remained a mark for stones and insults from the passers-by till the next day, when Anselm had it buried in St. Vincent's Church, outside the city walls (Guibert, iii. cc. 7–9). D'Achery has printed the fragments of his epitaph (col. 1192).

Galdric was a typical secular bishop, 'unstable in word and bearing.' He loved to talk of war and of the dogs and horses which he had learned to prize in England (Guibert, iii. c. 4, &c.) He was recklessly extravagant. Anselm, who visited England in his company, heard a universal outcry against his ill-gotten gains. He retained for his own use the gift which the English queen sent for another church. He was a fierce hater and returned Guibert's 'History of the Crusade' unread because it was dedicated to his enemy, Bishop Lissard of Soissons. He scorned the 'commune,' declaring 'he could never perish by such hands;' and on the day before his death boasted that the 'commune' leader would not dare to 'grunt' 'if I sent my blackman John to tweak his nose.'

[Dugdale's Monasticon, ed. 1817, vols. i. vi. &c.; Orderic Vitalis, ed. Le Prevost, iv. 250 (bk. xi. c. 20); Guibert of Nogent ap. Migne, vol. clvi. cols. 911–12, &c.; Hermann of Laon ap. Migne, vol. clvi.; Sigebert's Chronicon Auct. Laud. ap. Pertz, vi. 445; Chron. Besuense ap. Pertz, ii. 250, and ap. D'Achery's Spicilegium, ed. 1665, i. 639; Jaffé's Regesta Paparum, p. 493. Bouquet, xii. 42, 174, 276, &c., xiii. 266, xiv; 66–7; Thierry's Lettres sur l'Histoire de France.] T. A. A.

GALE, DUNSTAN (*fl.* 1596), poet, was the author of a poem entitled 'Pyramus and Thisbe,' supposed to have been printed for the first time in 1597, as the dedication is addressed 'To the Worshipful his verie friend D. B. H. Nov. 25th, 1596.' It was published with Greene's 'History of Arbasto' in 1617, in the title of which it is spoken of as 'a lovely poem.' No earlier edition is known. Another edition was published in 1626. A poem called 'Perymus and Thesbye' was entered to William Griffith in 1562, and according to Warton printed in quarto for T. Hackett; but this was probably an earlier and quite different work.

[Collier's Bibl. and Critical Account, 1865; Ritson's Bibliographia Poetica.] R. M. B.

GALE, GEORGE (1797?–1850), aeronaut, was, according to the register of his burial, born about 1797. He was originally an actor in small parts in London minor theatres. He became a great favourite of Andrew Ducrow [q. v.] In 1831 he went to America, and played Mazeppa for two hundred nights at the Bowery Theatre in New York. He afterwards travelled in the west and joined a tribe of Indians. He brought six of them, with their chief, 'Ma Caust,' to London, and was scarcely distinguishable from his companions. They were exhibited at the Victoria Theatre till their popularity declined. Sir Augustus Frederick D'Este [q. v.] had become interested in them, and procured Gale an appointment as coast blockade inspector in the north of Ireland. On the strength of this appointment, which he held for seven years, he afterwards assumed the title of lieutenant. Tiring of this he made an unsuccessful attempt to return to the London stage, and then took to ballooning. He had a balloon manufactured at the old Montpelier Gardens in Walworth, and made his first ascent with success from the Rosemary Branch tavern at Peckham in 1848. He made many ascents, the 114th of which was from the hippodrome of Vincennes at Bordeaux, with the Royal Cremorne balloon, on 8 Sept. 1850. He was seated on the back of a pony suspended from the car. Gale descended at Auguilles. When the pony had been released from its slings, the peasants holding the balloon ropes, not understanding his directions, relaxed their hold, and Gale was carried up by the only partially exhausted machine. The car overturned, but he clung to the tackling for a time, and was borne out of sight. Next morning his body was found in a wood several miles away. He was buried at the protestant cemetery at Bordeaux on 11 Sept. Gale was a man of much courage and very sanguine. For some time

after his death his widow, who had frequently made ascents in his company, continued to gain a livelihood by ballooning.

[Gent. Mag. 1850, pt. ii. 668; Annual Register, 1850; extract from burial register at Bordeaux kindly communicated by M. Paul Stapfer.] J. B–y.

GALE, JOHN (1680–1721), general baptist minister, was born in London on 26 May 1680. His father, Nathaniel Gale, is described as 'an eminent citizen' who had property in the West Indies. John was well educated. When sent to study at Leyden University, which he entered 7 Dec. 1697 (Peacock, *Index*, p. 39), he was already a proficient in classics and Hebrew. On 3 July 1699 he received the degrees of M.A. and Ph.D.; the latter, which had not been conferred within living memory, was specially revived in his favour. He printed his graduation thesis 'De Ente ejusque conceptu,' dedicated to his uncles Sir John and Sir Joseph Wolf. From Leyden he went to Amsterdam, where he made the acquaintance of Limborch and of Le Clerc, who became his correspondent. Returning home, he pursued his studies in private, especially in the departments of biblical and patristic learning. The university of Leyden offered him (1703) the degree of D.D., but this he declined, being unwilling to subscribe the articles of Dort. Before he was twenty-seven he had written (1706) his examination of Wall, a work (published 1711) which is said to have attracted, while yet in manuscript, the attention of Whiston, and to have first influenced him in the direction of baptist views. It was at Whiston's house in Cross Street, Hatton Garden, that William Wall (vicar of Shoreham, Kent) met Gale for a discussion.

Gale preached his first sermon in February 1706 at Paul's Alley, Barbican. His services were very acceptable, but owing to a 'heavy burden of domestick affairs' (Burroughs) he was not in a position to enter on a stated ministry. His residence was at Blackheath. In 1715 he took some part in assisting Joseph Burroughs [q. v.] at Paul's Alley, became alternate morning preacher in July 1718, constant morning preacher in November 1719, and again alternate morning preacher in April 1721. He was never in a pastoral charge, and hence was never ordained; but, in addition to his engagements at Paul's Alley, he undertook preaching duty at Virginia Street, Ratcliff Highway, and at Deptford.

Gale was a member of Whiston's little 'society for promoting primitive Christianity;' he acted as its chairman from 3 July 1715 (the first meeting) till 10 Feb. 1716. He did not, however, understand 'primitive Christianity' in Whiston's sense; he was a trinitarian by conviction, but a non-subscriber on principle. Accordingly, in the famous dispute at Salters' Hall in 1719 [see Bradbury, Thomas] he took the liberal side, as did all the general baptists. Barrington Shute's 'Account' of the proceedings was published (1719) in the form of an anonymous letter to Gale. To Shute, afterwards Viscount Barrington [q. v.], he probably owed his introduction to Lord-chancellor King and the whig bishops. Hoadly esteemed him; Bradford, bishop of Rochester, commends his 'learning, candour, and largeness of mind.'

In spite of a good constitution Gale died in his prime. In December 1721 he was attacked by a fever, which carried him off in three weeks; the exact date of his death is not stated. Funeral sermons were preached by Joseph Burroughs (24 Dec.) and John Kinch, LL.D. (31 Dec.) He left little to his family; a subscription enabled his widow to open a coffee-house in Finch Lane. Gale was tall in stature and had a striking countenance. Of two original portraits of him the best is by Joseph Highmore [q. v.], one of his hearers; this is engraved by Vertue.

He published: 1. 'Inquisitio Philosophica Inauguralis de Lapide Solis,' &c., Leyden, 1699, 4to. 2. 'Reflections on Mr. Wall's History of Infant Baptism,' &c., 1711, 8vo; new editions, 1820, 8vo, and 1836, 8vo (Wall wrote a 'Defence,' 1720, and other answers were published by Samuel Chandler [q. v.], 1719; Caleb Fleming [q. v.], 1745; and V. Perronet, 1749). Posthumous was 3. 'Sermons,' &c., 1726, 8vo, 4 vols. He had published separate sermons in 1713, 1717, and 1718. At the time of his death he was engaged on an answer to Wall's 'Defence,' an English translation of the Septuagint, and a 'history of the notion of original sin.'

[Funeral sermons by Burroughs and Kinch, 1722; Life, prefixed to Sermons, 1726; Crosby's Hist. English Baptists, 1740, iv. 371; Whiston's Memoirs of Clarke, 1748, p. 58; Nichols's Atterbury's Correspondence, 1784, iii. 538; Protestant Dissenter's Magazine, 1796, p. 41 sq. (sketch by J. T., i.e. Joshua Toulmin); Universal Theological Magazine, 1803, i. 6 sq. (account of Barbican congregation by John Evans); Wilson's Dissenting Churches in London, 1810, iii. 242 sq.; Monthly Repository, 1824, p. 712 sq.] A. G.

GALE, MILES (1647–1721), antiquary, eldest son of John Gale. His father, a descendant of the Gales of Scruton and Masham in Yorkshire, served under Count Mansfeld in the Low Countries (1622–5), returned to England, and lived in retirement on his estate at Farnley, near Leeds, refusing a commission

from the parliament on the outbreak of the civil war. His mother was Joanna, daughter of Miles Dodson of Kirkby Overblow, Yorkshire. Miles was born at Farnley Hall on 19 June 1647. He was educated at Trinity College, Cambridge, where he graduated B.A. in 1666 and M.A. in 1670. Having taken holy orders he was presented to the rectory of Keighley (1680), which he continued to hold until his death in the night of 2–3 Jan. 1720–1. Gale was a friend of Gyles, the eminent glass-painter of York, and was much interested in antiquarian research. He compiled and presented to Thoresby's Museum, Leeds (1) 'Memoirs of the Family of Gale, particularly of the learned Dr. Thomas Gale, Dean of York, and Christopher Gale, Esq., Her Majesty's Attorney-general in North Carolina,' 1703; (2) 'A Description of the Parish of Keighley.' He married Margaret, daughter of Christopher Stones, D.D., chancellor of York (1660–87), by whom he had issue four sons and one daughter. Of his sons the eldest, Christopher, was attorney-general of North Carolina in 1703, judge of the admiralty of that province in 1712, and chief justice of Providence and the Bahama Islands in 1721. Several of his letters are printed in Nichols's 'Illustrations,' iv. 489–92. He married Sarah, relict of Harvey, governor of North Carolina.

[Thoresby's Diary, ii. 308, 312; Nichols's Lit. Anecd. iv. 5; Nichols's Lit. Illustr. iv. 490; Taylor's Biog. Leod. p. 575.] J. M. R.

GALE, ROGER (1672–1744), antiquary, eldest son of Thomas Gale, dean of York [q. v.], by his wife Barbara, daughter of Thomas Pepys, esq., was born in 1672, and was educated at St. Paul's School, London, where his father was at the time high-master. He proceeded, with a Campden exhibition from the school, to Trinity College, Cambridge, in 1691, obtaining a scholarship there in 1693 and a fellowship in 1697. He graduated B.A. in 1694, and M.A. in 1698. The family estate of Scruton, Yorkshire, came into his possession on his father's death in 1702. Mrs. Alice Rogers bequeathed him the manor of Cottenham, Cambridgeshire, and Gale erected a monument in the church to the memory of his benefactress, but he soon sold the estate and chiefly divided his time between London and Scruton. He represented Northallerton in the parliaments of 1705, 1707, 1708, and 1710. He became a commissioner of stamp duties 20 Dec. 1714, and was reappointed 4 May 1715. From 24 Dec. 1715 he was a commissioner of excise, and was displaced in 1735 by Sir Robert Walpole, who wanted the post for one of his friends. Indignant letters on the subject from Gale to his friend Dr. Stukeley appear in Stukeley's 'Memoirs,' i. 281, 321–4.

Gale was an enthusiastic antiquary. From his father he inherited a valuable collection of printed books and manuscripts, to which he made many additions. British archæology was his chief study, but he was also a skilled numismatist. He was liberal in assisting fellow-antiquaries. Browne Willis, a lifelong acquaintance, received from him a manuscript history of Northallerton, intended for, but never included in, Willis's 'Notitia Parliamentaria.' The manuscript passed to William Cole, and its substance was given by Gale in his work on Richmond. He helped Francis Drake in his 'History of York,' and prepared a discourse on the four Roman ways from his father's notes for Hearne's edition of Leland's 'Itinerary,' vol. vi. (Hearne, *Coll.*, Oxford Hist. Soc., iii. 220). Hearne, writing to Rawlinson on 8 Oct. 1712, describes Gale as 'my good and kind friend' (*ib.* p. 457). In August 1738 he presented some manuscripts to Trinity College, Cambridge. Dr. Stukeley was a friend as early as 1707 (Stukeley, *Memoirs*, i. 33), and from 1717 onwards they were constantly in each other's society. In 1725 they made an antiquarian tour together. In 1739 Gale's sister Elizabeth became Dr. Stukeley's second wife. Sir John Clerk of Pennicuik [q. v.] was another intimate friend and fellow-student. Gale was the first vice-president of the Society of Antiquaries, and was treasurer of the Royal Society. He was a member of the Spalding and Brazennose Societies.

Gale published, with notes of his own, his father's edition of 'Antonini Iter Britanniarum,' London, 1709, and in the preface distinguishes between his own and his father's contributions. Gough had a copy of the book, with manuscript annotations by Gale and others. Hearne notes (30 May 1709) that the inscriptions 'are very faultily printed, and that the book is full of errors' (Hearne, *Coll.*, Oxf. Hist. Soc., ii. 203). In 1697 Gale translated for anonymous publication, from the French of F. Jobert, 'The Knowledge of Medals: or Instructions for those who apply themselves to the study of Medals both Antient and Modern.' A second edition appeared in 1715. In 1722 he issued by subscription, under the auspices of the Society of Antiquaries, 'Registrum Honoris de Richmond,' with valuable appendices. Gale contributed several papers to the 'Philosophical Transactions,' one, in 1744, being a letter to Peter Collinson [q. v.] on a fossil skeleton of a man found near Bakewell, Derbyshire. A paper on a Roman altar found at Castle

Steeds, Cumberland, is in the 'Gentleman's Magazine,' 1742, p. 135, and another on a Roman inscription at Chichester is in Horsley's 'Britannia Romania,' pp. 332 et seq. The 'Bibliotheca Topographica Britannica' for 1781 (ii.) contains, besides many letters to antiquarian friends and papers by his brother Samuel, Gale's accounts of Northallerton, of Scruton, of the Rollerich Stones, Warwickshire, of the Earls of Richmond, and a tour in Scotland. These papers, entitled 'Reliquiæ Galeanæ,' were edited by George Allan of Darlington, to whom they had been presented by Gale's grandson. Pennant, William Norris, and other fellows of the Society of Antiquaries took a keen interest in the publication, the expense of which was borne by Nichols (Nichols, *Lit. Anecd.* vi. 126, &c. viii. passim).

Gale married Henrietta, daughter of Henry Roper, esq., of Cowling, Kent. She died in 1720, and by her Gale had one son, Roger Henry. The antiquary died at Scruton on 25 June 1744, aged 72, and was buried there. He had some foreboding of his death, and a fortnight before selected oak planks to be employed in making his grave. He left directions that a flat stone should be placed above the vault containing the coffin, and should be so covered with earth 'that no one should know where the grave was' (Stukeley, ii. 352, 356).

Gale left many of his manuscripts to Trinity College, Cambridge, and his collection of coins to the Cambridge University Library, together with a catalogue prepared by himself. The chief papers remaining at Scruton appear in the 'Reliquiæ Galeanæ.' His library was purchased by Osborn the bookseller and dispersed in 1756 and 1758. A portrait by Vanderbanck, painted in 1722, was at Scruton.

[Nichols's Lit. Anecd. iv. 543–50 (for life), and passim for various references to his intercourse with antiquaries of the time; Hearne's Collections (Oxf. Hist. Soc.), vols. ii. and iii.; Dr. Stukeley's Memoirs (Surtees Soc.); Gough's British Topography; Reliquiæ Galeanæ in Bibl. Top. Brit. vol. ii.] S. L. L.

GALE, SAMUEL (1682–1754), antiquary, youngest son of Thomas Gale, dean of York [q. v.], and brother of Roger Gale [q. v.], was born in the parish of St. Faith's, London, on 17 Dec. 1682. He was baptised on 20 Dec., Samuel Pepys being one of his godfathers. He was educated at St. Paul's School, where his father was master, but did not proceed to the university. About 1702 he obtained a post in the custom house, London. At the time of his death he was one of the land surveyors of the customs, and searcher of the books and curiosities imported into England (*Gent. Mag.* xxiv. 47). Gale was one of the founders of the revived Society of Antiquaries, and was elected its first treasurer in January 1717–18 (*Archæologia*, vol. i. pp. xxviii, xxxiii). On resigning the treasurership in 1739–40, he was presented by the society with an inscribed silver cup. He was also a member of the Spalding Society, and of the Brazennose Literary Society at Stamford (founded 1745). Gale delighted in archæological excursions through England. For many years he and his friend Dr. Ducarel [q. v.] used in August to travel incognito, journeying about fifteen miles a day. They took up their quarters at an inn, 'penetrating into the country for three or four miles round.' They had with them Camden's 'Britannia' and a set of maps (Nichols, *Lit. Anecd.* vi. 402). In 1705 Gale visited Oxford, Bath, and Stonehenge, and wrote descriptive accounts. On 29 Aug. 1744 he made a pilgrimage with Dr. Stukeley to Croyland Abbey. On 16 May 1747 he visited Canons, the splendid mansion of the Duke of Chandos, and, lamenting its approaching demolition, went into the chapel, and preached an appropriate sermon, while his two companions sang an anthem and psalms (*Surtees Soc. Publ.* lxxiii. 389–90). Gale died of a fever on 10 Jan. 1754 at his lodgings, the Chicken-house, Hampstead. He was buried by Dr. Stukeley on 14 Jan. in the burial-ground of St. George's, Queen Square, London, near the Foundling Hospital. He was unmarried. A portrait of him was painted by his intimate friend, Isaac Whood, and is described by Nichols as being 'still at Scruton' (Roger Gale's estate). His collection of prints by Hollar, Callot, &c. was sold by auction in 1754 by Langford. Most of his books were sold to Osborn. The unpublished manuscripts of his own writings became the property of his only sister Elizabeth, and thus came into the hands of her husband, Dr. Stukeley, from whom they passed to Dr. Ducarel, and were then bought by Gough. Nichols printed many of them in the 'Reliquiæ Galeanæ' (1781, &c.), including the 'Tour through several parts of England' in 1705 (revised by Gale, 1730); 'A Dissertation on Celts;' 'Account of some Antiquities at Glastonbury,' 1711; 'Observations on Kingsbury, Middlesex,' 1751. (For others, see *Reliq. Gal.*) The only writings published by Gale himself were, 'A History of Winchester Cathedral,' London, 1715, 8vo (begun by Henry, earl of Clarendon), and two papers ('Ulphus' Horn at York,' 'Cæsar's passage over the Thames) in the 'Archæologia,' vol. i. Gale gave some valuable material to Drake for his 'Eboracum,' and probably furnished

Hearne with various readings of Leland's 'Itinerary.' Vertue's prints of the old chapel under London Bridge were designed under his patronage. Some of Gale's letters and a correspondence with Stukeley (who sometimes addresses him as 'Dear Mr. Samuel') are printed in Stukeley's 'Memoirs' (Surtees Soc.) Gale is described by Ducarel as a 'worthy and amiable' man, and by Nichols as being of 'uncommon abilities, and well versed in the antiquities of England.'

[Nichols's Lit. Anecd. iv. 550–5, and other references in Lit. Anecd. and Lit. Illustr.; Gent. Mag. 1754, xxiv. 47; Reliquiæ Galeanæ in vol. ii. of Nichols's Bibl. Topogr. Britannica; Family Memoirs of William Stukeley, &c. (Surtees Soc. 3 vols. 1882–7).] W. W.

GALE, THEOPHILUS (1628–1678), nonconformist tutor, son of Theophilus Gale, D.D., vicar of Kingsteignton, Devonshire, and prebend of Exeter, was born at King's-teignton in 1628. He was educated under a private tutor and at a neighbouring grammar school, and in 1647 was entered a commoner at Magdalen Hall, Oxford. At the visitation of 1648 he was made a demy of Magdalen College, and on 17 Dec. 1649 received the degree of B.A., a year earlier than usual, on the ground of his age and parts. In 1650 he was put into the place of one of the ejected fellows; he graduated M.A. on 18 June 1652. He was a successful tutor, among his pupils being Ezekiel Hopkins [q. v.], afterwards bishop of Derry. A hint in Grotius's 'De Veritate' (i. 16) gave him the idea of the derivation of all ancient learning and philosophy from the Hebrew scriptures, and to the elaboration of this theory he devoted the studies of his life. In ecclesiastical polity he was an independent, and a member of the church of this order formed by Thomas Goodwin, D.D. [q. v.], when president of Magdalen. He distinguished himself as a university preacher. At the end of 1657 he accepted an appointment as preacher in Winchester Cathedral, still retaining his fellowship. On the restoration of the monarchy (1660) his preferments went back to their former owners.

Unable to conform, Gale became tutor in the family of Philip, fourth baron Wharton. In September 1662 he accompanied his patron's two sons, Thomas (afterwards the first marquis) and Godwin, to the protestant college at Caen in Normandy. Here for two years he enjoyed the friendship of Bochart. Leaving his pupils at Caen, he seems to have spent a year in travel, returning in the autumn of 1665 to Wharton's seat at Quainton, Buckinghamshire. Next year, his tutorial engagement being over, he proceeded to London, where, on his way to France, he had deposited his papers in the counting-house of a friend. He reached the city while the great fire was raging; by a mere chance his manuscripts had been saved. He settled at Newington Green and took pupils; acting also as assistant to John Rowe, minister of an independent congregation which met in St. Andrew's parish, Holborn, in defiance of the first conventicle act, not very operative in the dearth of ministrations caused by the great fire.

Gale now resumed the preparation of his great work. The first part of 'The Court of the Gentiles' was ready for the press in 1669; John Fell, D.D. [q. v.], then vice-chancellor, readily granted his license for printing it at Oxford. It was applauded as a marvel of erudition. Gale traces every European language to the Hebrew, and all the theologies, sciences, politics, and literature of pagan antiquity to a Hebrew tradition. A second part deals in a similar way with the origin of all philosophies. A third accounts for the errors of pagan philosophy and popish divinity on the theory of corruption by successive apostasies from a divine original. The fourth and largest part (in three books) is constructive, a reformed Platonism, ending with a powerful endeavour to rescue the Calvinistic doctrine of predetermination from moral difficulties. Excepting an essay on Jansenism, and a few learned sermons, Gale's other writings are mainly reproductions of his system in a Latin dress.

On the death of Rowe (12 Oct. 1677), Gale succeeded him as pastor, having Samuel Lee as a colleague. It would appear that he was now training students for the ministry; Wilson's manuscript list enumerates three, John Ashwood of Peckham, and the two sons of John Rowe, Thomas (who succeeded Gale) and Benoni. After the beginning of 1678 he printed proposals for publishing a 'Lexicon Græci Testamenti,' &c., which was ready for the press as far as the letter *iota*. His plans were cut short by his death, which occurred at the end of February or beginning of March 1678. He was buried at Bunhill Fields. All his real and personal estate he left for the education of poor nonconformist scholars. His library he bequeathed to Harvard College, New England, reserving the philosophical portion of it for the use of students at home.

He published: 1. 'The Court of the Gentiles, or a Discourse touching the Original of Humane Literature,' &c., pt. i. Oxford,

1669, 4to; 2nd edit. Oxford, 1672, 4to; pt. ii. Oxford, 1671, 4to; 2nd edit. London, 1676, 4to; pts. iii. and iv. London, 1677, 4to (bk. iii. of pt. iv. London, 1678, 4to); 2nd edit. London, 1682, 4to. 2. 'A True Idea of Jansenisme,' &c., 1669, 8vo (preface by John Owen, D.D.) 3. 'The Life and Death of Mr. Thomas Tregosse,' &c., 1671, 8vo (who was 'converted' by one of his own sermons). 4. 'Theophilie . . . the Saints Amitie with God,' &c., 1671, 8vo. 5. 'The Anatomie of Infidelitie,' &c., 1672, 8vo. 6. 'Idea Theologiæ,' &c., 1673, 8vo. 7. 'A Discourse of Christ's coming,' &c., 1673, 8vo. 8. 'Philosophia Generalis,' &c., 1676, 8vo. Also a sermon (1 John ii. 15), 1674, 8vo (reprinted in supplement to 'Morning Exercise at Cripplegate,' 1676, 4to); a preface to the 'Life of Rowe,' 1673, 12mo; and a summary prefixed to William Strong's 'Discourse of the Two Covenants,' 1678, fol. Wood (followed by Watt) assigns to him 'Ars Sciendi,' &c., 1681, 12mo; 1682, 8vo, by T. G., but this is the work of Thomas Gowan [q. v.]

[Wood's Athenæ Oxon., 1692, ii. 451, 750, 778; Reynolds's Funeral Sermon for Ashwood, 1706; Calamy's Account, 1713, p. 64 sq.; Continuation, 1727, i. 97 sq.; Palmer's Nonconformist's Memorial, 1802, i. 239; Wilson's Dissenting Churches in London, 1810, iii. 161 sq.; Wilson's manuscripts in Dr. Williams's Library (Dissenting Records, D*, p. 69); Gale's works.]

A. G.

GALE, THOMAS (1507–1587), surgeon, was born in London in 1507, and was apprenticed with John Field, also a well-known surgeon, to Richard Ferris, one of the chief barber-surgeons of the time. After practising for some time in London, he served in the army of Henry VIII at Muttrell in France in 1544 (*Treatise of Gunshot*, p. 74 *b*), and there had the good sense to refuse to imperil the lives of eleven soldiers by removing bullets the lodgments of which were uncertain. In 1557 he served under Philip II of Spain at the siege of St. Quentin, and two years later was established in practice in London (*Institution*, p. 8 *b*). He was master of the Barber-Surgeons' Company in 1561, and published a volume on surgery in 1563, dedicated to Lord Robert Dudley. It contains four separate treatises. 'The Institution of Chirurgerie,' the first, is a sort of catechism of surgery, in which Gale and his friend Field answer the questions of a surgical student named John Yates. The second is 'The Enchiridion of Surgery,' a compilation on general surgery, which contains the prescription for Gale's styptic powder often mentioned in contemporary works. Its chief ingredients were alum, turpentine, arsenic, and quicklime. The third is a treatise on gunshot wounds, in which he shows that gunpowder is not a poison, and the fourth is an antidotary or collection of prescriptions. A second volume appeared in 1566 containing some translations from Latin versions of Galen, 'A brief Declaration of the Worthy Art of Medicine,' and 'The Office of a Chirurgeon.' Gale knew but little Latin, and the translations are the work of his friend Dr. Cuningham. The writings of Gale are mainly compilations, and contain few cases from his own practice. They show him to have had less mother wit than his contemporary William Clowes the elder [q. v.], and less reading than John Banister (1540–1610) [q. v.] He died in 1587, and left a son, Thomas, also a surgeon, admitted to the guild 18 Jan. 1597.

[Works; MS. Transcript of Records at Barbers' Hall by Sidney Young.]

N. M.

GALE, THOMAS (1635?–1702), dean of York, born at Scruton in the North Riding of Yorkshire in 1635 or 1636, was the only surviving child of Christopher Gale of Scruton, by his wife Frances Conyers of Holtby in the same county (Foster, *Yorkshire Pedigrees*, vol. ii.) He was educated at Westminster School, under Busby, and being admitted king's scholar was elected in 1655 to Trinity College, Cambridge (B.A. 1659, M.A. 1662). He contributed verses to the 'Luctus et Gratulatio,' published by the university of Cambridge in 1658, on the death of Oliver Cromwell; to the 'Threni Cantabrigienses' on the deaths of the Duke of Gloucester and the Princess of Orange in 1661, and to the 'Epicedia Cantabrigiensis' in 1671. He became a fellow of his college, and was incorporated M.A. at Oxford the day after the opening of the Sheldonian Theatre, 13 July 1669 (Wood, *Fasti Oxon.* ed. Bliss, ii. 312). He was appointed senior taxor in 1670. His eminence as a scholar obtained for him in 1666 the regius professorship of Greek at Cambridge, an office which he resigned in 1672 to become high master of St. Paul's School. On that occasion James Duport [q. v.] addressed to him a copy of verses which are printed at page 16 of the 'Musæ Subsecivæ,' 1676. He accumulated the degrees in divinity in 1675, and on 7 June 1676 was made prebendary of St. Paul's. On 6 Dec. 1677 he was elected into the Royal Society (Thomson, *Hist. Roy. Soc.* App. iv. p. xxvii), of which he became a very active member. He frequently sat on the council, and presented many curiosities to the museum. In 1679 he wrote at the request of the society the inscription for the Bibliotheca Norfolciana. In January 1685-6 Gale and Sir

John Hoskyns were chosen honorary secretaries, and appointed for their clerk Edmund Halley [q. v.], one of Gale's pupils at St. Paul's (Weld, *Hist. Roy. Soc.* i. 266, 305). Gale's only contribution to the 'Philosophical Transactions' was some notes on Ralph Thoresby's 'Letter' to Martin Lister of 10 July 1697, concerning two Roman altars found at Collerton and Blenkinsop Castle in Northumberland (xix. 663). Gale continued at the head of St. Paul's School with increasing reputation until 1697, when he was preferred to the deanery of York, being admitted on 16 Sept. of that year. On leaving London he presented to his college a curious collection of Arabic manuscripts. At York Gale was noted for his hospitality, and for his admirable government, as well as for his care in restoring and embellishing the cathedral. He was further a benefactor to the deanery by obtaining in 1699 letters patent settling the dean's right to be a canon residentiary (Drake, *Eboracum*, pp. 480, 527, 565, 572). He died at York on 7 or 8 April 1702, in the sixty-seventh year of his age, and was buried on the 15th in the middle of the cathedral choir. He married Barbara, daughter of Thomas Pepys of Impington, Cambridgeshire, who was buried in St. Faith's Church, London, 5 June 1689. By her he left issue four sons: Roger (*d.* 1744) [q. v.]; Charles (*d.* 1738), rector of Scruton; Samuel (1682–1754) [q. v.]; and Thomas, and one daughter, Elizabeth (1687), who in 1739 became the second wife of William Stukeley, M.D. [q. v.] He had many eminent correspondents. Mabillon gave him the manuscript of Alcuin's 'De Pontificibus Eboracensibus,' published in his 'Historiæ Britannicæ Scriptores XV,' 1691, and Huet declared that Gale exceeded all men he ever knew both for modesty and versatility of learning (*Commentarius de Rebus ad eum pertinentibus*, 1718, bk. v. p. 315). To his eldest son Roger he left a noble library of books and manuscripts; the latter are catalogued in 'Catalogus Librorum Manuscriptorum Angliæ et Hiberniæ,' fol. Oxford, 1697 (iii. 185). By Roger Gale the manuscripts were bequeathed to Trinity College, Cambridge, as was also a fine portrait of his father. There is another portrait of Gale (by Kneller) at Scruton. A drawing of him in the Pepysian collection at Magdalene College, Cambridge, was engraved by S. Harding. Gale edited: 1. 'Opuscula mythologica, ethica et physica,' Greek and Latin (anon.), 10 pts. 8vo, Cambridge, 1671–70 (another edition 8vo, Amsterdam, 1688). 2. 'Historiæ poeticæ Scriptores antiqui. Accessêre breves notæ,' &c. (anon.) 8vo, Paris, 1675. His annotations on 'Antonini Liberalis Transformationum Congeries' were incorporated by G. A. Koch in his edition, 8vo, 1832. 3. 'Rhetores selecti. Demetrius Phalereus, Tiberius Rhetor, Anonymus Sophista, Severus Alexandrinus. Græce et Latine. (Demetrium emendavit, reliquos e MSS. edidit et Latine vertit T. Gale),' 8vo, Oxford, 1676 (another edition, by J. F. Fischer, 8vo, Leipzig, 1773). 4. 'Ἰαμβλιχου Χαλκιδεως περι Μυστηριων Λογος' (with Latin version and notes), fol. Oxford, 1678. 5. 'Ψαλτηριον. Psalterium. Juxta exemplar Alexandrinum editio nova, Græce et Latine' (anon.), 8vo, Oxford, 1678. 6. 'Herodoti . . . historiarum libri ix. Excerpta e Ctesiæ libris de rebus Persicis et Indicis,' &c. (anon.), Greek and Latin, fol. London, 1679 (another edition, fol. London, 1763). His 'Chronologia' was included in G. C. Becelli's Italian version of 'Herodotus,' 2 pts. 4to, Verona, 1733. 7. 'Historiæ Anglicanæ Scriptores Quinque ex vetustis Codicibus MSS. nunc primum in lucem editi. Vol. ii.' (anon.), fol. Oxford, 1687, including Walterus de Hemingford's 'Chronica' from 1066 to 1273. The first volume of this collection had appeared in 1684 under the anonymous editorship of William Fulman [q. v.] 8. 'Historiæ Britannicæ, Saxonicæ, Anglo-Danicæ Scriptores XV. ex vetustis Codd. MSS. editi opera Thomæ Gale,' &c. fol. Oxford, 1691. 9. 'Antonini Iter Britanniarum commentariis illustratum Thomæ Gale . . . Opus posthumum revisit, auxit, edidit R[ogerus] G[ale]. Accessit anonymi Ravennatis Britanniæ chorographia,' &c. 4to, London, 1709. Roger Gale also published his father's 'Sermons preached upon several Holydays observed in the Church of England,' 8vo, London, 1704. Gale translated anonymously Huet's 'Traité de la Situation du Paradis Terrestre,' 12mo, London, 1694. He communicated various readings from two manuscripts to the edition of 'Diogenes Laertius,' published at Amsterdam in two volumes, 4to, 1692; critical notes to Paulus Bauldri's edition of 'Lactantii de Mortibus Persecutorum,' 8vo, Utrecht, 1692; and notes to William Worth's edition of 'Tatiani Oratio ad Græcos,' 8vo, Oxford, 1700. J. C. Orelli included Gale's annotations in his edition of 'Sallust the Philosopher,' 8vo, 1821; and F. Oehler used his notes upon 'Maximus the Confessor' (*Anecdota Græca*, tom. i. 8vo, 1857). His manuscript notes on 'Herodotus' and 'Dion Cassius' are in the library of the university of Cambridge (*Catalogue*, vi. 73). He left too in manuscript editions of 'Origenis Philocalia' and of 'Iamblichus de Vita Pythagoræ.' From Ballard's Collection of MS. Letters in the Bodleian Library (xv. 32) it appears that Gale had an intention of con-

tinuing Archbishop Parker's 'Antiquitates Britannicæ.' Gale, by the king's command, composed the obnoxious inscription for the monument of London, for which he received a testimonial from the city in the shape of a present of plate.

[Nichols's Lit. Anecd. iv. 536–55; Welch's Alumni Westmon. (1852) pp. 143, 144; Biographia Britannica; Chalmers's Biog. Dict. xv. 221–5; Cole MSS. vol. xlv. ff. 242, 268, 462; Knight's Life of Colet, p. 282; Willis's Survey of Cathedrals, i. 70–2; Newcourt's Repertorium, i. 144; Evelyn's Diary; Noble's Continuation of Granger's Biog. Hist. i. 94–5; Evans's Cat. of Engraved Portraits, i. 132; Nicholson's Historical Libraries (1776), pts. i. and ii.; Stukeley's Diaries and Letters (Surtees Soc.); Hearne's Preface to Walterus de Hemingford, p. xxiii; Le Neve's Fasti (Hardy), iii. 639.] G. G.

GALEON, WILLIAM (*d.* 1507), learned Augustinian, was born in Norfolk, and became a friar eremite in the Augustinian monastery of Lynn Regis. Bale says that he was already of 'mature years' when he went to Oxford, where he studied for several years among the brethren of his order in their college. He was chiefly renowned for his minute knowledge of theology, and took a D.D. degree probably before he left the university. He was much esteemed by his contemporaries, and 'having moved through several honourable stations,' was chosen provincial of his order in England. He died at Lynn in 1507 in the prime of life, and was buried in the church of his order there. Galeon was looked upon as a great ornament to his society, which he is said to have roused from slothfulness. Bale says that he gave many of his writings in his lifetime to his own religious house at Lynn. Bishop Pamphilus is incorrect in his statement that Galeon died in 1500, aged 90. The works ascribed to him are: 'Lectiones in Theologia,' 'Disputationes Variæ,' 'Conciones per Annum.'

[Bale, viii. iii. 60; Pits, p. 687; Lansdowne MS. 978, f. 80; Wood's Athenæ Oxon. ed. Bliss, i. 11; Tanner's Bibl. Brit. p. 304; Stevens's Hist. of Abbeys and Monasteries, ii. 220; Dodd's Church History, i. 238.] E. T. B.

GALFRIDUS. [See GEOFFREY.]

GALGACUS, or (according to the best readings) **CALGACUS** (*fl.* circa A.D. 84), Caledonian chieftain, held the command of the native tribes when Agricola, the Roman governor of Britain, invaded Caledonia in his last campaign. Agricola found him encamped near Mons Graupius (TACITUS, *Agric.* xxix.; so in the editions of Wex, Kritz, and Orelli, 2nd edit.; Church and Brodribb read 'Grampius;' SKENE, *Celt. Scotl.* i. 52, 'Granpius'), and a great battle ensued in which the Romans were victorious. The scene of this engagement has been variously identified with Dealgan Ross near Comrie, Ardoch, Fife, and Urie in Kincardineshire. Skene (*Celt. Scotl.* i. 54) supposes that previous to the battle the Romans occupied the peninsula formed by the junction of the Isla with the Tay, being protected by the rampart of the Cleaven Dyke, and that Galgacus was encamped at Buzzard Dykes. The date of the battle is usually given as A.D. 84. (SKENE, 'A.D. 86;' on the chronological difficulty, see *Celt. Scotl.* i. 51 note; MERIVALE, *Hist. of the Romans*, vii. 329). Before the fight Galgacus is represented by Tacitus (*Agric.* xxx–xxxii.) as delivering an harangue, denouncing the Roman plunderers of the world. ('Raptores orbis . . . ubi solitudinem faciunt, pacem appellant,' &c.) His personal fortunes in the battle are not stated, nor is his name subsequently mentioned. Tacitus speaks of him as 'inter plures duces virtute et genere præstans.'

[Tacitus, Agricola, xxix–xxxii. &c.; Skene's Celtic Scotland, i. 52–6.] W. W.

GALIGNANI, JOHN ANTHONY (1796–1873), and WILLIAM (1798–1882), publishers of Paris, were the sons of Giovanni Antonio Galignani (1757–1821), by Anne Parsons (1776–1822). The name is probably derived from the village of Galliguano, near Cremona, and Giovanni was a native of Brescia. There is a tradition that the father was originally a courier. In 1793 he taught Italian, German, and English at Paris. He thence removed to London, where in 1796 he published twenty-four lectures on a new method of learning Italian without grammar or dictionary. A second edition of this work was issued by Montucci in 1806. Galignani apparently married in London, and his two sons were born there, the elder on 13 Oct. 1796, the younger on 10 March 1798. Shortly after William's birth he returned to Paris, where he and his wife offered linguistic breakfasts and teas to persons desirous of mastering English or Italian, but for the latter language there appears to have been little demand, and 'Mrs. Parsons-Galignani' established an English bookshop and circulating library. In 1801 the Galignanis started a monthly (in 1817 it became a weekly) 'Repertory of English Literature.' A third son, Charles Alphonse, was born at Paris in 1811; he died at Geneva in 1829. On the fall of Napoleon in 1814 the father commenced issuing guide-books and founded 'Galignani's Messenger,' which was at first a tri-weekly

but speedily became a daily paper, and circulated among English residents all over Europe, as the stamp duty and postage rendered London journals expensive. In 1815 he published a Paris guide in English and German, on opposite pages, for the use of officers of the allied troops. The elder son, while still under age, opened a bookshop at Cambrai, but returned to Paris at or before his father's death, when he became the chief partner. The two brothers issued reprints of many English books, sometimes paying authors for advance-sheets. Sir Walter Scott, for instance, on visiting what he calls the 'old pirate's den' in 1826, was, 'after some palaver,' offered a hundred guineas for sheets of his 'Life of Napoleon.' The 'den' was at the bottom of a court, 18 rue Vivienne, and though so central, a garden with large trees was attached to it. It served as a club for English residents and visitors, who paid six francs a month, the reading-room containing English and continental newspapers and eighteen thousand books. Both brothers obtained denizenship in December 1830, and in 1832 William was naturalised, Anthony (he had dropped his first name) remaining a British subject. In 1838 Thackeray, then in Paris, wrote for the 'Messenger.' In 1852 the copyright treaty put a stop to Galignani's reprints, and in 1855 the establishment was removed to the rue de Rivoli. A flourishing business and investments in house property brought the brothers a large fortune, of which they made a munificent use. Having a country house at Etiolles, of which parish William was for more than twenty years mayor, they presented the adjoining town of Corbeil with a hospital and extensive grounds. They were also liberal contributors to British charities in Paris, and erected at Neuilly a hospital for indigent English (now converted into an orphanage). In 1866 the British government presented them with a silver epergne in recognition of their benevolent efforts. Anthony, who was unmarried, died 29 Dec. 1873, and William, a widower since 1862, without issue, died 11 Dec. 1882. The elder was knight and the younger officer of the Legion of Honour. The latter bequeathed a site and funds for the erection at Neuilly of the 'Retraite Galignani frères' for a hundred inmates, fifty of them to pay five hundred francs yearly for their maintenance, the other fifty to be admitted gratuitously and to comprise ten booksellers or printers, twenty *savants*, and ten authors or artists, or parents, widows, or daughters of such. The aggregate benefactions of the brothers amount to between five and six million francs. A fine sculpture of them, by Chapu, has been erected at Corbeil.

[Information from M. Jeancourt-Galignani, nephew of Madame W. Galignani; tombstone at Père-Lachaise, Paris; advertisements in Petites Affiches, 1793–8, and in Paris Argus, 1802–4; Lockhart's Life of Scott; Journal des Débats, 4 Jan. 1874; Bulletin des Lois, 1830–2; will of William Galignani.] J. G. A.

GALL, Saint (550?–645?), originally named Cellach or Caillech, abbot and the apostle of the Suevi and the Alemanni, appears to have been the son of Cethernach, an Irishman of noble lineage, of the sept of Hy-Cennsealach, his mother being, it is asserted, a queen of Hungary. He was uterine brother to St. Deicola [q. v.] He was brought up in St. Comgall's monastery of Bangor, near the bay of Carrickfergus, by St. Columban [q. v.], was well instructed in grammar, learning both Latin and Greek, in poetry, and in the scriptures, was ordained priest on reaching the canonical age, and was distinguished by his holiness of life. When Columban went to Gaul, probably in 585, Gall accompanied him, and followed him when he was driven from Luxeuil. During his master's stay at Arbon and Bregenz Gall took an especially prominent part in the mission, and his ability to preach to the people in their own tongue seems to have made him the spokesman of the party. He burnt a place of idolatrous worship, and threw the offerings of the worshippers into the lake; and at Bregenz publicly destroyed their images, which were held in much veneration. The mission was chiefly supplied with food by his labour, for he made nets and caught much fish. One night while he was fishing he heard in the stillness the voice of the demon of the mountains crying from the heights to the demon of the lakes, and bidding him arise and help to turn out the strangers who were casting down their altars. The lake demon answered that one of them was even then troubling him, but he had no power to break his nets or do him harm, because he was for ever crying on a divine name. When Gall heard these voices he adjured the demons by the name of the Lord, and hastened to tell the abbot, who at once summoned the brethren to the church. Before they began to chant they heard the terrific sound of the voices of demons wailing on the mountain tops (Walafrid Strabo, i. 7). When Columban left Bregenz in 612 Gall remained behind, for he was sick of a fever. The story that Columban believed his sickness to be feigned, and as a mark of displeasure ordered him not to celebrate mass until Columban's death, is not mentioned by Jonas, Columban's almost contemporary biographer. After Gall's recovery he went to stay with his

friend the priest Willimar at Arbon, and there continued his preaching to the Suevi and Alemanni. Desiring probably to establish a separate centre for mission work, he retired to the forest and built a cell on the river Steinach. There he was soon joined by twelve others, and their little cluster of huts was the origin of the famous monastery of St. Gall. The story of his casting out an evil spirit from the only daughter of Gunzo, duke of the Suevi, who was betrothed to Sigebert, king of the Austrasians, must be rejected with all the incidents consequent on it, for it is impossible to find a Sigebert to whom it can refer (Pagius, an. 614, No. 30). When Columban was dying in 615 he sent Gall his pastoral staff, probably as a token of affection, not as a sign that any prohibition was removed. Gall was summoned to Constance in 616 to take part in the election of a bishop, and went thither with his two deacons, John and Magnoald. He was unanimously elected to the bishopric, but declined it, and persuaded the assembly to accept John. The sermon which he preached at John's consecration is still extant. On the death of Eustace, abbot of Luxeuil, in 625, Gall was elected to succeed him, but refused the office. In 645 he was persuaded by Willibald to visit Arbon, and while there fell sick of a fever, of which he died after fourteen days' illness on 16 Oct. He was buried at Arbon. The day of his death is usually the day of his commemoration, but 20 Feb. has also been appropriated to his memory. Although no materials exist for an exact estimate of the results of his work, it would not be too much to refer to him the evangelisation of the country between the Alps, the Aar, and the Lech. The new Bollandists propose as the chronology of his life that he was born in 554, ordained priest 584, followed Columban 590, built his cell 614, and died 627 (*Acta SS.* 7 Oct. ii. 881). The sermon preached at John's consecration is his only extant work. It is in Latin, and is printed by Canisius (*Lect. Antiq.* i. 785 sq., ed. Basnage). Dempster, who makes St. Gall a native of Albanic Scotland, attributes various works to him (*Hist. Eccl. Gent. Scot.* i. 299–301). The letter to Desiderius attributed to him by Tanner (*Bibl. Brit.* p. 307) appears to belong to Gallus, bishop of Clermont, consecrated 650 (Lanigan, ii. 439).

[Vita S. Columbani, Jonas, Acta SS. O. S. B. sæc. ii. 2 sq.; Vita S. Deicoli, Acta SS. Bolland. Jan. 18, ii. 563; Vita S. Galli ap. Pertz, Mon. Germ. Hist. i. 1, and Acta SS. Bolland. with commentary. This life is supposed to be by Weten (*fl.* 771), master of Walafrid Strabo, who wrote his Vita S. Galli, Acta SS. O. S. B. sæc. ii. 215, about 833, see Hist. Lit. de la France, iv. 479; Vita S. Magni, Canisius Lect. Antiq. i. 655, not valuable; Lanigan's Eccl. Hist. of Ireland, ii. 287, 432, 438; Ozanam's Etudes Germ. ii. 122; Montalembert's Monks of the West, ii. 429; art. in Dict. Christ. Biog., by the Rev. J. Gammack.]

W. H.

GALL, RICHARD (1776–1801), Scottish poet, the son of a notary, was born at Linkhouse, near Dunbar, in December 1776. Having attended the parish school of Haddington, he was apprenticed at the age of eleven to his maternal uncle, a carpenter and builder. He afterwards became a printer's apprentice in Edinburgh, and there he gave his leisure to study. He then became travelling clerk to a Mr. Ramsay, in whose employment he remained till his death, 10 May 1801. His powers attracted considerable attention during his lifetime, and he enjoyed the friendship of Burns and Thomas Campbell. Several of his songs were set to music, and became popular. Two of these, 'The Farewell to Ayrshire,' and 'Now bank and brae are clad in green,' were falsely assigned to Burns; the former was sent by Gall to Johnson's 'Scots Poetical Museum,' with Burns's name prefixed, and the latter appeared in Cromek's 'Reliques of Burns.' An edition of Gall's 'Poems and Songs' was published at Edinburgh in 1819.

[Roger's Scottish Minstrel; Allan Cunningham's Songs of Scotland.] W. B–E.

GALLAGHER, JAMES (*d.* 1751), bishop, was a member of the Ulster sept of O'Galchobhair, anglicised Gallagher. He entered the priesthood of the Roman catholic church, and was, at Drogheda, in November 1725 consecrated bishop of Raphoe, Donegal. In 1735 he published at Dublin seventeen 'Irish Sermons, in an easy and familiar style, on useful and necessary subjects, in English characters, as being the more familiar to the generality of our Irish clergy.' In his preface the author mentioned that he had composed those discourses principally for the use of his fellow-labourers, to be preached to their respective flocks, as his repeated troubles debarred him 'of the comfort of delivering them in person.' He added: 'I have made them in an easy and familiar style, and of purpose omitted cramp expressions which be obscure to both the preacher and hearer. Nay, instead of such, I have sometimes made use of words borrowed from the English which practice and daily conversation have intermixed with our language.' By propaganda in May 1737 Gallagher was translated from the bishopric of Raphoe to that of Kildare, and in the same year he was appointed administrator of the diocese of Leighlin. In

April 1741 Gallagher, then at Paris, gave a certificate in commendation of a treatise, in Irish and English, on the Christian doctrine, composed by Andrew Donlevy, D.D., director of an Irish community in that city. This work, with Gallagher's certificate prefixed, was printed in the following year at Paris by James Guerin. Gallagher succeeded in evading the penal laws against Roman catholic ecclesiastics, and died in May 1751. Several editions of his sermons were published, the latest of which was that issued at Dublin in 1877, with an English translation.

[Works of Sir J. Ware, 1746; Hibernia Dominicana, 1762; Transactions of Iberno-Celtic Society, 1820; Brady's Episcopal Succession, 1876; Comerford's Collections on Kildare and Leighlin, 1883.] J. T. G.

GALLAN, SAINT (*d.* 624). [See GRELLAN.]

GALLIARD, JOHN ERNEST (1687?–1749), musical composer, was the son of a hairdresser at Zell, where he was born about 1687. The name and the father's trade support Walther's statement (*Mus. Lex.*) that he was of French extraction. His first teacher in music was one Marschall; he afterwards learnt composition from Farinelli, the director of concerts at Hanover (uncle to the celebrated sopranist), and Steffani. The evidence for this rests upon a printed catalogue of music in Steffani's possession, in which is entered 'Mr. Galliard's first lessons for composition under the tuition of Sig. Farinelli and Abbate Steffani, at the age of fifteen or sixteen, in 1702' (HAWKINS). He adopted the oboe as his instrument, and wrote in 1704 a sonata for oboe and two bassoons, on the manuscript of which is the following note in his own handwriting: 'Jaij fait cet air a Hannover, que Jaij Joué a la Serenade de Monsieur Farinelli ce 22me Juin, 1704' (*ib.*) He is said to have come to England in 1706, and to have been appointed chamber musician to Prince George of Denmark. Hawkins says that it was on the death of Draghi that Galliard received the sinecure appointment of organist at Somerset House, but it is probable that Draghi [q. v.] left the country long before Galliard's arrival. In the early part of his residence in England he composed various 'occasional' anthems, &c., for thanksgivings after victories; a Te Deum and Jubilate, and three anthems, 'I will magnify thee, O Lord,' 'O Lord God of Hosts,' and 'I am well pleased,' are mentioned. His connection with the stage, which lasted till 1736, began in 1712, with his setting of Hughes's opera 'Calypso and Telemachus,' performed at the Queen's Theatre in the Haymarket. This work, sung by somewhat inferior singers, survived only five representations. Nicolini was on the point of leaving England at the time, and was not cast for a part in it; he encouraged and applauded it, and for this is praised in the 'Spectator' of 14 June 1712 (No. 405). Its failure was partly due to the serious character of its sentiments (BURNEY), and partly to the schemes of the friends of Italian opera (HAWKINS). It was afterwards revived with considerable success. In the following year he played in the orchestra of the Queen's Theatre, having an oboe solo in the accompaniment of the last air of the first act of Handel's 'Teseo.' From 1717 onwards he was constantly employed by Rich to provide music for the pantomimes, &c., that were given at Covent Garden and Lincoln's Inn Fields. His 'Pan and Syrinx,' to words by Lewis Theobald, was performed at the latter theatre in 1717. The list of works written for Rich is as follows: 'Jupiter and Europa,' and 'The Necromancer, or Harlequin Dr. Faustus,' pantomimes, 1723; 'Harlequin Sorcerer, with the Loves of Pluto and Proserpine,' pantomime, 1725; 'Apollo and Daphne; or the Burgomaster tricked,' pantomime, 1726; 'The Rape of Proserpine' (farce by Theobald), 1727; 'Circe' (also by Theobald); and 'The Royal Chace; or Merlin's Cave,' 1736. Music to Lee's 'Œdipus' was written, but not printed; the manuscript was in the library of the Academy of Ancient Music. 'The Royal Chace' contained the song 'With early Horn,' by the singing of which Beard won immense popularity. Galliard's other works comprise six English cantatas, set to words by J. Hughes, Congreve, and Prior; a sonata for flute, published at Amsterdam as op. 1; six sonatas for bassoon or violoncello, and six for flute or violin. In 1728 he wrote a two-part setting, in the style of his master Steffani, of the Morning Hymn of Adam and Eve, from 'Paradise Lost.' This was improved by Dr. Cooke, by the addition of orchestral parts and the rearrangement of certain numbers as choruses, and was published in this form in 1773. In his later years Galliard led a retired life. In 1742 he brought out a translation of Pier Francesco Tosi's 'Opinioni di Cantori Antichi e Moderni,' under the title of 'Observations on the Florid Song; or Sentiments on the Ancient and Modern Singers.' From the similarity of certain turns of expression, &c., with those employed by the anonymous translator (1709) of Abbé Raguenet's 'Parallèle,' Hawkins conjectured that translation to be by Galliard. The interest attaching to the discovery of the translator's identity is on account of a very outspoken 'Critical Discourse upon Operas in England,' &c., printed

at the end of the translation. Burney points out that it would hardly be possible for Galliard to have obtained so thorough a command of English by this time. On the other hand the fearlessness of the criticism would seem to imply that the author was new to the ways of London musicians, and the question can hardly be considered as settled either way. In 1745 Galliard had a benefit performance at Lincoln's Inn Fields Theatre, at which was performed his music to the Duke of Buckingham's 'Julius Cæsar,' and a composition for twenty-four bassoons and four double basses. Hawkins says that music by Galliard to the same author's 'Brutus' was also performed at this concert; but in the Rev. J. Duncombe's 'Letters by Several Eminent Persons,' &c., 1773, ii. 63, it is stated that 'Brutus' was written not by Galliard, but by Buononcini. His last appearance as an oboist was probably, according to Burney, in 1722, on the occasion of his benefit, when he accompanied Mrs. Barbier in a song. He died early in 1749, and his collection of music was sold by auction soon afterwards. At the time of his death he was engaged upon an opera, 'Oreste e Pilade.' He was a prominent member of the Academy of Vocal Music (see *Add. MS.* 11732).

[Hawkins's Hist. ed. 1853, pp. 805, 828, &c.; Burney's Hist. iv. 639; Grove's Dict. i. 578; Fétis's Biographie Univ. des Musiciens; Companion to the Playhouse, 1764, vol. ii.; Walther's Musicalisches Lexikon; works in Brit. Mus. Cat., &c.] J. A. F. M.

GALLINI, GIOVANNI ANDREA BATTISTA, called Sir John (1728–1805), dancing-master, born at Florence on 7 Jan. 1728, emigrated to England in an almost destitute condition about 1753, in which year he made his début at the Opera House, Haymarket, as a ballet-dancer, and achieved a remarkable and rapid success, so that the next season he was appointed principal dancer, and soon afterwards director of the dances, and finally stage-manager of that theatre. He also acquired great vogue as a dancing-master, and in that capacity was admitted into the house of the third Earl of Abingdon, where he won the heart of the earl's eldest daughter, Lady Elizabeth Peregrine Bertie, whom he married, though when or where remains uncertain. She had, however, assumed the name of Gallini in 1766, when (13 Oct.) she gave birth to two sons (*Gent. Mag.* 1766, p. 494). She lived for some years with Gallini on terms of affection, but they afterwards agreed to live separate. She died on 17 Aug. 1804. During a tour in Italy Gallini so delighted the pope by his dancing that he was honoured with the knighthood of the Golden Spur, on the strength of which, though it conferred no right to the prefix, Gallini, on his return to England, assumed and was popularly conceded to have the title of Sir. By a fire which, on the night of 27 June 1789, destroyed the London Opera House, Gallini lost 400,000*l.* He is said to have advanced 300,000*l.* towards the rebuilding of it in the Italian style. Soon after the completion of the edifice he retired from the management, and the remainder of his life he spent in teaching dancing. He built the Hanover Square concert rooms, in part of which he resided until his death, which occurred suddenly in the morning of 5 Jan. 1805. Through his wife he acquired the manors of Hampstead Norris and Yattendon in Berkshire. There is a mural tablet in Yattendon church to his memory and that of his wife.

Gallini published: 1. 'A Treatise on the Art of Dancing,' London, 1762, 1765, 1772, 2 vols. 8vo (largely borrowed, with scant acknowledgment, from Louis de Cahusac's 'La Danse Ancienne et Moderne,' 3 tom., The Hague, 1754, 12mo). 2. 'Critical Observations on the Art of Dancing; to which is added a Collection of Cotillons, or French Dances,' London, 1770? 8vo.

[Collins's Peerage (Brydges), iii. 634; Gent. Mag. 1804 p. 795, 1805 p. 90; Notes and Queries, 2nd ser. ix. 147, 290; Doran's Knights and their Days, p. 472; Hist. of Newbury, 1839, p. 228; Watt's Bibl. Brit.] J. M. R.

GALLOWAY, Earl of. [See Stewart.]

GALLOWAY, Sir ARCHIBALD (1780?–1850), major-general and Indian writer, was the son of James Galloway of Perth. He obtained a cadetship in 1799, and on 29 Oct. 1800 was appointed ensign in the 14th Bengal native infantry. He afterwards served in the 29th, 10th, and 2nd Bengal native infantry regiments, and was gazetted colonel of the 58th Bengal native infantry on 22 Sept. 1836. Galloway took part in the defence of Delhi, and distinguished himself greatly by his gallantry at the siege of Bhurtpore. He was appointed by Lord William Bentinck a member of the military board, and was nominated a companion of the Bath on 20 July 1838 (*London Gazette*, 1838, ii. 1661). On 24 Sept. 1840 he was elected a director of the East India Company, and on 23 Nov. 1841 received the rank of major-general. He was created a K.C.B. on 25 Aug. 1848 (*ib.* 1848, iii. 3157), and in the following year became chairman of the East India Company. He died in Upper Harley Street on 6 April 1850, aged 70. Galloway was thanked for his many and varied services to

the Indian government by 'commanders-in-chief in India on nine different occasions, and by the supreme government of India, or the court of directors, and superior authorities in England on upwards of thirty occasions' (*Gent. Mag.* new ser. xxxiii. 660). By his wife, whose maiden name was Adelaide Campbell, and to whom he was married on 28 Nov. 1815, he left three sons and six daughters. An engraved portrait of Galloway was published by Dickinson of New Bond Street in August 1850. He was the author of the following works: 1. 'A Commentary on the Moohummuddan Law.' 2. 'Notes on the Siege of Delhi in 1804, with Observations on the position of the Indian Government under the Marquess of Wellesley,' 8vo. 3. 'On Sieges of India.' This work is said to have been reprinted, on the recommendation of General Mudge, by the court of directors, and used at their military college, and to have been distributed to the army for general instruction by the orders of the Marquis of Hastings (*ib.* p. 661). 4. 'Treatise on the Manufacture of Gunpowder.' 5. 'Observations on the Law and Constitution and present Government of India,' &c., second edition, with additions, London, 1832, 8vo.

[Chambers's Biog. Dict. of Eminent Scotsmen, 1869, ii. 75–6; Anderson's Scottish Nation, 1863, ii. 276; Gent. Mag. 1816 vol. lxxxvi. pt. i. p. 562, 1850 new ser. xxxiii. 660–2; Annual Register, 1850, App. to Chron. p. 218; Dod's Peerage, &c. 1850, p. 222; East India Registers and Army Lists; Dodwell and Miles's Indian Army List, 1838, pp. 116–17; Notes and Queries, 6th ser. xii. 288, 435.] G. F. R. B.

GALLOWAY, JOSEPH (1730–1803), lawyer, was born near West River, Anne Arundel, in Maryland, America, in 1730. Early in life he went to Philadelphia, where he speedily rose to eminence as a lawyer and politician, becoming speaker in the General Assembly of Pennsylvania. In the disputes between the proprietary interest and the assembly he took part with Franklin on the popular side. In May 1764 he supported a petition in favour of having the governors nominated by the king instead of the proprietors of the province, which was under discussion in the assembly. His speech, with a long preface by Franklin, was published in Philadelphia, and reprinted in London. John Dickinson, who had taken the other side, challenged him, and wrote a pamphlet against him. At the beginning of the rebellion Galloway was elected a member of the first congress in 1774, and submitted a plan for establishing a political union between Great Britain and the colonies. The scheme found little favour, but was published, with copious explanatory notes, in a pamphlet entitled 'A Candid Examination of the Mutual Claims of Great Britain and the Colonies,' New York and London, 1775.

In December 1776 the Howes issued a proclamation of indemnity, of which Galloway took advantage, and joined the British army under Sir William Howe. His accession was regarded as so important that he was allowed 200*l.* a year from the date when he joined the army till some other provision could be made. When Philadelphia was taken in 1777 he was appointed a magistrate of police for that city, with a salary made up to 300*l.* a year, and 6*s.* a day more for a clerk. He was likewise appointed superintendent of the port, with a salary of 20*s.* a day, making in all upwards of 770*l.* a year. When Philadelphia was evacuated in June 1778, he left for England. The insults to which he was subjected by the opposite party upon his departure are mentioned in a passage of John Trumbull's Hudibrastic poem 'MacFingal:'

> Did you not in as vile and shallow way
> Fright our poor Philadelphian Galloway?
> Your Congress, when the daring ribald
> Belied, berated, and bescribbled:
> What ropes and halters you did send,
> Terrific emblems of his end,
> Till, lest he'd hang in more than effigy,
> Fled in a fog the trembling refugee.

In 1779 he was examined before the House of Commons, when he said that he had left estates and property worth more than 40,000*l.* This evidence was published in one volume 8vo, London, 1779, and in 1855 was reprinted at Philadelphia by the council of the Seventy-six Society. He likewise published in 1779 'Letters to a Nobleman on the Conduct of the War in the Middle Colonies,' accusing General Howe of gambling and gross neglect of duty. A rejoinder by Sir William Howe was speedily followed by 'A Letter to Lord Howe on his Naval Conduct,' in which both brothers were charged with misconduct. He afterwards published 'Cool Thoughts on the Consequences of the American Rebellion,' and 'Historical and Political Reflections on the American Rebellion' (early in 1780).

Galloway's remaining years were devoted to a study of the prophecies. In 1802 and 1803 he published in two elaborate volumes: 1. 'Brief Commentaries upon such parts of the Revelations and other prophecies as immediately refer to the present times,' &c. 2. 'The Prophetic or Anticipated History of the Church of Rome, written and published six hundred years before the rise of that Church; in which the prophetic Figures and Allegories are literally explained, and her

Tricks, Frauds, Blasphemies, and dreadful Persecutions of the Church of Christ are foretold and described; prefaced by an Address, dedicatory, expostulatory, and critical, to the Rev. Mr. Whitaker, Dean of Canterbury;' to which is added 'A Pill for the Infidel and Atheist,' &c. He died at Watford, Hertfordshire, on 29 Aug. 1803. One daughter survived him.

[London Monthly Review, vols. xxxii. l. lii., &c.; Gent. Mag. 1780, 1803; Letter and Statement by General Howe, 1779; Trumbull's MacFingal, a satirical poem in four cantos, Hartford, 1782; Franklin's Life and Works, London, 1806; Duyckinck's Cyclopædia of American Literature, vol. i.] J. T.

GALLOWAY, PATRICK (1551 ?–1626?), Scottish divine, was born about 1551. In 1576 he was appointed minister of the parishes of Foulis Easter and Longforgan, Perthshire. On 14 Nov. 1580 he was called to the Middle Church at Perth, and admitted on 24 April 1581. In June 1582 James VI came to Perth with his favourite, Esme Stuart, first duke of Lennox. Lennox had possessed himself of the revenues of the see of Glasgow, having prevailed on Robert Montgomery, minister of Stirling, to become a 'tulchan bishop,' with a pension of eight hundred marks. Galloway preached about this transaction; the privy council sustained his right to do so; yet Lennox obtained an order forbidding Galloway to preach so long as the king stayed in Perth. He went to Kinnoul and preached there, and again preached before the king at Stirling, after the raid of Ruthven, on 22 Aug. 1582. He was suspected of being privy to the plot of this famous raid, which issued in the banishment of Lennox. The king's other favourite, James Stewart, earl of Arran, kept his eye on Galloway, and at length, in April 1584, got an order for his apprehension. He kept out of the way, hiding for some time in the neighbourhood of Dundee. Hearing that his house in Perth had been searched, he fled to England in May. Here he preached in London, and afterwards in Newcastle-on-Tyne. In November 1585 he was permitted to return to his charge in Perth. The general assembly appointed him in 1586 visitor for Perthshire, and in 1588 visitor for Dunkeld and Perth.

Galloway, though no courtier, was a moderate man in church matters, and on this account found favour with the king, who employed him in editing some religious writings from his royal pen, sent for him to Edinburgh in 1590, and made him on 18 March minister in the royal household. On 4 Aug. of the same year he was elected moderator of the general assembly. He openly rebuked the king on 3 Dec. 1592 for bringing back Arran to his counsels. He refused to subscribe the 'band,' or engagement, by which James sought on 20 Dec. 1596 to bind all ministers not to preach against the royal authority, objecting that their existing pledges of loyalty were sufficient. After the Gowrie conspiracy in August 1600, he twice preached before the king, at the cross of Edinburgh on 11 Aug, and at Glasgow on 31 Aug., maintaining the reality of the danger which the king had escaped. Calderwood says that his first 'harangue' did not persuade many, 'partly becaus he was a flattering preacher,' and partly because he named 'Andro Hendersoune' as the armed man in the study, and the king denied this. On 10 Nov. 1602 Galloway was again chosen moderator of the general assembly.

In January 1604 he was in attendance on James at Hampton Court, and acted as the medium of a communication from the Edinburgh presbytery to the king, in reference to the conference held in that month between the hierarchy and the representatives of the 'millenary' petitioners. Galloway was present during the actual conference. Of the preliminary proceedings on 12 Jan., when the king and privy council met the bishops and deans in private, he gives a hearsay account, which, brief as it is, throws more light on the attitude of the hierarchy than is shed by the official narrative of William Barlow (*d.* 1613) [q. v.] Galloway represents the bishops as arguing with great earnestness that to make any alterations in the prayer-book would be tantamount to admitting that popish recusants and deprived puritans had suffered for refusing submission to what 'now was confessed to be erroneous.' His statement of the 'great fervency' with which James urged instances of 'corruptions' in the Anglican church is confirmed by the remark, ascribed to Lancelot Andrewes [q. v.], that the king 'did wonderfully play the puritan for five hours,' though of this Barlow gives no hint.

Galloway was popular as a preacher, and his services were sought in 1606 as one of the ministers of St. Giles's, Edinburgh; first on 3 June by the town council, then on 12 Sept. by the sessions of the four congregations which met in different parts of the edifice. He was not, however, appointed till the end of June 1607. In 1610, and again in 1615 and 1619, he was a member of the high commission court. On 27 June 1617 he signed the protestation for the liberties of the kirk, directed against the legislative measures by which James sought to override the authority of the general assembly. The most obnoxious of these measures having been with-

drawn, Galloway withdrew his protest. He gave a warm support to the five articles of Perth in August 1618, and did his best to carry out at St. Giles's in 1620 the article which enjoined kneeling at the communion. Of his last years little is known, and the exact date of his death is uncertain. It occurred before 10 Feb. 1626, and probably in January of that year, though it has been placed as early as 1624. He is described as 'a man of manie pensions,' some of which came from the abbey revenues of Scone, Perthshire. He was twice married: first in May 1583 to Matillo Guthrie (*d.* 1592); secondly, to Mary, daughter of James Lawson, minister at Edinburgh. He left two sons and two daughters. His eldest son, Sir James Galloway of Carnbee, Fifeshire, was created Baron Dunkeld in 1645. His grandson, the third baron, was outlawed in 1689 after Killiecrankie, and the title forfeited; he became a field officer in the French army, an example followed by his only son, with whom the line expired.

Galloway published: 1. 'Catechisme,' London, 1588, 8vo (Watt). 2. 'A Short Discourse of the . . . late attempts at his Majesty's person,' Edinburgh, 1600, 12mo. Posthumous were: 3. 'The Apology . . . when he fled to England' (1584); 4 and 5, the substance of his two sermons before James in 1600; and 6, his letter (10 Feb. 1604) to the Edinburgh presbytery, describing the Hampton Court conference; all first printed in Calderwood (1678). For James VI he edited 'A Fruitefull Meditation,' &c. (on Rev. xx.), 1588, 4to, and 'A Meditation,' &c. (on 1 Chron. xv.), 1589, 4to.

[Hew Scott's Fasti Eccles. Scotic.; Neal's Hist. Puritans, 1822, ii. 10 sq.; Bannatyne Miscell. 1827, i. 139 sq.; Cardwell's Hist. of Conferences, 1841, p. 212 sq.; Calderwood's Hist. Kirk of Scotland, 1842–9, iv. 110, v. 118, 521, vi. 50, 77, 241, vii. 436, &c.; Grub's Eccl. Hist. of Scotland, 1861, ii. 226 sq.; Anderson's Scottish Nation, 1870, ii. 105.] A. G.

GALLOWAY, THOMAS (1796–1851), mathematician, son of William Galloway and his wife, Janet Watson, was born in the parish of Symington, Lanarkshire, on 26 Feb. 1796. William Galloway occupied Symington mill. His father was a mechanical engineer, in high favour with John Carmichael, third earl of Hyndford [q. v.] After attending the parish schools of Symington and Biggar, and the New Academy, Lanark, Thomas Galloway became a student in the university of Edinburgh in November 1812. He was intended for the ministry. In 1811 some French prisoners came to live in his neighbourhood. Two of them were good mathematicians, and from them he acquired a knowledge of the French mathematical methods. In 1815–16 he gained a prize for the solution of some mathematical problems, and was thenceforth Professor Wallace's favourite pupil. In 1820 he had completed the usual course and taken the degree of M.A., but did not apply for license, having now become satisfied that his vocation was the teaching of science. Professor Wallace assisted him in obtaining teaching and literary work, and thus two years were spent in Edinburgh. In 1823 he was elected a teacher of mathematics in the Royal Military College, Sandhurst, where 'his accuracy of knowledge and business-like habits rendered him both efficient and popular' (memoir in *Transactions of the Royal Society*). He married a daughter of Professor Wallace in 1831. On the death of Sir John Leslie in November 1832 he was one of three selected candidates for the chair of natural philosophy in the university of Edinburgh. Towards the close of 1833 he might have been appointed professor of astronomy in the same university, but meanwhile he had accepted the office of registrar or actuary to the Amicable Life Assurance Company of London, an office which he filled during the remainder of his life. He died from spasm of the heart, after some months of illness, at his residence, Torrington Square, London, on 1 Nov. 1851, and was buried at Kensal Green.

On 13 Feb. 1829 Galloway was elected a fellow of the Astronomical Society, and soon afterwards a fellow of the Royal Society. From 1843 he was on the council of the Royal Society. He contributed to the 'Transactions' (part i.) for 1847 a memoir on 'The Proper Movement of the Solar System,' for which the royal medal was presented to him on 30 Nov. 1848. His conclusion was that the data for a solution of the problem are as yet insufficient. He was a member of the council of the Royal Astronomical Society in 1834, one of the vice-presidents in 1837 and 1848, foreign secretary in 1842, one of the two secretaries in 1847, and a member of council in 1851. The 'Memoirs' of the society for 1846 contain a paper by him upon the 'Ordnance Survey of England,' and among the 'Monthly Notices,' in the fifth volume, a paper on 'The Present State of our Knowledge in relation to Shooting Stars.' An account of him was read at the annual meeting of the society on 13 Feb. 1852. He had on his deathbed enjoined the biographer 'that neither strength nor length of eulogy should be inserted in the report,' but his accuracy, mathematical ability, and knowledge of scientific history are adequately estimated. Galloway wrote the article 'Pendulum' for the

'Edinburgh Encyclopædia' (1830) and contributed to the seventh edition of the 'Encyclopædia Britannica' articles on 'Astronomy,' 'Balance,' 'Calendar,' 'Chronology,' 'Comet,' 'Figure of the Earth,' 'Precession of the Equinoxes,' and 'Probability.' The last paper was also issued in a separate volume. He wrote also in the 'Edinburgh Review,' his first contribution (No. 101, year 1830) being on 'The Recent History of Astronomical Science.' He also wrote for the 'Philosophical Magazine.' Among his later papers are some on 'Double Stars of the Southern Hemisphere,' 'The Dodo and its Kindred,' 'The Numeral Expression of the apparent Magnitude of the Stars,' and an article of eight pages on 'The Statistics of Coal.'

[Register of Births in Symington parish, 1796; Survey of Lanarkshire, 1796; Matriculation Roll of Edinburgh University, 1812; Transactions of the Royal Astronomical Society, 1829, &c.; obituary notice at annual meeting, 13 Feb. 1852; Transactions of the Royal Society, including obituary notice read on 1 Dec. 1851; Edinburgh Encyclopædia, vol. xvi.; Encyclopædia Britannica, 7th edit., and information from the publishers; Edinburgh Review, li. 81–114; Philosophical Magazine, xxxii. 318–26, xxxiii. 145–154, 407–77.] J. T.

GALLY, HENRY, D.D. (1696–1769), divine and classical scholar, son of the Rev. Peter Gally, a French protestant refugee, was born at Beckenham, Kent, in August 1696. He was admitted a pensioner of Corpus Christi College, Cambridge, under the tuition of Mr. Fawcett, 8 May 1714, and became a scholar of that house in the following July. He graduated B.A. in 1717, M.A. in 1721, and was upon the king's list for the degree of D.D., to which he was admitted 25 April 1728, when George II visited Cambridge. In 1721 he was chosen lecturer of St. Paul's, Covent Garden, and on 23 Nov. in the same year was instituted to the rectory of Wavendon or Wandon, Buckinghamshire, on the presentation of his father (Lipscombe, *Buckinghamshire*, iv. 396). Lord-chancellor King appointed him his domestic chaplain in 1725, and preferred him to a prebend in the church of Gloucester, 15 May 1728, and to another in the church of Norwich in 1731 (Le Neve, *Fasti*, i. 450, ii. 498). He also presented him to the rectory of Ashney or Ashton, Northamptonshire, in 1730, and to that of St. Giles-in-the-Fields in 1732. Gally now resigned the rectory of Wavendon, in which he was succeeded by his father. The king made him one of his chaplains in ordinary in October 1735. Gally died on 7 Aug. 1769.

He was author of: 1. 'The Misery of Man,' 1723; being the substance of two sermons preached at St. Paul's, Covent Garden. 2. 'The Moral Characters of Theophrastus, translated from the Greek with notes. To which is prefixed a critical essay on Characteristic-Writings,' London, 1725, 8vo; dedicated to Lord Carteret, lord-lieutenant of Ireland. 3. 'The Reasonableness of Church and College Fines asserted, and the Rights which Churches and Colleges have in their Estates defended,' 1731, when a bill was introduced into the House of Commons to alter the tenure of their estates, and to ascertain the fines payable on the renewal of their leases. It was written in answer to a treatise by 'Everard Fleetwood,' i.e. S. Burroughs, to which replies were also written by Dr. Roger Long and Dr. William Derham [q.v.] 4. 'A Sermon preached before the House of Commons on June 11, 1739, being the anniversary of his majesty's accession.' 5. 'Some Considerations upon Clandestine Marriages,' 1750, 8vo (two editions). This pamphlet was noticed in parliament in the debates on the Marriage Act (Earl of Orford, *Works*, v. 37). 6. 'A Dissertation against pronouncing the Greek Language according to accents,' 1754, 8vo (anon.) 7. 'A second Dissertation against pronouncing the Greek Language according to accents, in answer to Mr. [John] Foster's Essay,' 1763, 8vo (anon.) These two essays were reprinted with Foster's 'Essay on the different nature of Accent and Quantity,' 1820.

He edited 'Some Thoughts concerning the proper method of Studying Divinity,' by W. Wotton, DD.

[Addit. MS. 5870, f. 128; Cantabrigienses Graduati (1787), p. 152; Gent. Mag. xxxix. 414; Lamb's Corpus Christi Coll. p. 469; Masters's Corpus Christi Coll. p. 291; Nichols's Lit. Anecd. ii. 274.] T. C.

GALMOY, Viscount (1652–1740). [See Butler, Pierce.]

GALPINE, JOHN (*d.* 1806), author of 'Synoptical Compend of the British Flora,' was elected an associate of the Linnean Society 20 Feb. 1798; the preface to his work above cited was dated Blandford, 1 Jan. 1806, and he died before 24 May of the same year. After his death three enlarged editions were printed by a London bookseller, dated respectively 1819, 1829, 1834.

[Archives, Linnean Society.] B. D. J.

GALT, JOHN (1779–1839), novelist, was born 2 May 1779 at Irvine in Ayrshire. His father commanded a West-Indiaman. His mother was a woman of much character, shrewd, full of humour, and quaintly original in conversation. Galt as a child was deli-

cate and sensitive, fond of ballads and story-books. At the age of ten his family removed to Greenock, and Galt completed at various schools the desultory education begun at home and at the grammar school of Irvine. He was then placed in the Greenock custom-house to acquire some clerkly experience, whence he was transferred to a desk in a mercantile house in Greenock. He read in the public library and joined a literary society. He wrote a tragedy on the story of Mary Queen of Scots, which was followed by a poem on the 'Battle of Largs.' He contributed verses to local newspapers and to an Edinburgh magazine, and wrote a memoir of John Wilson, author of 'The Clyde,' for Leyden's 'Scottish Descriptive Poems' (1803). In the period of revolutionary excitement Galt already displayed his toryism. He contributed to newspapers quasi-Tyrtean verse and helped in forming two companies of riflemen, which he avers (*Autobiography*, i. 41) were 'the first of the kind raised in the volunteer force of the kingdom.' Though happy enough at Greenock as a clerk, he felt restless. An insulting letter was addressed to his firm by a Glasgow merchant about 1803. Galt, apparently unauthorised, followed the writer to Edinburgh, where he forced him to write a formal apology. Instead of returning triumphant to Greenock, Galt threw up his situation and migrated to London. While looking about him there he published his poem in octosyllabics on the 'Battle of Largs.' He suppressed it immediately after publication (extracts from it are printed in the 'Scots Magazine' for 1803 and 1804), apparently because poetry might clash with business, and entered into a commercial partnership with a young Scotchman. In its third year the concern came to grief through the misconduct of one of its correspondents.

Galt now entered at Lincoln's Inn (but was never called to the bar), and began a life of Cardinal Wolsey, suggested during a visit to Oxford, where he found materials in the library of Jesus College. His composition was suspended on obtaining employment which took him to the continent in order to ascertain how far British goods could be exported in defiance of the Berlin and Milan decrees. From Gibraltar to Malta he was a fellow-traveller with Lord Byron, whom he also met at Athens. After visiting Greece and Constantinople and Asia Minor he took a house at Mycone in the Greek Archipelago suitable for the purpose of introducing English merchandise. He afterwards formed a connection with the Glasgow firm of Kirkman Finlay (*d.* 1828) [q. v.], who had formed a similar scheme. The plan collapsed after some further travel, and ultimately Galt returned to London. There he was engaged by Kirkman Finlay to proceed to Gibraltar, apparently with a view to a scheme for smuggling English goods into Spain. The victories of the Duke of Wellington gave, Galt says, a death-blow to his hopes. He would have lingered on at Gibraltar, but a painful disease forced him to return to England for surgical advice. About this time he made a happy marriage with the daughter of Dr. Tilloch, the editor of the 'Philosophical Magazine,' to which he was an occasional contributor. With the first restoration of Louis XVI in 1814, Galt paid a visit to France and Holland to promote 'an abortive scheme,' and then he returned once more to London.

Galt had already published in 1812 (1) 'Voyages and Travels in the Years 1809, 1810, and 1811, containing . . . Statistical, Commercial, and Miscellaneous Observations on Gibraltar, Sardinia, Sicily, Malta, Serigo [*sic*], and Turkey;' (2) 'The Life and Administration of Cardinal Wolsey;' (3) 'The Tragedies of Maddalon, Agamemnon, Lady Macbeth, Antonia and Clytemnestra.' The 'Voyages and Travels,' containing some interesting matter, are disfigured by grave faults of style and by rash judgments. He proposed that England should seize and hold for the benefit of her trade all islands anywhere accessible. He attacked continental aristocracies and priesthoods, and was contemptuously noticed in the 'Quarterly Review' for June 1812; while his ignorance and faults of judgment and style were pointed out in a bitter article on his 'Life of Wolsey' in the same review for September 1812. The latter work contained some curious and previously unpublished matter relating to Scotland. A second edition appeared in 1817; a third, 1846, 'with additional illustrations,' formed vol. i. of the 'European Library,' edited by William Hazlitt the younger. Galt's tragedies were praised with bitter irony in the 'Quarterly Review' for April 1814, and pronounced by Scott to be 'the worst ever seen.' In 1812 he also edited for a short time the 'Political Review,' and to Stevenson's edition of Campbell's 'Lives of the Admirals,' published in that year, he contributed the biographies of Hawke, Byron, and Rodney, that of Admiral Byron being revised by Lord Byron. In 1813 appeared his 'Letters from the Levant.' In 1814 he persuaded Colburn to commence a monthly publication, 'The Rejected Theatre,' containing dramas which had been refused by London managers, and other unacted dramas. It appeared in 1814–15 as the 'New British Theatre' (4 vols.), edited by Galt, who in the preface assailed the mo-

nopoly of the London patent theatres. It contained several dramas of his own, with his translation of two of Goldoni's pieces. One of Galt's plays, published in it, 'The Witness,' attracted the favourable notice of Walter Scott's friend, William Erskine, through whose influence it was some years afterwards performed at the Edinburgh Theatre as 'The Appeal,' with a prologue ostensibly written by Professor Wilson, but which Galt believed to be the joint product of Lockhart and Captain Hamilton, the author of 'Cyril Thornton;' Scott himself, he asserts, composed for it a comic epilogue, but did not acknowledge it. In 1816 appeared anonymously Galt's first known fiction, 'The Majolo,' founded on a Sicilian superstition. It had become imperative to write for money. He was introduced to Sir Richard Phillips, to whose magazine he contributed, and for whom he executed sundry compilations. In 1816 appeared part i. of Galt's 'Life and Studies of Benjamin West . . . prior to his Arrival in England, compiled from materials furnished by himself.' Part ii., continued to West's death in 1817, did not appear until 1820. He also published his poem, 'The Crusade,' another failure. In 1818 he removed from London to Finnart, near Greenock, to carry out a commercial scheme, on the failure of which he returned to London to aid the passing through parliament of a bill promoted by the Union Canal Company of Scotland. This effected, he issued, as 'collected by Samuel Prior' (1820), 'All the Voyages round the World;' 'A Tour of Asia, abridged from the most popular Voyages and Travels, by the Rev. T. Clark' (1820?), a pseudonym which, on account, he says, of his borrowings in it from his own 'Letters from the Levant,' he also used on the titlepage of 'The Wandering Jew, or the Travels and Observations of Harreach the prolonged,' a conglomerate of history, biography, travel, and descriptive geography; 'The Earthquake,' founded on the Messina earthquake of 1783; and 'Pictures, Historical and Biographical,' drawn from English, Scottish, and Irish history (1821). In 1822 he edited, with a preface, Alexander Graydon's 'Memoirs of a Life chiefly passed in Pennsylvania,' published at Harrisburg, 1811 (see *Quarterly Review*, xxvi. 364).

In 1820 Blackwood accepted for his new magazine 'The Ayrshire Legatees,' Galt's first literary success. It follows the lines of 'Humphry Clinker.' A completely original work, 'The Annals of the Parish,' was published separately in 1821. It had been begun in 1813, and its completion and publication was prompted by the success of 'The Ayrshire Legatees.' It is an admirable picture of rural Scotland, and the shrewdness, simplicity, and piety of the supposed narrator are masterly. Its value as a contribution to the social history of the west of Scotland is considerable. Scott pronounced it to be 'excellent,' and it was highly praised by the venerable Henry Mackenzie in 'Blackwood's Magazine' and by Jeffrey in the 'Edinburgh Review.' John Stuart Mill (*Utilitarianism*, edition of 1864, p. 9 *n.*) says that he adopted the word 'utilitarian' from Galt's 'Annals of the Parish' (ch. xxxvi.) The word had been used by Bentham himself long previously (*Works*, x. 390). In 1822 Galt published the 'Steamboat,' a collection of travellers' tales, and 'The Provost,' a picture of Scottish character, in 'Blackwood,' and 'Sir Andrew Wylie,' the most popular of his novels in England. It includes a portrait of his patron, Lord Blessington, to whom the second edition was inscribed. In 1823 appeared 'The Gathering of the West,' a jeu d'esprit on George IV's visit to Scotland, and, separately, 'The Entail,' which both Sir Walter Scott and Lord Byron are said to have read thrice. Galt was now so elated by success as to boast (Gillies, iii. 59) that his literary resources were superior to those of Scott, with whom he resolved to compete in historical fiction. Three forgotten novels were the result: (1) 'Ringhan Gilhaize' (1823), (2) 'The Spaewife' (1823), and (3) 'Rothelan' (1824). In 1824 appeared his compilation 'The Bachelor's Wife.'

In 1823 Galt went to reside at Esk Grove, near Musselburgh, where he formed an intimacy with D. M. Moir [q. v.] He was appointed agent for the claims of some Canadians for losses incurred during the war of 1814. A scheme for the purchase of crown land in the colony by a company, the proceeds to be applied in satisfying the claims of his clients, was suggested by him. The home government would not consent to the plan, but the Canada Company, as it was ultimately called, resolved to go on with the purchase on its own account, and appointed Galt to the post of secretary. Galt devoted himself exclusively to the interests of his new employers, having done his best, though unsuccessfully, for his former clients. The home government appointed a commission, with Galt as one of its members, to investigate the matter in Upper Canada. On its return discussions took place, during which Galt wrote 'The Omen' (1825), praised by Scott in 'Blackwood's Magazine,' and the 'Last of the Lairds' (1826). Towards the close of 1826 he returned to Canada to organise a system of operations. At the end of

eight months he became the company's Canadian superintendent, and directed the execution of his plans for the settlement of its lands. He threw himself into his task with great energy and success. One of his first labours was to found the town of Guelph in what is now the province of Ontario. In 1872 the township contained a population of fifty thousand. The company, however, did not obtain an immediate profit; its stock fell; Galt quarrelled with the lieutenant-governor, Sir Peregrine Maitland, and was at last superseded.

Bitterly disappointed, Galt returned in 1829 to England, and had to meet heavy claims. He was unable to pay 80*l.* due to Dr. Valpy, a 'friend' of long standing, for the education of his sons. According to Gillies (iii. 60–1), he was not only arrested, but suffered a long detention which contributed to the subsequent breakdown of his health. He was now entirely dependent on his pen for the support of himself and his family, and, still sanguine, he calculated that he could make 1,000*l.* a year by it. His first work after his return was 'Lawrie Todd, or the Settlers in the Woods' (1830, reissued in 1831 as No. 21 of 'Standard Novels'), which contains some graphic sketches of settler life in America. In the same year appeared 'Southennan' and a 'Life of Lord Byron' (issued as No. 1 of G. R. Gleig's 'National Library'), which, though valueless, went through four editions, and was translated into French and German. It involved Galt in a controversy with Hobhouse. For a few months in 1830, at the instance of Lockhart and John Murray, Galt edited the tory evening newspaper the 'Courier.' In 1831 Galt went to live at Barnes Cottage, Old Brompton, where he was visited by the Countess of Blessington (see THOMSON, ii. 110–11). In the same year appeared his readable compilation 'The Lives of the Players' (reprinted in 1886), and a novel, 'Bogle Corbet, or the Emigrants.' Among the periodicals to which he contributed was the recently founded 'Fraser's Magazine.' Carlyle, who met him at a dinner party given by its proprietor, says in his journal (21 Jan. 1832): 'Galt looks old, is deafish, has the air of a sedate Greenock burgher; mouth indicating sly humour and self-satisfaction; the eyes, old and without lashes, gave me a sort of wae interest for him. He wears spectacles, and is hard of hearing; a very large man,' and eats and drinks with a certain west-country gusto and research. Said little, but that little peaceable, clear, and *gutmüthig*. Wish to see him again.' In a letter of the following February Carlyle speaks of him as 'a broad gawsie Greenock man, old-growing, loveable with pity.' In 1832 appeared (1) 'The Member,' a satire on borough-mongering and political jobbery; (2) 'The Radical;' and (3) 'Stanley Buxton, or the Schoolfellows,' a novel. In this year he had the first of a long series of attacks 'analogous to paralysis.' It destroyed his hopes of an active connection with the British North American Land Company, of which a board of directors had been appointed with himself for its provisional secretary.

In 1833 Galt issued a volume of 'Poems,' 'Stories of the Study,' 2 vols., a novel, 'Eben Erskine,' and supplied the letterpress for the first and only instalment of 'Ouranologos, or the Celestial Volume,' in which the effects of line-engraving were to be combined with those of mezzotint, John Martin designing and engraving for it 'The Eve of the Deluge.' In the same year appeared his 'Autobiography,' remarkable for the absence of querulousness and for self-complacency. This was followed in 1834 by his 'Literary Life and Miscellanies,' 3 vols. The volumes were dedicated by permission to William IV, who sent him 200*l.* Mrs. Thomson (ii. 115) speaks of one donation to him of 50*l.* from the Literary Fund. His three sons had now received appointments in Canada, where one of them, the present Sir Alexander Galt, rose to be finance minister of the Dominion. Galt, poor and paralysed, found, towards the close of 1834, a home at Greenock with an affectionate sister. He bore his sufferings with great fortitude and cheerfulness. In 1836 he edited, with an introduction, 'Forty Years' Residence in America exemplified in the Life of Grant Thorburn [the original Lawrie Todd], Seedsman, New York, written by himself,' and, when nearing the grave, he edited vols. iii. and iv. of 'Lady Charlotte Bury's Diary, illustrative of the Times of George IV,' with a preface and an appendix of personal reminiscences. They were published in 1839, on 11 April of which year he died at Greenock, and was buried in the family grave. When he died he was seeing through the press 'The Demon of Destiny, and Other Poems,' which, edited by his friend, Harriett Pigott, was issued (privately printed) in 1840. In Blackwood's 'Standard Novels,' vols. i. ii. iv. and vi., are reprints of his best fictions, 'The Annals of the Parish,' 'The Ayrshire Legatees,' 'Sir Andrew Wylie,' 'The Entail,' with some of his minor pieces. He printed at the end of the 'Autobiography' a list of his writings, not including his numerous contributions to periodicals. It is reproduced, with insignificant additions, at the end of the volume of 'Poems.' In not a single case has he given the date of publication.

There is a portrait of Galt with a valueless notice of him in 'Fraser's Magazine' for December 1831, both of which are reproduced in Bates's reprint from that periodical of its 'Gallery of Illustrious Literary Characters' (1873). Moir describes him in his forty-fourth year, when in the full vigour of health, as of 'herculean frame.' He was more than six foot in height. 'His hair was thin, jet black; his eyes small, but piercing; his nose almost straight; long upper lip, and finely rounded chin.' In society 'his manner was somewhat measured and solemn, and characterised by a peculiar benignity and sweetness.' Mrs. Thomson (ii. 103–4), referring to his conversation, dwells on his remarkable 'gift of narrative.' 'He spoke in a low monotonous voice, with much of the Greenock accent marring its sweetness, but adding to its effect,' what he said being 'simple, succinct, unambitious in phrase.'

[The chief authorities for Galt's career are his Autobiography and Literary Life. But both works, though diffuse, are provokingly deficient in dates and definiteness of detail, imperfections which are to some extent rectified in D. M. Moir's excellent and sympathetic memoir prefixed to vol. i. of Blackwood's Standard Novels. There are interesting personal reminiscences of Galt in vol. ii. of Mrs. Thomson's Recollections of Literary Characters (1854), 'John Galt,' and a few of less value in R. P. Gillies's Memoirs of a Literary Veteran, 1851.] F. E.

GALTON, Miss MARY ANN (1778–1856). [See Schimmelpenninck.]

GALWAY, Earl of (*d.* 1720). [See Massue de Ruvigny, Henry de.]

GAM, DAVID (*d.* 1415), Welsh warrior, is more properly styled Davydd ab Llewelyn. 'Gam' is a nickname meaning 'squinting,' which, like other Welsh nicknames, became equivalent to a surname. David's father was Llewelyn, the son of Hywel, the son of Eineon Sais. Llewelyn possessed fair estates in the parishes of Garthbrengy and Llanddew, which lay within the honour or lordship of Brecon, a dependency of the earldom of Hereford, and after 1399 lapsed to the crown by the accession of Henry IV, who had long enjoyed that earldom. Peytyn was the name of Llewelyn's chief residence. David is described in a verse attributed to Owain Glyndwr as a short red-haired man with a squint. He was faithful to his lord, Henry IV, even during the revolt of Owain [see Glendower, Owen]. He was rewarded for his services by a large share in the South Welsh lands confiscated from rebels in 1401 (Wylie, *Hist. of Henry IV*, p. 245). There is a story that David plotted against the life of Owain when attending the Welsh parliament at Machynlleth. But it rests on no early authority, misdates the year of the Machynlleth parliament, and wrongly makes David a brother-in-law of Owain. There seems nothing to show that David ever wavered in his allegiance.

David was taken prisoner by Owain, probably at a time when Owain's successes were very few. On 14 June 1412 David's father, Llewelyn ab Hywel, and the seneschal and receiver of Brecon were empowered to treat with Owain, and by ransom or by capturing rebel prisoners to extricate David from his rigorous imprisonment (*Fœdera*, viii. 753).

It is said that David soon after got into trouble by killing a kinsman in an affray in Brecon town. In 1415 David, accompanied by three foot archers only, followed Henry V on his invasion of France (Nicolas, *Battle of Agincourt*, p. 379). It is reported that when, on the eve of the battle of Agincourt, he was questioned by the king as to the number of the enemy, he replied 'that there were enough to be slain, enough to be taken prisoners, and enough to run away.' The story, however, first appears in Sir Walter Raleigh's 'History of the World' (p. 451). David was slain at the battle of Agincourt, which was fought on 25 Oct. 1415. The contemporary chroniclers who notice his death simply describe him as an esquire (Walsingham, ii. 313; cf. 'Chronicles of London,' quoted in Nicolas, pp. 279–80). There is a tradition that he was knighted for his valour when dying on the field of battle, and the fact that one chronicler says that two recently dubbed knights were slain (*Gesta Henrici Quinti*, p. 58, Engl. Hist. Soc.) is thought to bear out the story. But one writer at least mentions both the two knights and David Gam (Nicolas, p. 280). Lewis Glyn Cothi, a Welsh poet of the next generation, who celebrated the praises of David's children and grandchildren, regularly speaks of him, however, as 'Syr Davydd Gam' (*Gwaith*, pp. 1, 8). It has been suggested that David is the original of Shakespeare's Fluellen. This is not at all an improbable conjecture, as Fluellen is plainly a corruption of Llewelyn, and David was generally called David Llewelyn, or ab Llewelyn. The reference to him in Raleigh shows also that his name was familiar to the age of Elizabeth.

David is said to have married Gwenllian, daughter of Gwilym, son of Hywel Grach. He left a family. His son Morgan became the ancestor of the Games of Breconshire. His daughter Gwladus was by her second husband, Sir William ab Thomas of Raglan, the mother of William, the first Herbert earl of Pembroke.

[Besides authorities quoted in the text the biography of Gam in Theophilus Jones's Hist. of Breconshire, i. 160–1, ii. 156–69, with pedigrees; the pedigrees in Lewys Dwnn's Heraldic Visitation of Wales (Welsh MSS. Society); Gwaith Lewis Glyn Cothi; Sir Harris Nicolas's Battle of Agincourt; Tyler's Hist. of Henry V.]

T. F. T.

GAMBIER, Sir EDWARD JOHN (1794–1879), chief justice of Madras, third son of Samuel Gambier, first commissioner of the navy (1752–1813), by Jane, youngest daughter of Daniel Mathew of Felix Hall, Essex, and nephew of Admiral James, baron Gambier [q. v.], was born in 1794 and entered at Eton in 1808. He afterwards proceeded to Trinity College, Cambridge, where he took his bachelor's degree in 1817. He was ninth senior optime, and junior chancellor's medallist; he proceeded M.A. in 1820, and became a fellow of his college. He was called to the bar at Lincoln's Inn 7 Feb. 1822, and acted as one of the municipal corporation commissioners in 1833. The recordership of Prince of Wales Island was conferred on him in 1834, and he was knighted by William IV at St. James's Palace on 6 Aug. in that year. He was removed to Madras 28 Nov. 1836 as a puisne judge of the supreme court, and raised to the chief justiceship there 11 March 1842, being sworn in on 22 May. The duties of this high post he discharged with ability and efficiency until his retirement in 1849, when he received from the Hindu community of Madras a testimonial consisting of a silver centre-piece weighing 550 ounces, and Lady Gambier was at the same time presented with a handsome tripod centre-piece by the European ladies of Madras (*Illustrated London News*, 1 Feb. 1851, p. 77, with views of the testimonials). 'A Treatise on Parochial Settlement,' which he published in 1828, went to a second edition under the editorship of J. Greenwood in 1835. He died at 22 Hyde Park Gate, Kensington, London, 31 May 1879, in his eighty-sixth year. He married in 1828 Emilia Ora, daughter of C. Morgell, M.P.; she died on 25 Feb. 1877.

[Times, 4 June 1879, p. 11; Law Times, 7 June 1879, p. 105.] G. C. B.

GAMBIER, JAMES (1723–1789), vice-admiral, was the grandson of a Norman Huguenot who left France on the revocation of the edict of Nantes, brother of John Gambier, lieutenant-governor of the Bahamas, and uncle of James, lord Gambier [q. v.] He was made a lieutenant by Admiral Mathews in the Mediterranean in 1743, and, after serving in the Buckingham and Marlborough, was in April 1746 promoted to the command of the Speedwell sloop, employed in the North Sea. In December 1747 he was posted to the Flamborough, and after commanding many different ships was in February 1758 appointed to the Burford, in which he assisted at the reduction of Louisbourg, and in the following year at the capture of Guadeloupe and the unsuccessful attack on Martinique, coming home in time to take part in the battle of Quiberon Bay. While at Halifax in 1758, acting under orders from Boscawen, he destroyed a number of pestilent liquor sheds, and pressed the sutlers—a piece of good service which afterwards caused him much annoyance, some of the sutlers prosecuting him at common law, against which he was still, two years later, claiming the protection of the admiralty. After the battle of Quiberon Bay, the Burford continued attached to the grand fleet till the peace. From 1766 to 1770 he commanded the Yarmouth guardship at Chatham, and from 1770 to 1773 was commander-in-chief on the North American station, with his broad pennant in the Salisbury. In July 1773 he was appointed comptroller of victualling, but was almost immediately afterwards advanced to be resident commissioner of the navy at Portsmouth, a post which he held till his promotion to be rear-admiral on 23 Jan. 1778. He was then sent out to New York as second in command under Lord Howe, and was left for short intervals as commander-in-chief, first, on Howe's departure from the station, and, secondly, on Byron's leaving for the West Indies. On 26 Sept. 1780 he was advanced to the rank of vice-admiral, and in 1783–4 was commander-in-chief at Jamaica, with his flag on board the Europa. His failing health compelled his early return to England, and he died at Bath on 8 Jan. 1789. He was twice married, and left issue by his first wife.

[Charnock's Biog. Nav. vi. 42; Gent. Mag. lix. pt. i. 182; Official Correspondence in the Public Record Office.] J. K. L.

GAMBIER, JAMES, Lord Gambier (1756–1833), admiral of the fleet, son of John Gambier, lieutenant-governor of the Bahamas, and nephew of Vice-admiral James Gambier (1723–1789) [q. v.], was born at New Providence on 13 Oct. 1756, and at the age of eleven was entered on the books of the Yarmouth, guard-ship at Chatham, then commanded by his uncle. He was made lieutenant on 12 Feb. 1777, while serving on the North American station, and a year afterwards was promoted to the command of the Thunder bomb, which a few months later was picked up by the French fleet under D'Estaing. Gambier was

soon exchanged, and on 9 Oct. 1778 was posted to the Raleigh frigate, in which, in May 1779, he took part in the relief of Jersey, and in May 1780 in the capture of Charlestown by Arbuthnot. He had no further employment afloat till April 1793, when he commissioned the Defence of 74 guns for service in the Channel. Gambier's notions of religion and morality were much stricter than those in vogue at that time; the Defence was spoken of as 'a praying ship,' and it was freely questioned whether it was possible for her to be 'a fighting ship' as well. The doubt, if it really existed, was set at rest on 1 June 1794, when the Defence was the first ship to break through the enemy's line. She was then closely engaged by two or three French ships, and sustained heavy loss. All her masts were shot away. The story is told that towards the close of the battle, as she was lying a helpless log on the water, Captain Pakenham of the Invincible, passing within hail, called to Gambier in friendly banter: 'I see you've been knocked about a good deal: never mind, Jimmy, whom the Lord loveth he chasteneth.' Gambier's conduct had, however, attracted Howe's notice, and he was one of those specially recommended for the gold medal. In the following winter he was appointed to the Prince George of 98 guns, but did not go to sea in her, being nominated as one of the lords of the admiralty; and though he was promoted to be rear-admiral on 1 June 1799, and again, on 14 Feb. 1799, to be vice-admiral, he remained at the admiralty till February 1801, when he hoisted his flag in the Neptune, as third in command of the Channel fleet. In the spring of 1802 he went out to Newfoundland as governor and commander-in-chief on that station, and on his return after two years was reappointed to the admiralty, where he continued till the change of ministry in February 1806, during which time he, in concert with Sir Roger Curtis [q. v.], was mainly responsible for the omission from the revised 'King's Regulations and Admiralty Instructions' (1 Jan. 1806) of the order to enforce the salute to the king's flag from all foreign ships within the king's seas, an order that had been maintained since the time of King John, if not from the time of William the Conqueror.

Gambier seems to have been as ignorant of naval history as careless of naval prestige, and must be considered as one of the chief of the perpetrators of the official blunder which, in the warrant of 9 Nov. 1805, appointing admirals of the red, spoke of the rank as restored to the navy, whereas, in point of fact, it had never previously existed. By the extensive promotion accompanying this warrant Gambier became an admiral. He was recalled to the admiralty in April 1807, but hoisted his flag in July on board the Prince of Wales in command of the fleet which proceeded to the Baltic, and, in concert with the army under Lord Cathcart [see Cathcart, Sir William Schaw, first Earl Cathcart], bombarded Copenhagen on 2-5 Sept. On the 6th negotiations were concluded, and the surrender of the town and ships of war formally agreed to on the 7th. The ships, as many as were seaworthy, were hastily equipped, and on 21 Oct. the fleet, the transports, and the Danish navy sailed for England. The achievement was not one from which much glory accrued to either navy or army, for the British force was, both afloat and ashore, overpoweringly superior to the Danish. The strategical and political advantages were, however, very great, and the government bestowed rewards as though for a brilliant victory. Gambier was raised to the peerage as Lord Gambier; Cathcart was made a viscount; and the other flag or general officers were made baronets. Gambier resumed his seat at the admiralty, but vacated it in the following spring to take command of the Channel fleet. The period of his command, otherwise uneventful, was marked by the blockade of the French fleet in Basque Roads in the spring of 1809, and the attempt to destroy it by a flotilla of fireships and infernals, under the immediate orders of Lord Cochrane [see Cochrane, Thomas, tenth Earl of Dundonald], who had been sent out by the admiralty for the special purpose. Gambier had already expressed his horror of that mode of warfare, and had pronounced the attempt to be hazardous, if not dangerous. It may well be that he was annoyed at this slight to his sentimental and professional opinions, and at being virtually superseded by a junior officer; it may well be also that Cochrane's manner was not calculated to remove Gambier's prejudice. There is no doubt that they disliked each other; that Cochrane considered Gambier as a canting and hypocritical methodist, while Gambier looked on Cochrane as a rash and insolent youngster, and though obliged, by the orders of the admiralty, to give him nominal support, steadily refused to make that support effective. The success was, therefore, very partial, and Gambier, on learning from the first lord of the admiralty that Cochrane would oppose the vote of thanks for the destruction of the French ships, at once applied for a court-martial. The admiralty was unwilling to grant it, but, finding that it could not be withheld, resolved that at any rate the

board and Gambier, as the board's nominee, should be held blameless. Care was taken to assemble a friendly court; the president, Sir Roger Curtis, was a personal friend of Gambier's; as many inconvenient witnesses as possible were sent out of the way; and thus, after a grossly partial trial, Gambier was 'most honourably acquitted,' 9 Aug. 1809. He retained the command of the Channel fleet till 1811, after which he had no naval service, though in 1814 he was one of the commissioners for negotiating a treaty of peace with the United States. On 7 June 1815 he was nominated a G.C.B., and on 22 July 1830 was promoted to the rank of admiral of the fleet. He died on 19 April 1833. His portrait, by Sir William Beechey (Royal Academy, 1809), was exhibited at South Kensington in 1868, lent by the family. He married in 1788, but left no issue.

Gambier's long connection with the board of admiralty, his command at Copenhagen, and the scandal of Basque Roads have given his name a distinction not altogether glorious. His conduct on 1 June 1794 prevents any imputation of personal cowardice, but emphasises the miserable failure in April 1809, which certainly suggests that he was out of place in command of a fleet. He seems, indeed, to have had a very distinct preference for life on shore, and one of the most noticeable features in his career is the shortness of the time he spent at sea, which between his promotions to lieutenant and to rear-admiral amounted in all to five and a half years. His experience was thus extremely limited, nor have we any reason to suppose that his ability in any one point had a wider range. His kinship with the Pitts and Lord Barham stood him in good stead.

[The Memorials, Personal and Historical, of Admiral Lord Gambier, by Henrietta Georgina, Lady Chatterton [q. v.], a daughter of Gambier's sister, is, for the most part, a crude collection of correspondence which has no reference to Gambier; its general interest is slight, and it has no naval or biographical value whatever. See also Ralfe's Naval Biography, ii. 82; Marshall's Roy. Nav. Biog. i. 74; Lord Dundonald's Autobiography of a Seaman; Minutes of the Court-martial, 1809; James's Naval Hist. 1860, iv. 201, 395.] J. K. L.

GAMBLE, JOHN (*d.* 1687), musician and composer, was apprenticed (Wood) to Beyland, one of Charles I's violinists, and afterwards played at a London theatre. In 1656 (according to the title-page) he published 'Ayres and Dialogues to be sung to the theorbo, lute, or base violl,' many of the verses for which were by Thomas Stanley. This music won Gamble renown at Oxford, and Anthony à Wood in July 1658 was proud to entertain him and another eminent musician after their performance at Will Ellis's meeting-house. A second book of 'Ayres and Dialogues, for one, two, and three voyces,' was published in 1659 (Grove); a manuscript commonplace book, formerly in the possession of Dr. Rimbault, but now in America, containing songs by Wilson for the 'Northern Lass,' and many compositions by H. and W. Lawes, as well as common songs and ballads, bears the same date (Chappell). Gamble's admission to the king's household dated from the Restoration; his services as 'musitian on the cornet' were available at the Chapel Royal, where in 1660 the want of trained boys' voices was supplied by wind instruments and men's falsetto, and where at a later date cornets and sackbuts were employed on Sundays, holy days, and collar-days to heighten the effect of the music. Docquet-warrants of 1661 and 1663 record Gamble's claim to wages of twenty pence per diem and 16*l.* 2*s.* 6*d.* per annum for livery, from the midsummer of 1660; a petition in 1666 represents Gamble as having lost all his property in the fire of London; his name also appears in an exchequer document of 1674 (Rimbault, *Roger North*, 99) as one of the musicians in ordinary, with a salary of 46*l.* Gamble is said (Wood, *MS. Notes*) to have played the violin in the king's band, and to have been composer of lessons for the king's playhouse. He signed a will in 1680, leaving his books of music and 20*l.* due to him out of the exchequer to his grandson, John Gamble, 'now servant to Mr. Strong,' cutting off other relatives with a shilling, and bequeathing the residue to his widow. Gamble died in 1687, advanced in years. His portrait, engraved by T. Cross, is prefixed to the volume of 'Ayres' of 1656.

[Wood's manuscript lives of English Musicians, Bodleian; Wood's Fasti, vol. i. col. 517; Wood's Life, p. 32; Locke's Practice of Music, 1673, p. 19; State Papers, Charles II, Dom., communicated by Mr. W. B. Squire; Rimbault's Memoirs of Roger North, p. 99; Chappell's Popular Music, i. 378; Chamberlayne's Angliæ Notitia, iii. 227; P. C. C. Registers of Wills; Grove's Dictionary, i. 580; Musical Times, xviii. 428.] L. M. M.

GAMBLE, JOHN (*d.* 1811), writer on telegraphy, was a member of Pembroke College, Cambridge, graduated B.A. 1784, M.A. 1787, became a fellow of his college, was chaplain to the Duke of York, and chaplain-general of the forces. He published (London, 1795) a quarto pamphlet of twenty pages entitled 'Observations on Telegraphic Experiments, or the different Modes which have been or may be adopted for the purpose of

Distant Communication.' This made some stir in the scientific world, and encouraged the writer to produce a more ambitious 'Essay on the different Modes of Communication by Signals' in 1797. This contained a number of elaborate and ingenious illustrative plates. The book gave a concise history of the progressive movements in the art of communication from the first beacon light to the telegraphy of the writer's day, with many valuable suggestions. Gamble, who was much esteemed in scientific circles, civil as well as military, died at Knightsbridge on 27 July 1811. He held the rectory of Alphamstone, and also that of Bradwell-juxta-mare, Essex. The latter was a most valuable living.

[Gent. Mag. 1811, ii. 193; Sabine's Hist. and Progress of the Electric Telegraph.] J. B–y.

GAMBOLD, JOHN (1711–1771), bishop of the Unitas Fratrum, was born on 10 April 1711 at Puncheston, Pembrokeshire. He received his early education from his father, William Gambold, a clergyman, and in 1726 entered as a servitor at Christ Church, Oxford. His taste was for poetry and the drama, but his father's death in 1728 preyed upon his spirits, and for a couple of years he abandoned himself to religious melancholy. In March 1730 he introduced himself to the acquaintance of Charles Wesley, his junior by two years, who had entered at Christ Church in the same year. Charles brought him under the influence of John Wesley, who admitted him to the society of the Oxford methodists, the 'Holy Club,' as it was called. Gambold's account (written in 1736) of the customs and pursuits of this society is of considerable historical value. He was much indebted to Wesley, but was 'slow in coming into his measures,' his turn being towards quietism rather than evangelistic activity. He shut himself up to the study of the earlier Greek fathers, and was captivated by their mysticism.

In September 1733 he was ordained by John Potter, bishop of Oxford, and in 1735 was instituted to the vicarage of Stanton-Harcourt, Oxfordshire. Here his sister kept house for him, and for about two years (1736–8) Keziah Wesley (youngest surviving sister of his friend) was a member of his household. Gambold attended to the duties of his small parish, but spent much time in retirement. He was working his way out of mysticism; John Wesley, on his return from Georgia (February 1738), found him 'convinced that St. Paul was a better writer than either Tauler or Jacob Behmen.' Wesley introduced him to the Moravian missionary, Peter Boehler, who gave addresses at Oxford in Latin, Gambold acting as interpreter. Next year he met Count Zinzendorf, and was much impressed by him; at a later date he was the interpreter of Zinzendorf's German addresses. His religious musings found expression in a dramatic piece, the most important of his poems, written in 1740. In December of that year he had a visit from his younger brother, who gave him an account of the London Moravians; he was attracted by the homely warmth of their fellowship. Accompanying his brother to London (1741) he came under the influence of Philip Henry Molther. On 2 July 1741 he broke with Wesley. He preached before the university of Oxford on 27 Dec. 1741 a sermon of rather high church tinge. In October 1742 he resigned his living, having been for some little time with the Moravians in London. He was admitted a member of their society in November, while teacher in a boarding-school at Broadoaks, Essex. On 14 May 1743 he married Elizabeth, (*b.* 7 Dec. 1719, *d.* 13 Nov. 1803), daughter of Joseph Walker of Littletown, Yorkshire, and went to live in Wales, keeping a school at Haverfordwest, Pembrokeshire.

In November 1744 Gambold returned to London and became a stated preacher at Fetter Lane. In December 1745 Wesley found him unwilling to renew their former intercourse; they met again in 1763, but Gambold was still shy, yet Wesley spoke of him to the last (1770) as one of the most 'sensible men in England.' Gambold took part, in March 1747, in a synod of the brethren at Herrnhaag in the Rhine provinces. In 1749 he addressed a letter to Zinzendorf, proposing the formation of an 'Anglican tropus,' a plan for the admission, as Moravian brethren, of persons who should still remain members of the church of England. Gambold was willing to concede that an Anglican prelate should exercise some supervision in Moravian affairs, and assist at their ordinations; also that the common prayer-book should be adopted in their assemblies. The latter provision was not carried out; but, at a synod in London in September 1749, Wilson, the aged bishop of Sodor and Man, was chosen 'antistes' of the 'reformed tropus' (with liberty to employ his son as substitute), and accepted the office.

In 1753 the Moravian community was weakened by the secession of Benjamin Ingham [q. v.] and his following. Gambold exerted himself to repair the loss. At a synod held at Lindsey House, Chelsea, he was consecrated a 'chorepiscopus' in November 1754 by Bishops Johannes de Watteville, John Nitschmann, and David Nitschmann the

younger. Till 1768 his home was in London, but his duties often took him on his travels. He had much to do with the reorganisation of Moravianism at the synod of Marienborn in July and August 1764, four years after Zinzendorf's death. In 1765 he founded the community at Cootehill, co. Cavan. His health failed in 1768, owing to a 'dropsical asthma,' and he retired in the autumn to Haverfordwest. There he continued his ministrations until five days before his death, which occurred on 13 Sept. 1771. He left a son and daughter. His portrait was painted by Abraham Louis Brandt, a Moravian minister; from this there is a fine mezzotint (1771) by Spilsbury, a reduced and inferior copy drawn by Hibbart (1789), and a small engraving by Topham (1816). His contemporaries were struck by his likeness 'in person and in mien' to Dr. Johnson (*Gentleman's Magazine*, 1784, p. 353).

Gambold never had an enemy, but he made few friends. The hesitations of his career are in part to be explained by the underlying scepticism of his intellectual temperament, from which he found refuge in an anxious and reclusive piety. This appears in his poems, e.g. 'The Mystery of Life,' his epitaph for himself, in which occurs the line, 'He suffered human life—and died,' and still more in his letters. His very remarkable 'Letter to a Studious Young Lady,' 1737, contains a curious argument to show that any absorbing pursuits will elevate the mind equally well. In an unpublished letter (15 April 1740) to Wesley he writes: 'I hang upon the Gospel by a mere thread, this small unaccountable inclination towards Christ.' He draws his own picture in the character of Claudius, the Roman soldier of his drama. His verse is often striking, and never conventional; many of his hymns have become widely known.

He published: 1. 'Christianity, Tidings of Joy,' &c., Oxford [1741], 8vo (university sermon). 2. '*Η καινὴ διαθήκη*,' &c., Oxford, 1742, 12mo (Mill's text, Bengel's divisions; Gambold's name does not appear). 3. 'Maxims . . . of Count Zinzendorf,' &c., 1751, 8vo. 4. 'A Modest Plea,' &c., 1754, 8vo. 5. 'A Collection of Hymns,' &c., 1754, 8vo, 2 vols. (to this collection, edited by Gambold, he contributed eleven translations and twenty-eight original hymns; he had previously contributed to collections of Moravian hymns, printed in 1748, 1749, and 1752; a hymn-book for children is said to have been printed by his own hand at Lindsey House). 6. 'The Reasonableness and Extent of Religious Reverence,' &c., 1756, 8vo. 7. 'A Short Summary of Christian Doctrine,' &c., 1765, 12mo; 2nd edit. 1767, 12mo (catechism, in which the answers are entirely in the language of the Book of Common Prayer). Posthumous was 8. 'The Martyrdom of St. Ignatius,' &c., 1773, 8vo (written 1740; edited by Benjamin La Trobe). He assisted in editing the 'Acta Fratrum Unitatis in Anglia,' &c., 1749, 8vo; edited an edition of Lord Bacon's 'Works,' 1765, 4to, 5 vols.; revised the translation of Cranz's 'History of Greenland,' 1767, 8vo, 2 vols., and contributed prefaces, &c., to many Moravian publications from 1752 onward. He is said to have translated Rees Pritchard's 'Divine Poems' from Welsh into English. His works were first published at Bath in 1789, 8vo, with anonymous 'Life' by La Trobe. Thomas Erskine of Linlathen (1788–1870) [q. v.] re-edited them, Glasgow, 1822, 12mo; 2nd edit. 1823, 12mo. His 'Poetical Works' (not including the hymns) were published in 1816, 12mo (preface dated 'Darlington, 17 April').

[Life by La Trobe, 1789; Cranz's Hist. of the Brethren (trans. by La Trobe), 1780; Nichols's Anecdotes of W. Bowyer, 1782; Klinesmith's Hist. Records relative to the Moravian Church, 1831; Tyerman's Oxford Methodists, 1873; Gambold's Works; his manuscript letters among the large collection of unpublished documents formerly in the hands of Henry Moore, one of John Wesley's literary executors, now in the possession of J. J. Colman, esq., M.P.; information from Rev. S. Kershaw.] A. G.

GAMELINE (*d.* 1271), lord-chancellor of Scotland and bishop of St. Andrews, was one of the 'Clerici Regis Alexandri II' and archdeacon of St. Andrews. He was made lord-chancellor in 1250, and in 1254 was appointed one of the chaplains of Pope Innocent IV. In December 1255 he was elected to the see of St. Andrews by the prior and the convent of St. Andrews, the Culdees having been excluded from voting in the election. The appointment was confirmed by the king and council. He was consecrated the same year upon a warrant from the pope to Bishop Bondington of Glasgow. Pope Alexander IV commanded Gameline, December 1259, to prohibit King Alexander III from seizing the property of the church. This command was repeated by the same pope four years after, dated and sent to Gameline from Avignon. The bishop got into disfavour at court, and was banished from Scotland. He went to Rome to lay his case before the pope, who decided in his favour, excommunicated his adversaries, and ordered the sentence to be proclaimed throughout Scotland. A complaint was made by the pope to the king of England against the king of Scotland for encroaching upon the rights of the church

and churchmen. Henry III of England ordered the baillies of the Cinque Ports to arrest Gameline should he enter England, saying: 'Whereas Master Gameline, Bishop of St. Andrews, has obtained, not without great scandal, certain requests at the court of Rome to the prejudice of our beloved and faithful son, Alexander, king of Scotland, who is married to our daughter, on which account we are unwilling to allow him to enter our dominions. . . . Given at Windsor January 1258.' Gameline baptised in 1263 the son of Alexander III, who died at the age of twenty. He himself died in 1271, and was buried at the north side of the high altar of his cathedral.

[Chronicle of Melrose, Keith, Fordun, Wynton, Rymer; Gordon's Eccles. Chronicle, i. 162–9.]

J. G. F.

GAMGEE, JOSEPH SAMPSON (1828–1886), surgeon, eldest son of Joseph Gamgee, veterinary surgeon, now of Edinburgh, was born on 17 April 1828 at Leghorn, where his father was then residing. In 1829 the family removed to Florence, where young Gamgee was educated first at a private school, and afterwards at the public school. In 1847 he went to London, and entered as a student at the Royal Veterinary College, his father desiring him to follow his own profession. An introduction to Moncreiff Arnott, professor of surgery at University College, who gave him admission to his classes, followed by admission in 1848–9 to Professor Sharpey's and Dr. C. J. B. Williams's lectures, led the latter, who was pleased with his work, to suggest his joining the medical profession. This he did, first obtaining a veterinary diploma. In the University College medical school Gamgee was a most successful student, gaining several gold medals, and the Liston prize for surgery in 1853. In 1854 he became M.R.C.S. Engl., and early in 1855 was appointed surgeon to the British Italian Legion and had charge of the hospital at Malta during the Crimean war.

In 1857 Gamgee was appointed surgeon to the Queen's Hospital, Birmingham, and his services to the hospital and the medical school connected with it were of the highest value for many years. The structural arrangements of the hospital were largely improved and its funds benefited by his exertions. In 1873 he was mainly instrumental in starting the 'Hospital Saturday' collections in Birmingham, especially in factories and workshops, and his services were recognised by a presentation of four hundred guineas and an address by residents of Birmingham. This was but a sample of his services in matters of public health and medical reform. He was at various times president of the Birmingham and Midland branch of the British Medical Association and of the Birmingham Medical Institute. He was strongly opposed to indiscriminate hospital relief, and advocated thorough reorganisation of hospital out-patient departments. He vigorously supported the claims of the members of the Royal College of Surgeons to direct representation on its council, and of the members of the profession to direct representation on the general medical council. During the Franco-German war (1870–1) he was secretary of the Birmingham Society for Aid to the Wounded, and turned his surgery into an ambulance depôt. In 1881, after a severe attack of hæmaturia, he retired from active hospital work, and was appointed consulting surgeon; but he continued to carry on a considerable practice. About the end of September 1886, while staying at Dartmouth, he slipped and fell, fracturing the neck of the femur. Later this injury was followed by uræmic poisoning, of which he died on 18 Sept., in his fifty-ninth year. He married in 1860 Miss Marion Parker, by whom he had seven children, of whom two sons and two daughters survived him. Mrs. Gamgee wrote all his works from his dictation, and materially aided in his literary work.

Gamgee was a surgeon of great practical skill and marked individuality. He was a strenuous advocate of the treatment of wounds by dry and infrequent dressing, and by rest and immobility, and he was an opponent of the extremes of Listerism. In 1853, at Florence, he had met the eminent Belgian surgeon, Baron Sentin, who had introduced the treatment of fractures by starched apparatus and bandages, and this treatment was the subject of his Liston prize essay and of his lifelong teaching. Several of his surgical appliances were largely adopted, especially by the army medical department, and his cotton wool absorbent pads, gauze tissue, and his millboard and paper splints are very widely used. The use of cotton wool was first suggested to him by reading Mathias Mayor's 'La Chirurgie Simplifiée,' Brussels, 1842; but its improved manufacture in an antiseptic condition was largely due to his suggestions. He was a brilliant operator, an excellent teacher, and a thoughtful and acute surgical attendant. His command of several continental languages gave him an extensive acquaintance with continental medical men and literature. For many years he was a frequent contributor to the 'Lancet.' A dramatic, fluent, and enthusiastic speaker, he had great influence on general and profes-

sional audiences. A conservative and churchman, he was tolerant and liberal-minded, and was much valued as a friend. He was most helpful to younger practitioners, and a great benefactor to the poor.

Gamgee wrote, besides several pamphlets: 1. 'On the Advantages of the Starched Apparatus in the Treatment of Fractures and Diseases of the Joints,' 1853. 2. 'Reflections on Petit's Operation, and on Purgatives after Herniotomy,' 1855. 3. 'Researches in Pathological Anatomy and Clinical Surgery,' 1856. 4. 'Medical Reform, a Social Question,' two letters to Viscount Palmerston, 1857. 5. 'History of a successful case of Amputation at the Hip Joint,' 1865. 6. 'Hospital Reform,' a speech, 1868. 7. 'Medical Reform,' 1870. 8. 'Lecture on Ovariotomy,' 1871. 9. 'On the Treatment of Fractures of the Limbs,' 1871. 10. 'On the Treatment of Wounds; Clinical Lectures,' 1878. A second edition of his works on fractures and wounds, consolidated and improved, appeared in 1883, entitled 'On the Treatment of Wounds and Fractures.' 11. 'On Absorbent and Antiseptic Surgical Dressings,' 1880. 12. 'The Influence of Vivisection on Human Surgery,' 1882..

[Birmingham Daily Gazette and Daily Post, 20 and 23 Sept. 1886; Lancet, 25 Sept. 1886, pp. 590, 607, 2 Oct. 1886, p. 658; Brit. Medical Journal, 25 Sept. 1886; information from Mr. Joseph Gamgee and Mrs. J. S. Gamgee.]

G. T. B.

GAMMAGE, ROBERT G—— (*d.* 1888), chartist leader and historian, a native of Northampton, was apprenticed to a coachbuilder, and began his political career at the early age of seventeen, when he became a member of the Working Men's Association. He was a deputy to the national convention of 1838, convened to discuss the revolutionary programme, and in 1842 devoted himself to the work of lecturing on behalf of chartist principles in order to revive the spirit of the country. After two years of this work he settled at Northampton, and became chartist secretary for the district. In this capacity he was brought into frequent contact with Feargus O'Connor, whom he opposed. At this time he was by trade a shoemaker. In 1848, losing his employment at Northampton on account of his political propagandism, he removed to Birmingham. In 1852 he was the 'nominated' chartist parliamentary candidate at Cheltenham, but did not go to the poll. In 1853 he was elected into the paid executive of the National Charter Association, but next year failed to secure re-election. In 1854 he published his 'History of the Chartist Movement,' a work of no ability, but moderate in tone and of considerable interest. After some years of study he qualified as a medical man, in which capacity he practised, first as assistant to Dr. Heath of Newcastle, and then alone at Sunderland. He died at Northampton 7 Jan. 1888

[Gammage's Hist. of the Chartist Movement; Place MSS.; Newcastle Weekly Chronicle, 14 Jan. 1888; private information.]

E. C. K. G.

GAMMON, JAMES (*fl.* 1660-1670), engraver, is known by a few works, which, though they possess little merit as engravings, are valued for their rarity. They are for the most part poor copies of better known engravings. Gammon resided in London, and was employed by the booksellers. Among his engravings were portraits of James I, Charles I, Charles II, Catherine of Braganza, James, duke of York, Henry, duke of Gloucester, Mary, princess of Orange, Duke and Duchess of Monmouth, Richard Cromwell, George Monck, Duke of Albemarle (a copy from Loggan's print), Sir Tobias Mathew (prefixed to his 'Letters,' 1660), Edward Mascall the painter, and others. A portrait of Ann, duchess of Albemarle, was engraved by a Richard Gammon 'against Exeter House in ye Strand,' probably a relative of James.

[Strutt's Dict. of Engravers; Dodd's MS. History of Engravers (Brit. Mus. Addit. MS. 33401); Catalogue of the Sutherland Collection; Walpole's Anecdotes of Painting, ed. Dallaway and Wornum.]

L. C.

GAMON or GAMMON, HANNIBAL (*fl.* 1642), puritan divine, descended from a family originally resident at Padstow in Cornwall, was the eldest son of Hannibal Gamon, who married Frances Galis of Windsor, and settled as a goldsmith in London. He matriculated from Broadgates Hall, Oxford, on 12 Oct. 1599, at the age of seventeen, when he was described as the son of a gentleman, and he took the degrees of B.A. on 12 May 1603 and M.A. on 27 Feb. 1607. He was instituted to the rectory of Mawgan-in-Pyder, on the north coast of Cornwall, on 11 Feb. 1619, on presentation of Elizabeth Peter, the patroness for that turn on the assignment of Sir John Arundel, knight, the owner of the advowson. He was also nominated a chaplain to the first Lord Robartes, whom he aided in collecting the quaint library, mainly of divinity and philosophy, still preserved at Lanhydrock, near Bodmin. Many of the books have Gamon's autograph on the title. The collection includes several manuscript volumes in his handwriting, containing theological and medical notes and prescriptions. A letter at Lanhydrock from

J. Beauford of St. Columb Major, written in 1645, makes mention of his sons, Hannibal and Philip, and of his daughters. His ministry, says Wood, was 'much frequented by the puritanical party for his edifying and practical way of preaching.' On 20 April 1642 he was designated, with Gaspar Hickes of Landrake, as the representative of Cornwall in the Westminster Assembly of divines. Gamon does not seem to have taken his place in the assembly, possibly on account of the remoteness of his residence, and his absence from its proceedings appears to have given offence. Walker, in his 'Sufferings of the Clergy' (ii. 249), professes to have been informed that Gamon was 'so miserably harass'd that it broke his heart.' There is a gap in the parish registers from 1646 to 1660, and the date of his death is unknown. He signed the herald's visitation of Cornwall in 1620, and is stated therein to have married Eliza, daughter of the Rev. James Rilston of St. Breock. His son and heir, also called Hannibal, was then 'three quarters old,' and matriculated from Brasenose College, Oxford, on 9 March 1638.

Gamon was the author of a funeral sermon upon 'Ladie Frances Roberts' (London, 1627), and two assize sermons at Launceston in 1621 (London, 1622) and 1628 (London, 1629). A long letter from Degory Wheare to him, dated April 1626, is in Wheare's 'Epistolæ Eucharisticæ,' 1628 (pp. 85–93), and a short epistle is printed in Wheare's 'Charisteria' (p. 133), both of which works are included in Wheare's volume with the general title of 'Pietas, erga benefactores.'

[Wood's Athenæ Oxon. ed. Bliss, iii. 103–4; Fasti, pt. i. pp. 299, 306; Commons' Journals, ii. 535; Visit. of Cornwall (Harl. Soc.), ix. 74, 77; Boase and Courtney's Bibl. Cornub. vols. i. and iii.; Arber's Stationers' Registers, iv. 64, 170, 212; Edwards's Libraries, ii. 154; Hetherington's Westm. Assembly, ed. 1878, p. 104; Diocesan Registers at Exeter.] W. P. C.

GANDELL, ROBERT (1818–1887), professor of Arabic at Oxford, youngest son of Thomas Gandell, was born in London in 1818, and educated at the Mill Hill school and King's College, London. He graduated in 1843 at Queen's College, Oxford, where he was Michel fellow from 1845 to 1850. In 1861 he was appointed Laudian professor of Arabic, in 1874 prebendary of Ashill in Wells Cathedral, and in 1880 canon of Wells Cathedral. He lectured on Hebrew for Dr. Pusey for many years. In 1859 he edited for the Oxford University Press a reprint of Lightfoot's 'Horæ Hebraicæ' with great care and accuracy. He further contributed a commentary (on conservative lines) upon the books of Amos, Nahum, and Zephaniah to the 'Speaker's Commentary.' He died in October 1887.

[Burgon's Lives of Twelve Good Men, vol. i preface.] D. S. M.

GANDOLPHY, PETER (1779–1821), jesuit, born in London on 26 July 1779, was son of John Vincent Gandolphi or Gandolphy of East Sheen, Surrey, by Anna Maria, daughter of Benedict Hinde of Worlaby, Lincolnshire. He was educated under the jesuits of the English province, partly at Liège academy and partly at Stonyhurst College, where on 4 Oct. 1801 he was appointed to teach humanities. He left Stonyhurst in 1804, and after receiving holy orders was appointed to the mission at Newport, Isle of Wight. Subsequently he was attached to the Spanish Chapel, Manchester Square, London, where he obtained great celebrity as a preacher. By the publication of his 'Liturgy' and his sermons 'in defence of the ancient faith' he incurred the displeasure of his ecclesiastical superior, Bishop Poynter, who suspended him and denounced his works. Gandolphy proceeded to Rome in order to appeal against the bishop's decision. There he obtained in 1816 official approbations of the two censured works from Stephen Peter Damiani, master of sacred theology and apostolic penitentiary at St. Peter's, and from Francis Joseph O'Finan, prior of the Dominican convent of St. Sixtus and St. Clement. The Sacred Congregation of Propaganda, wishing to terminate the controversy, by letters dated 1 March 1817, required that Gandolphy should be restored to the possession of his former missionary faculties on apologising to Bishop Poynter for whatever might have been disrespectfully stated by him in an address to the public hastily printed some months previously, and of which the bishop had complained to the holy see. Gandolphy accordingly drew up and subscribed an apology on 15 April (*Orthodox Journal*, v. 172). In a pastoral letter dated 24 April the bishop declared the apology to be insufficient. On 8 July Gandolphy made a full and unconditional apology in obedience to the bishop's demands.

From this humiliation he never recovered. In 1818 he resigned his chaplaincy at Spanish Place, and retiring to the residence of his relatives at East Sheen, died there on 9 July 1821.

Dr. Oliver says that Gandolphy 'wrote too rapidly not to err against theological precision,' but Bishop Milner remarks that there was 'no heterodox or dangerous principle in his mind.'

His works are: 1. 'A Defence of the An-

cient Faith; or five sermons in Proof of the Christian Religion,' London, 1811, 8vo. 2. 'Congratulatory Letter to the Rev. Herbert Marsh, D.D. . . . on his judicious Inquiry into the consequences of neglecting to give the Prayer-Book with the Bible. Together with a Sermon on the inadequacy of the Bible to be an exclusive Rule of Faith, inscribed to the same,' London, 1812, 8vo, reprinted in 'The Pamphleteer' (1813), i. 413. This elicited a reply from Marsh, and several controversial pamphlets. 3. 'A Second Letter to the Rev. Herbert Marsh confirming the opinion that the vital principle of the Reformation has been conceded by him to the Church of Rome,' London, 1813, 8vo, reprinted in 'The Pamphleteer,' ii. 397. 4. 'Liturgy, or a Book of Common Prayer, and administration of Sacraments, with other Rites and Ceremonies of the Church. For the use of all Christians in the United Kingdom,' London, 1812, 12mo; Birmingham, 1815, 12mo. 5. A sermon on the text 'Render to Cæsar the things which are Cæsar's,' &c., London, 1813, 8vo. 6. 'A Defence of the Ancient Faith, or a full Exposition of the Christian Religion in a series of controversial sermons,' 4 vols., London, 1813–15, 8vo. 7. 'Letters addressed to the Archbishop of Canterbury, and the Protestant Clergy of England . . . or a Reply to the Calumnies and Slanders advanced against the Catholic Petitioners,' London, 1813 and 1817, 8vo. 8. 'Vetoism illustrated to future generations; or a letter to the editor of the "Ami de la Religion et du Roi," in answer to an article in the same journal,' London, 1819, 8vo. 9. 'Letter to a noble Lord on the conduct of Sir J. Cox Hippisley at Rome,' London, 1819, 8vo. 10. 'Lessons of Morality and Piety; extracted from the Sapiential Books of Holy Scripture,' London, 1822, 8vo.

[Baker's Hist. of St. John's (Mayor), ii. 834–841; Biog. Dict. of Living Authors, pp. 125, 431; Bodleian Cat.; De Backer's Bibl. des Ecrivains de la Compagnie de Jésus (1869), i. 2029; Foley's Records, vii. 286; Gent. Mag. vol. lxxxiii. pt. ii. p. 362, vol. lxxxiv. pt. i. p. 470, vol. xci. pt. ii. pp. 185, 200; Gillow's Bibl. Dict.; London and Dublin Orthodox Journal (1842), xv. 103; Lowndes's Bibl. Man. (Bohn), p. 861; Oliver's Jesuit Collections, p. 98; Orthodox Journal, iv. 317, 350, 396, 405, v. 80, 163, 172, 176, 177, 203, 205, 232, 269, 378, vii. 428; Watt's Bibl. Brit.] T. C.

GANDON, JAMES (1743?–1823), architect, born in New Bond Street, London, on 29 Feb. 1742–3 at the house of his grandfather, a Huguenot refugee, was the only son of Peter Gandon, by his marriage with a Welsh lady named Wynne. He received a good classical and mathematical education and developed an early taste for drawing. His father having nearly ruined himself by a passion for alchemy, Gandon entered Shipley's drawing academy in St. Martin's Lane. In 1757 he was awarded a premium by the Society of Arts, and on the arrival of Sir William Chambers in London he became first a general assistant in his office, but afterwards his articled pupil. About 1765 he commenced business for himself, contributed to the Spring Gardens exhibitions in that and the succeeding years, and was chosen a member of the Free Society of Artists. In conjunction with John Woolfe, architect to the board of works, Gandon published a continuation of Colin Campbell's 'Vitruvius Britannicus,' 2 vols. fol. London, 1767–71, which contains (ii. 77–80) his design, obtained in competition, for the county hall and prison at Nottingham, erected in 1769–70, at a cost of 2,500*l*. In 1767 he exhibited at the Incorporated Society of Artists 'a mausoleum to the memory of Handel, erected in the demesne of Sir Samuel Hillier in Staffordshire.' On the foundation of the Royal Academy in 1768 he became a student, and won the first gold medal awarded in architecture (1769). In 1769 he obtained the third premium of thirty guineas for a design for the Royal Exchange, now the City Hall, Dublin (erected by T. Cooley); and in 1776 that of one hundred guineas for the New Bethlehem Hospital, London (erected by J. Lewis). Between 1774 and 1780 he exhibited drawings at the Royal Academy. After refusing a somewhat uncertain offer of court employment in Russia, he went to Dublin in 1781 to superintend the construction of the new docks, stores, and custom-house, the plans of which he had made in 1780 at the instance of Lord Carlow (afterwards Lord Portarlington). The building was completed in 1791. Gandon had to struggle against the nature of the ground and the armed opposition of the residents near the old custom-house. In 1784 he designed the united court-house and gaol for the city and county of Waterford, in 1785 the east portico and ornamented circular screen wall to the Parliament House in Dublin (since altered for the bank). Shortly afterwards the western screen and the Foster Place portico were added from his designs of 1786, under the superintendence of a Mr. Parke. On 3 March 1786 were laid the foundations of the Four Courts, Dublin, also from his designs. Part had been erected by T. Cooley in 1776–84. The courts were first used on 8 Nov. 1796; in 1798 the east wing of the offices was commenced; and in 1802

the screen, arcade, and wings of the offices were also completed by him. He was still harassed by an opposition which was carried into the Irish Parliament. He presented drawings for the Military Hospital in Phœnix Park (carried out under W. Gibson); in 1791–4 erected Carlisle Bridge; and on 1 Aug. 1795 laid the first stone of the King's Inns, Henrietta Street. In anticipation of the rebellion he removed to London in 1797, but returned in 1799 to finish the Inns of Court. About 1806 he defended himself in a vigorous letter against Lord-chancellor Redesdale, who had expressed dissatisfaction at the progress of the work. Resigning the control of the Inns of Court to his pupil, H. A. Baker, he retired in 1808 to Lucan, near Dublin, where he had bought, in 1805, an estate called Canon Brook. The improvements which he effected in planting are eulogised by contemporary writers (cf. CARLISLE, *Topographical Dict. of Ireland*, s.v. 'Canon Brook'). He prepared plans for private residences and further improvements in Dublin architecture. None of the latter were carried out. The small library at Charlemont House, Dublin, is perhaps a work of 1782; the excise office in London, pulled down in 1854, sometimes attributed to him, is a work of W. Robinson. After many years' torture from gout he died on 24 Dec. 1823, and three days later was buried by his own desire in the same vault with his friend Francis Grose [q. v.] in the private chapel of Drumcondra, near Dublin. He was elected in 1791 an original honorary member of the Architects' Club in London, and in 1797 a fellow of the Society of Antiquaries. He was also one of the original members of the Royal Irish Academy. He etched several plates after landscapes by Richard Wilson, R.A. His essays 'On the Progress of Architecture in Ireland,' and 'Hints for erecting Testimonials' are printed in Thomas J. Mulvany's 'Life of James Gandon,' 8vo, Dublin, 1846, which was arranged by his only son, James Gandon, and gives his portrait.

[Mulvany's Life; Dict. of Architecture (Arch. Publ. Soc.), iii. 10–11; Webb's Compendium of Irish Biography, pp. 217, 584; Redgrave's Dict. of Artists, 1878, pp. 165–6; Gent. Mag. xciv. pt. i. 464; Builder, 1847, v. 1.] G. G.

GANDY, JAMES (1619–1689), portrait-painter, born in 1619, was probably a native of Exeter. He is stated to have been a pupil of Vandyck, and to have acquired to some degree the style of that master. He has even been supposed to have assisted Vandyck by painting the drapery in his pictures. In 1661 he was taken to Ireland by his patron, the Duke of Ormonde, and remained there until his death in 1689. He executed a number of copies of portraits by Vandyck for the duke's collection at Kilkenny, some of which were sold at the dispersal of that collection as original works. His principal portraits were done in Ireland, and remain there. One of the Duke of Ormonde was in the possession of the Earl of Leicester. Gandy is worthy of notice as one of the earliest native English painters. He was father of William Gandy [q. v.]

[Pilkington's Dict. of Painters, ed. 1805; Walpole's Anecdotes of Painting, ed. Dallaway and Wornum; Cotton's Life of Reynolds; Northcote's Life of Reynolds (Appendix).] L. C.

GANDY, JOHN PETER (1787–1850). [See DEERING.]

GANDY, JOSEPH MICHAEL (1771–1843), architect, elder brother of John Peter Gandy-Deering [see DEERING], and also of Michael Gandy [q. v.], was a pupil of James Wyatt, and a student of the Royal Academy, where in 1790 he obtained the gold medal for his design for a triumphal arch. From 1793–9 he travelled, and in 1794 was at Rome, where in 1795 he received the pope's medal in the first class for architecture. He first exhibited at the Royal Academy in 1789 as Wyatt's pupil, sending a 'design for a casino,' and was from that time a frequent exhibitor up to 1838; he was elected an associate in 1803. In 1811 Gandy became connected with Sir John Soane [q. v.], and executed numerous drawings for him. His imagination and genius, which were of the first order, were now chiefly employed on works for which Soane got the chief credit. Certain drawings of great excellence exhibited at the Academy in Soane's name after he had become blind were no doubt the work of Gandy alone. Gandy, though an excellent draughtsman, seems to have been of too odd and impracticable a nature to insure prosperity, and it is said that his life was one of poverty and disappointment, ending, according to some accounts, in insanity. He died in December 1843, leaving a son, Thomas Gandy, who practised portrait-painting. Gandy was an excellent architect of the neo-classical school. Perhaps his best known work is shown in the Phœnix and Pelican Insurance offices at Charing Cross. He was largely employed on domestic architecture. Among his designs may be noted a 'Design for a National Institution appropriated to the Fine Arts, the Sciences, and Literature of our Kingdom;' this was embellished with busts and figures by Thomas Baxter, and engraved by John Le Keux. Gandy published in 1805 'Designs for Cottages, Cottage Farms,

and other Rural Buildings, including entrance Gates and Lodges,' and 'The Rural Architect, consisting of various designs for Country Buildings, &c., with ground plans, estimates, and descriptions, &c.' A number of his drawings remain in the Soane Museum, Lincoln's Inn Fields. Some of the illustrations in Britton's 'Architectural Antiquities' are by him.

[Dict. of Architecture; Redgrave's Dict. of Artists; Leslie and Taylor's Life of Sir Joshua Reynolds, ii. 589; Sandby's Hist. of the Royal Academy, i. 400.] L. C.

GANDY, MICHAEL (1778–1862), architect, younger brother of Joseph Michael Gandy [q. v.] and of John Peter Gandy-Deering [see DEERING], was a pupil of James Wyatt, whose office he left on receiving an appointment in the Indian naval service. He was thus employed for some years, and served in India and China. In 1812 he exhibited at the Royal Academy 'The Burning of Onrust and Kupers Island, Batavia, in 1800, drawn on the spot.' On his return he was employed for some time in the drawing-office of Mr. Holl, civil architect to the navy, afterwards by Francis Goodwin [q. v.], and eventually by Sir Jeffrey Wyatville [q. v.], with whom he remained for thirty-three years, until Wyatville's death in 1840. In 1842 he published with Benjamin Bond 'Architectural Illustrations of Windsor Castle (text by J. Britton).' He died in April 1862.

[Dict. of Architecture; Redgrave's Dict. of Artists.] L. C.

GANDY, WILLIAM (*d.* 1729), portrait-painter, son of James Gandy [q. v.], was probably born in Ireland. He was for some years an itinerant painter in Devonshire and the west of England, went to Plymouth in 1714, and eventually settled in Exeter. According to Northcote, whose grandfather and father knew and befriended Gandy, the painter was a man of most intractable disposition, very resentful, of unbounded pride, and in the latter part of his life both idle and luxurious; he was at all times totally careless of his reputation as a painter, though he might have been the greatest painter of his time. He liked people to think that he was a natural son of his father's patron, the Duke of Ormonde, and that he was so much concerned in the duke's affairs that he was not able to make a public appearance in London. His portraits, though sometimes slight and sketchy, showed real genius, and have been frequently admired by great artists. The portrait of the Rev. Tobias Langdon in the college hall at Exeter excited the admiration of Sir Godfrey Kneller. Gandy may also be credited with having directed and stimulated the rising genius of Sir Joshua Reynolds. Reynolds saw Gandy's pictures early in life, and they made a great impression on his mind; he, like Northcote, often borrowed one of Gandy's portraits, probably the Langdon portrait, to study. His portraits are seldom found out of the west of England. He painted Northcote's grandmother, the Rev. Nathaniel Harding of Plymouth, the Rev. John Gilbert, vicar of St. Andrew's, Plymouth (engraved by Vertue as a frontispiece to Gilbert's 'Sermons'), John Patch, surgeon in the Exeter Hospital, the Rev. William Musgrave (engraved by Michael van der Gucht), Sir Edward Seaward in the chapel of the poorhouse at Exeter, Sir William Elwill, bart., and others. From his idleness and want of ambition Gandy frequently left his pictures to be finished by others. He died in Exeter, and was buried in St. Paul's Church on 14 July 1729.

[Northcote's notice of Gandy in Appendix to Life of Reynolds; Cotton's Life of Reynolds; Leslie and Taylor's Life and Times of Reynolds; Redgrave's Dict. of Artists.] L. C.

GARBET, SAMUEL (*d.* 1751?), topographer, born at Norton, in the parish of Wroxeter, Shropshire, was educated at Donnington School and at Christ Church, Oxford, where he entered 12 June 1700, and graduated B.A. 23 May 1704, and M.A. 5 July 1707. He was ordained deacon 22 Sept. 1706, and became curate of Great Nesse. On 11 March 1712 he was elected second master of the free school at Wem, in Shropshire. In 1713 he also became curate of Edstaston. In 1724 he was offered, but declined, the headmastership of the Wem school. In 1742, 'having [as he says] kept up the credit of the school for thirty years, and being in easy circumstances, he thought fit to retire,' and devoted himself to the compilation of his 'History of Wem, and the following Villages and Townships,' which was published posthumously in 1818 (Wem, 8vo). In 1715 he had published a translation of Phædrus, bks. i. and ii. In 1751 he was still curate of Edstaston (*Hist. of Wem*, p. 280), and his death may have taken place in or after that year.

He married Anna, daughter of John Edwards of Great Nesse, by whom he had one son, Samuel, who graduated at Christ Church, Oxford, B.A. 1737, M.A. 1743, became curate of Wem and afterwards of Newtown, Shropshire, and died in 1768, being buried at Stoulton, near Worcester. According to Gough (*Brit. Topogr.* ii. 389) the younger Garbet had the principal hand in

drawing up Valentine Green's 'Survey of the City of Worcester' (1764), and was 'a great historian, chronologist, and linguist,' though he published nothing in his own name

[Garbet's History of Wem, especially pp. 208, 209; Cat. Oxford Grad.; Gough's Brit. Topogr.; Nash's Worcestershire, ii. 25.] W. W.

GARBETT, EDWARD (1817–1887), divine, was born at Hereford on 10 Dec. 1817, being the sixth son of the Rev. James Garbett (1775–1857), custos and prebendary of the cathedral. His first and only school was Hereford College, whence he proceeded to Brasenose College, Oxford (19 May 1837). He proceeded B.A. in 1841, coming out with second-class honours 'in litt. human.,' and M.A. in 1847. In early years he had wished to be a doctor, but afterwards showed a decided preference for the work of the ministry. Garbett was accordingly ordained deacon by the Bishop of Hereford in 1841 and licensed to the curacy of Upton Bishop, of which his father was then vicar. In the following year he removed to Birmingham as curate of St. George's, under his cousin, the Rev. John Garbett. At Birmingham he obtained his first preferment, the vicarage of St. Stephen's. An opportunity of removing to London was accepted, and in 1854 Garbett became perpetual curate of St. Bartholomew's, Gray's Inn Road. He had already shown some capacity for journalistic work, and was in the same year appointed to the editorship of the 'Record,' a position he filled with marked ability until his resignation in 1867. During this period there were few subjects of ecclesiastical importance upon which he did not write with force and discernment. He was for some time also editor of the 'Christian Advocate.' But journalism did not disqualify him for successful work either in the pulpit or the parish. In 1860 he accepted the Boyle lectureship on the nomination of Bishop Tait, and in 1861 was appointed a select preacher at Oxford. In 1863 came a removal to the living of Christ Church, Surbiton, and in 1867 his appointment as Bampton lecturer at Oxford. In the same year he resigned the editorship of the 'Record,' but continued for some time to write with more or less regularity in its columns. In 1875 Garbett was appointed an honorary canon of Winchester, and in 1877 he accepted from the lord chancellor the living of Barcombe, Lewes. He had previously declined invitations to succeed Dr. Miller at St. Martin's, Birmingham, and to fill the fashionable pulpit of St. Paul's, Onslow Square, London. During the earlier gatherings of the Church Congress Garbett's aid was often asked. He read a paper at York in 1866, and again at the meetings of 1869, 1870, 1871, 1872, 1873, 1874, and 1879. Garbett's health was much broken by his work at Barcombe, and on 11 Oct. 1886 he was stricken with paralysis. He never recovered, but the end was deferred until 11 Oct. 1887. In his ecclesiastical views Garbett moved with the evangelical party, whose cause he championed with unfailing vigour. A clever but candid controversialist, widely esteemed in his own circle, he was one of the many men whose friends have anticipated for them honours they never attained.

His works were: 1. 'The Soul's Life,' 1852. 2. 'Sermons for Children,' 1854. 3. 'The Bible and its Critics' (Boyle Lectures), 1860. 4. 'The Divine Plan of Revelation' (Boyle Lectures), 1863. 5. 'The Family of God,' 1863. 6. 'God's Word Written,' 1864. 7. 'Religion in Daily Life,' 1865. 8. 'Dogmatic Truth' (Bampton Lectures), 1867. 9. 'Obligations of Truth,' 1874.

[Record, 14 and 21 Oct. 1887; Foster's Alumni Oxon. ii. 506; information supplied by Mrs. Garbett.] A. R. B.

GARBETT, JAMES (1802–1879), archdeacon of Chichester and professor of poetry at Oxford, born at Hereford in 1802, was eldest son of the Rev. James Garbett (1775–1857), prebendary of Hereford. He passed from the Hereford Cathedral School to Brasenose College, Oxford, where he was elected to a scholarship, 15 May 1819. He obtained a first class in classics in 1822, along with Lord Shaftesbury and Sotheron Estcourt, and bore through life a high reputation as a classical scholar. He proceeded B.A. 1822 and M.A. 1825; was fellow of Queen's College, 1824–5; fellow of Brasenose College, 1825–36; tutor, 1827; Hulmeian lecturer in divinity, 1828; junior dean, 1832; and Latin lecturer, 1834. The college living of Clayton-cum-Keymer, Sussex, was conferred on him in 1835, and he held it till his death. Garbett was a representative evangelical, and strongly opposed the tractarian movement at Oxford. In 1842 he was Bampton lecturer, and tried to show the needlessness of tractarian changes. In the same year he was elected professor of poetry, in opposition to Isaac Williams, the tractarian candidate. He was re-elected professor in 1847, and held the post till 1852. Some of his lectures, all delivered in Latin, were published, and illustrate his finished scholarship. He is said to have declined the Ireland professorship of exegesis in 1847. He certainly refused a seat on the university commission in 1853. He explained in a published letter to B. P. Sy-

mons, warden of Wadham (London, 1853), that he took the latter step, not because he was unfriendly to the commission, but because he objected to the mode of its appointment. He became a prebendary of Chichester in 1843, and archdeacon of the diocese, in succession to the present Cardinal Manning, in 1851. He died at Brighton on 26 March 1879.

Besides numerous sermons, archidiaconal charges, and controversial letters, issued separately, Garbett was author of the following: 1. 'An Essay on Warburton's "Divine Legation," a fellowship probationary exercise,' Hereford, 1828. 2. 'Christ as Prophet, Priest, and King, being a Vindication of the Church of England from Theological Novelties,' Garbett's Bampton lectures, 1842, 2 vols. 3. 'De Rei Poeticæ Idea,' 1843—lectures delivered as professor of poetry. 4. 'Parochial Sermons,' 1843–4, 2 vols. 5. 'Christ on Earth, in Heaven, and on the Judgment Seat,' London, 1847. 6. 'Beatitudes of the Mount in 17 Sermons,' London, 1854.

[Foster's Alumni Oxon. ii. 506; Guardian for 1879, i. 452, 456, 501, 564; Times, 27 and 28 March 1879; Brit. Mus. Cat.]

GARBRAND, or HERKS, JOHN (1542–1589), prebendary of Salisbury and friend of Bishop Jewel, was born at Oxford in 1542. Before that date his father, Garbrand Herks or HERKS GARBRAND, a Dutch protestant, fled from religious persecution in his native country, and settled as a bookseller at Bulkeley Hall, in St. Mary's parish, Oxford. In 1546 he was licensed to add wine to his commodities. At the beginning of Edward VI's reign he purchased many libraries from the suppressed monasteries, some of which subsequently entered the Bodleian Library. As early as 1551 he regularly supplied books to Magdalen College (BLOXAM, *Reg.* ii. 273). In 1556 his house was 'a receptacle for the chiefest protestants,' who worshipped in a cellar there (WOOD, *Annals*, ed. Gutch, ii. 107). The refugee had many sons, some of whom carried on the bookselling business in the later years of the century. Richard Garbrand was admitted a bookseller at Oxford 5 Dec. 1573, and was alive in 1590 (*Oxf. Univ. Reg.* II. i. 321). Thomas, born in 1539, was probationary fellow of Magdalen College from 1557 to 1570 (B.A. 1558, M.A. 1562), and was senior proctor 1565–6 (BLOXAM, iv. 145). William, born in 1549, was also fellow of Magdalen from 1570 to 1577 (B.A. 1570, M.A. 1574), when he seems to have been suspended for insubordination (*ib.* iv. 165). Four members of the third generation of the same family are often met with. Ambrose, born at Oxford in 1584, received the privileges of an Oxford citizen in 1601 (*Oxf. Univ. Reg.* II. i. 398), and in 1616 was a chief officer of the London Stationers' Company (ARBER, *Transcript*, vol. iii.) John, born in 1585, was a scholar of Winchester in 1596, fellow of New College, Oxford, from 1606 to 1608 (B.A. in 1603–4, M.A. in 1608), and pursued the bookseller's trade at Oxford, dying about 1618, when his widow Martha remarried Christopher Rogers, principal of New Inn Hall (KIRBY, *Winchester Scholars*, p. 157; *Oxf. Univ. Reg.* II. i. 323, ii. 269, iii. 279). Tobias, born in 1579 [see under GARBRAND, JOHN, *fl.* 1695], and Nicholas, born in 1600, were both of Magdalen. The latter was demy 1614–19, fellow from 1619 to 1639 (B.A. 1618, M.A. 1621, B.D. 1631); vicar of Washington, Sussex, 2 Sept. 1638 to 1671, vicar of Patching, Sussex, 1660–71, prebendary of Chichester 1660–9 (BLOXAM, v. 43). As late as the end of the seventeenth century the family name was often written Garbrand, *alias* Herks.

John, one of the younger sons of Herks Garbrand, entered Winchester College in 1556, was admitted probationary fellow of New College, Oxford, 24 March 1560, and perpetual fellow in 1562, proceeding B.A. 22 April 1563, and M.A. 25 Feb. 1566–7. In 1565 Bishop Jewel, who was friendly with Garbrand's father, presented him to a prebendal stall in Salisbury Cathedral, where he subsequently held two other prebends. In 1567 he left Oxford to become rector of North Crawley, Buckinghamshire. In 1568 he was incorporated M.A. at Cambridge, and on 5 July 1582 proceeded B.D. and D.D. at Oxford. Until 1578 he was a prebendary of Wells, and for some time he was rector of Farthingstone, Northamptonshire, to the poor of which parish he gave 5*l.* (BRIDGES, *Northamptonshire*, i. 64) He died at North Crawley on 17 Nov. 1589, and was buried in the church. An inscription describes him as 'a benefactor to the poor.' Like his father and patron Jewel Garbrand was a puritan. When Jewel died in 1571 he bequeathed his papers to Garbrand, who by will devised them to Dr. Robert Chaloner and Dr. John Rainolds. Garbrand edited from Jewel's manuscripts three volumes of works by the bishop: 1. 'A View of a Seditious Bul' and 'A short Treatise of the Holie Scriptures,' London, 1582, with preface by Garbrand. 2. 'Certaine Sermons preached . . . at Paules Crosse' and 'A Treatise of the Sacraments,' London, 1583, with dedication by the editor to Lords Burghley and Leicester, and Latin verses before the treatise. 3. 'Exposition upon Paul's two epistles to the Thes-

salonians,' London, 1583, with dedication by Garbrand to Sir Francis Walsingham. Garbrand wrote prefatory Latin verses for Wilson's 'Discourse upon Usurie,' 1572. Six letters in Dutch, dated in 1586, from J. Garbront to Herle, concerning naval affairs, are in Brit. Mus. Cat. Cotton. MS. Galba C. ix. ff. 253, 265, 283. Garbrand bequeathed some books to New College, Oxford.

[Cooper's Athenæ Cantabr. ii. 64, 544; Wood's Athenæ Oxon. ed. Bliss, i. 556; Jewel's Works, ed. Ayre (Parker Soc.); Oxford Univ. Reg. (Oxf. Hist. Soc.) i. ii. passim; Wood's Fasti, ed. Bliss, vol. i. passim; Le Neve's Fasti.] S. L. L.

GARBRAND, JOHN (*fl.* 1695), political writer, was born at Abingdon, Berkshire. His father, Tobias Garbrand, M.D., of Oxford, was principal of Gloucester Hall (afterwards Worcester College), Oxford, under the parliamentary régime from 1648 to 1660, when he was expelled. He retired to Abingdon, practised medicine, and died 7 April 1689 (Wood, *Fasti*, ed. Bliss, ii. 115). Another Tobias (1579–1638), probably the grandfather of the subject of this memoir, was demy of Magdalen (1591–1605), B.A. 1602, M.A. 1605, fellow 1605–19, vice-president 1618, vicar of Finden, Sussex, 5 March 1618–19, till his death in 1638 (Bloxam, *Reg. Magdalen College*, iv. 232). This Tobias was grandson of Garbrand Herks, a Dutch bookseller of Oxford [see under Garbrand, John, 1542–1589]. John became a commoner of New Inn Hall, Oxford, in Midsummer term 1664, and proceeded B.A. on 28 Jan. 1667. He was afterwards called to the bar at the Inner Temple. He wrote: 1. 'The grand Inquest; or a full and perfect Answer to several Reasons by which it is pretended his Royal Highness the Duke of York may be proved to be a Roman Catholic,' 4to, London [1682?] 2. 'The Royal Favourite cleared,' &c., 4to, London, 1682. 3. 'Clarior è Tenebris; or a Justification of two Books, the one printed under the Title of "The grand Inquest," &c.; the other under the Title of "The Royal Favourite cleared,"' &c., 4to, London, 1683. 'By the writing of which books,' says Wood, 'and his endeavours in them to clear the Duke of York from being a papist, he lost his practice, and could get nothing by it.'

[Wood's Athenæ Oxon. (Bliss), iv. 786–7; Wood's Fasti Oxon. (Bliss), ii. 298; Will of Tobias Garbrand, April 1689 (P. C. C. 50, Ent).] G. G.

GARDELLE, THEODORE (1721–1761), limner and murderer, born in Geneva in 1721, was son of Giovino Gardelle of Ravenna, who was settled at Geneva. Gardelle was educated at Turretine's charity school, and apprenticed to M. Bousquet, a limner and printseller. He ran away to Paris, but eventually returned to Geneva, paying renewed visits to Paris. He left Geneva finally in 1756, taking with him a woman whom he passed off as his wife, and whom he seems to have deserted in Paris, and then went to Brussels, and eventually to England. A life of Gardelle (published in 1761) narrates that he became acquainted with Voltaire at Geneva, drew his portrait and enamelled it on a snuff-box, went to Paris with a recommendation from Voltaire to Surugue, the chief engraver to the king, and was advised by the Duc de Choiseul to try his fortune in London. The sordid circumstances of Gardelle's life render this account very doubtful. He arrived in London in 1760 and soon found employment as a miniature-painter. He lodged in Leicester Square in a house kept by a Mrs. Anne King, a woman of light character. On 19 Feb. 1761, when, according to his own account, they were alone in the house together they had an altercation over her portrait, which Gardelle had painted; this ended in blows, Mrs. King eventually falling against a bedstead and striking her head. To silence her screams he in terror cut her throat with a penknife. The more probable account is that Gardelle, having sent the servant out on some excuse, attempted violence, and that his victim's resistance frightened him to the murder. Having concealed the body he was unable to dispose of it for some days, but eventually cut it up and dispersed it under very revolting circumstances. Discovery soon ensued, and Gardelle was arrested on 27 Feb. He made an unsuccessful attempt at suicide with laudanum, but was convicted and executed at the corner of Panton Street, Haymarket, on 4 April 1761. His body was hung in chains on Hounslow Heath. Hogarth drew his portrait at his execution, which was engraved by Samuel Ireland in his 'Graphic Illustrations of Hogarth.'

[Life of Theodore Gardelle, London, 1761; Gent. Mag. 1761, xxxi. 171; Redgrave's Dict. of Artists.] L. C.

GARDEN, ALEXANDER (1730?–1791), botanist, was born at Charleston, South Carolina, about 1730. His father, Alexander Garden, was born in Scotland in 1685, and went out to Charleston in 1719 as a clergyman of the church of England, becoming rector of St. Philip's Church, and being chiefly remembered for a controversy in 1740 with the Rev. George Whitefield. He died in 1756. Garden was sent home to Scotland for his education, studied medicine at Edinburgh, where he graduated M.D., and was a

pupil in botany of Alston. He returned to Charleston in 1752 (Smith, *Correspondence of Linnæus*, i. 287), and went in 1754 for a time as professor to King's (afterwards Columbia) College, New York, but in 1755 married and established himself as a medical practitioner in his native town. Though having a large practice and a delicate constitution, he managed to devote considerable time to the study of botany and zoology. He corresponded with John Bartram, Peter Collinson, Gronovius, John Ellis, and, after 1755, with Linnæus. In his letters he expresses 'disgust and indignation' at the inaccuracy of Catesby's 'Natural History of Carolina,' and shows himself, as Sir J. E. Smith says, 'a thorough-going Linnean.' In the twelfth edition of Linnæus's 'Systema Naturæ' his name is subjoined to many new or little known species of fish and reptiles, and he also studied the more obscure classes of animals. He sent many new plants to Europe, including several magnolias and the *Gordonia*, which was, at his request, to have been named after him. Ellis having, however, already named it, chose the Cape Jessamine, introduced by Richard Warner [q. v.], to bear the name *Gardenia*. In 1761 he was chosen a member of the Royal Academy of Upsala, and in 1773 a fellow of the Royal Society, though not admitted until 1783. In 1764 he published an essay on the medicinal properties of the Virginia pink-root, and in the following year he described the genera *Stillingia* and *Fothergilla*, dedicated to Benjamin Stillingfleet and John Fothergill; and he also contributed to the 'Philosophical Transactions' in 1775. In the war of independence he sided with England, sending a congratulatory address to Cornwallis on his success at Camden in 1780, and in 1783 he came to England with his wife and two daughters.

On his arrival in England he settled in Cecil Street, Strand, became generally respected for his benevolence, cheerfulness, and pleasing manners, and was made vice-president of the Royal Society. He died in Cecil Street, 15 April 1791, in his sixty-second year.

His son Alexander Garden (1757–1829), though educated at Westminster and Glasgow, joined the United States army, and received a grant of his father's estates, which had been confiscated. He afterwards published 'Anecdotes of the Revolutionary War,' 1822.

[Appleton's Cyclop. American Biog. p. 594; Ramsay's Hist. of South Carolina, vol. ii.; Rees's Cyclop.; Smith's Correspondence of Linnæus, i. 282–605; Loudon's Arboretum . . . Britann. p. 70.] G. S. B.

GARDEN, FRANCIS, Lord Gardenstone (1721–1793), the second son of Alexander Garden of Troup, Banffshire, by Jean, eldest daughter of Sir Francis Grant [q. v.], lord Cullen, was born at Edinburgh on 24 June 1721. He was educated at Edinburgh University, and was admitted an advocate on 14 July 1744. In the following year, while serving as a volunteer under Sir John Cope, he narrowly escaped being hanged as a spy at Musselburgh Bridge. In 1748 he was appointed sheriff depute of Kincardineshire, and on 22 Aug. 1759 was elected one of the assessors to the magistrates of Edinburgh. On 30 April 1760 Garden was appointed with James Montgomery joint solicitor-general, but to neither of them was conceded the privilege of sitting within the bar (*Cat. of Home Office Papers*, 1760–5, pp. 54, 55–6). Garden was employed in the Douglas cause, and appeared before the chambre criminelle of the parliament of Paris, where he was opposed by Wedderburn, and greatly distinguished himself by his legal knowledge and the fluency of his French. He was appointed an ordinary lord of session in the place of George Sinclair, lord Woodhall, and took his seat on the bench on 3 July 1764 with the title of Lord Gardenstone. On the resignation of James Ferguson, lord Pitfour, in April 1776, Garden also became a lord of justiciary, a post from which he retired in 1787, with a pension of 200*l.* a year. Upon the death of his elder brother Alexander in 1785, Garden succeeded to the family estates in Banffshire and Aberdeenshire, as well as to a large fortune. In September 1786 he went abroad for the sake of his health, returning in the summer of 1788. He continued to hold the post of an ordinary lord of session until his death at Morningside, near Edinburgh, on 22 July 1793. He was buried in Greyfriars churchyard on 24 July, 'one and a half double paces north of the corner of Henderson's tomb,' but there is no stone to mark the exact spot. Garden was a man of many peculiarities, one of which was an extreme fondness for pigs. It is related that a visitor one morning called on Garden, but he was not yet out of bed. He was shown into his bedroom, and in the dark he stumbled over something which gave a terrible grunt. Upon which Lord Gardenstone said, 'It is just a bit sow, poor beast, and I laid my breeches on it to keep it warm all night' (*Original Portraits*, i. 24). His convivial habits during his early career at the bar have formed the subject of many characteristic anecdotes. Tytler says that Garden was 'an acute and able lawyer, of great natural eloquence, and with much wit and humour, had a considerable acquaintance with

classical and elegant literature' (*Memoirs of Lord Kames*, iii. 293 note). In 1762 Garden purchased the estate of Johnson at Laurencekirk, Kincardineshire, and in 1765 began to build a new village, which so rapidly increased in the number of its inhabitants, that in 1779 it was erected into a burgh of barony. At the time of his death the village contained five hundred houses, with a population of twelve thousand. To encourage strangers to settle in it he offered land on very easy terms, and built an inn. He also founded a library and a museum for the use of the villagers, and did his best to establish in the district manufactures of various kinds. His 'Memorandums concerning the Village of Lawrence Kirk' will be found in the appendix to Knox's 'Tour through the Highlands of Scotland,' 1787, pp. 85-91. In May 1789 he erected at his own expense a Doric temple over St. Bernard's Well, near Edinburgh, having derived great benefit from the use of the waters. He never married. There are two portraits of him at Troup House, Banffshire, in the possession of Colonel Francis William Garden-Campbell, and a characteristic etching of him on horseback by Kay will be found in 'Original Portraits' (i. opp. p. 22, No. vii.)

Garden's works are: 1. 'Letter to the Inhabitants of Lawrence Kirk,' 1780, 8vo. 2. 'Travelling Memorandums, made in a Tour upon the Continent of Europe in the Years 1786, 1787, and 1788.' Vol. i., Edinburgh, 1791, 8vo and 12mo; vol. ii., Edinburgh, 1792, 8vo and 12mo. Vol. iii. was published after his death, and contains a short memoir of the author, Edinburgh, 1795, 8vo and 12mo. A second edition of vols. i. and ii. appeared at Edinburgh in 1792, 8vo. Garden also had a hand in 'Miscellanies in Prose and Verse,' Edinburgh, 1791, 12mo; second edit., corrected and enlarged, Edinburgh, 1792, 12mo.

[Travelling Memorandums, iii. (1795), 3–31; Gleig's Suppl. to the third edit. of the Encycl. Brit. (1801), i. 694–6; Brunton and Haig's Senators of the College of Justice (1832), pp. 526, 527–8; Kay's Original Portraits (1877), i. 22–5, 61, 350, 419, ii. 8, 71, 163; Tytler's Memoirs of Lord Kames (1814), iii. 293–304; Allardyce's Scotland and Scotsmen (1888), i. 126, 369–80; Chalmers's Biog. Dict. of Eminent Scotsmen (1869), ii. 80–2; Anderson's Scottish Nation (1863), ii. 281–2; Chalmers's Biog. Dict. (1814), xv. 270–2; Sir John Sinclair's Statistical Account of Scotland, i. 475–7, v. 176–8; Burke's Landed Gentry (1879), i. 618; Gent. Mag. (1793), lxiii. pt. ii. 769, 803; Scots Mag. (1748) x. 155, (1759) xxi. 446, (1789) li. 653–4, (1793) lv. 362; Edinburgh Mag. (1793), ii. 252; Notes and Queries, 3rd ser. v. 95; Brit. Mus. Cat.]

G. F. R. B.

GARDEN, FRANCIS (1810–1884), theologian, son of Alexander Garden, a Glasgow merchant, and Rebecca, daughter of Robert Menteith, esq., of Carstairs, N.B., was educated partly at home and partly at the college at Glasgow, whence he passed to Trinity College, Cambridge, where he took his degree of B.A. in 1833 and M.A. in 1836. In 1833 he obtained the Hulsean prize for an essay on the 'Advantages accruing from Christianity.' At Cambridge he belonged to the set of which R. Chenevix Trench, F. D. Maurice, and John Sterling were among the leaders, whose intimate friendship, together with that of Edmund Lushington and G. Stovin Venables, he enjoyed. His name occurs frequently in Trench's early letters (*Memorials*, i. 118, 182, 186, 236, &c.), and he was Trench's companion in Rome and its environs in January 1835. He was ordained deacon in 1836, as curate to Sir Herbert Oakeley at Bocking in Essex. In 1838–9 he was curate to Julius Charles Hare at Hurstmonceaux in Sussex, succeeding after an interval his friend Sterling. There was hardly sufficient sympathy between Garden and Hare for him to stay long as his curate, and he removed in 1839 to the curacy of St. James's, Piccadilly, from which he became successively the incumbent of Holy Trinity Church, Blackheath Hill (1840–4), junior incumbent of St. Paul's, Edinburgh (1845–9), curate of St. Stephen's, Westminster, assistant minister of the English chapel at Rome (1851–2), and finally, in 1859, he succeeded Dr. Wesley as sub-dean of the Chapel Royal, an appointment which he held till his death in 1884. In 1841 he undertook the editorship of the 'Christian Remembrancer,' which he retained for some years. In his earlier years Garden attached himself to the Oxford school, which was then exercising a powerful attraction over thoughtful minds. Trench describes a sermon he heard him preach in 1839 on 'the anger of God,' as 'Newmanite and in parts very unpleasant.' He subsequently became somewhat of a broad churchman, adopting the teaching of F. D. Maurice on the incarnation, the atonement, and other chief Christian doctrines, and contributing several thoughtful essays to the series of 'Tracts for Priests and People,' a literary organ of that school. The bent of his mind was essentially philosophical, disinclined to rest in any bare dogmatic statements without probing them to the bottom to discover the intellectual basis on which they rested. In 1848 he published 'Discourses on Heavenly Knowledge and Heavenly Love,' followed in 1853 by 'Lectures on the Beatitudes.' A pamphlet on the renunciation of holy orders,

then beginning to be debated, appeared in 1870 under the title 'Can an Ordained Man become a Layman?' 'An Outline of Logic' was issued, which came to a second edition in 1871. He was also the author of 'A Dictionary of English Philosophical Terms,' 1878; 'The Nature and Benefits of Holy Baptism;' 'The Atonement as a Fact and as a Theory.' He was a contributor to Smith's 'Dictionary of the Bible,' the 'Christian Remembrancer,' 'Contemporary Review,' and other periodicals. In 1837 he married Virginia, the daughter of Admiral Dobbie, who died early, leaving one daughter. The maiden name of his second wife was Boucher.

[Private information.] E. V.

GARDEN, GEORGE (1649–1733), Scottish divine, a younger son of Alexander Garden, minister of Forgue in Aberdeenshire, and Isobell Middleton, was born at Forgue, and educated at King's College, Aberdeen, where in 1673, at the age of twenty-four, he was already a regent or professor. In 1677 he was ordained by Bishop Scougall, and appointed to succeed his father in the church of Forgue, the bishop's son, Henry Scougall [q. v.], preaching at his induction. Two years later Garden was promoted to Old Machar (the church of which was the cathedral of Aberdeen). In June 1678 he preached in the chapel of King's College the 'funeral sermon' on his friend, the admirable Henry Scougall. It is printed in many editions of Scougall's works, and throws light on the ideas of ministerial duty entertained among the clergy of the 'second episcopacy' (1662–1690). In 1683 Garden, already a D.D., became one of the ministers of St. Nicholas, the town parish of Aberdeen, where he continued till he was 'laid aside' by the privy council in 1692 for 'not praying for their majesties,' William and Mary. The commission of the general assembly of 1700 had him before them in connection with 'An Apology for M. Antonia Bourignon' (1699, 8vo), attributed to him. Garden, who issued translations of several of Madame Bourignon's works with prefaces of his own, refused to disavow the authorship, asserted that 'the said "Apology" as to the bulk of the book did represent the great end of Christianity, which is to bring us back to the love of God and charity, and further declared that the essentials of Christianity are set down in the said book, and that the accessories contained therein are not contrary thereto;' whereupon the commission suspended him from the office of the ministry, and cited him to the assembly of 1701. He did not appear, and the assembly deposed him and 'prohibited him from exercising the ministry or any part thereof in all time coming.' Garden paid no regard to the sentence, and continued to officiate as before to the members of his former congregation who adhered to episcopacy. In 1703 he dedicated to Queen Anne, in terms of fervent loyalty to her, but with outspoken censure of the new presbyterian establishment, his magnificent edition of the works of Dr. John Forbes (1593–1648) [q. v.] ('Joannis Forbesii a Corse Opera Omnia'), which was published at Amsterdam. Though he had refused to take the oaths to William and Mary, Garden had never approved the arbitrary policy of James II; he accepted the conditions of the Toleration Act (1712); and when after the peace of Utrecht the episcopal clergy of Aberdeen drew up an address of congratulation to the queen, he and his brother James were chosen to present it. Introduced by the Earl of Mar, then secretary of state for Scotland, they were received with marked graciousness, and poured into her majesty's not unwilling ear (along with their thanks for the freedom they now enjoyed, 'not only in their exercise of the pastoral care over a willing people, but also in their use of the liturgy of the church of England'—then a new thing among the Scotch episcopalians) their complaints of the persecution they had lately suffered, and their entreaties for a further measure of relief. The queen's death made Garden and his brother Jacobites again; the insurrection of 1715 restored George for a brief period to the pulpit of St. Nicholas, and the brothers were among those who presented to the Pretender at Earl Marischal's house at Fetteresso, Kincardineshire, the address of the episcopal clergy of Aberdeen. On the suppression of the rising, Garden was thrown into prison; he managed shortly afterwards to escape to the continent, but returned to Aberdeen before 1720, when he was talked of for election as their bishop by the Aberdeen clergy. The support he had given to Bourignianism was held by the Scottish bishops, and by Lockhart [q. v.], the agent of the exiled prince, sufficient to disqualify him for such promotion. He died on 31 Jan. 1733 (Scott's *Fasti* has wrongly 1723). It illustrates the spread of 'high church' doctrine since the revolution among the Scottish episcopalians that he is called in his epitaph 'sacerdos.' He had fairly earned the praise awarded him of being 'literis et pietate insignis.' Besides his great edition of Forbes he was the author of the 'Queries and Protestation of the Scots Episcopal Clergy given in to the Committee of the General Assembly at Aberdeen June 1694,' 4to, London, 1694; 'The Case of the Episcopal Clergy,' pts. i. and ii. 4to, Edinburgh, 1703; and he is probably the

George Garden of Aberdeen who contributed to the 'Philosophical Transactions' of 1677 and 1693. His Bourignianism, says Grub doubtfully, was probably due to sheer weariness of the controversies wherewith his country had been so long distracted; moreover, his friend Henry Scougall had been in the habit of going to France as well as to Flanders for spiritual improvement. They may be called the Scottish Quietists. Garden's sermon preached at Scougall's funeral was printed first in 1726. His elder brother, JAMES (1647–1726), minister successively of Carnbee (1678–81), New Machar in Aberdeenshire, Maryculter in Kincardineshire, and of Balmerino in Fife, became professor of divinity at King's College, Aberdeen, and was deprived in 1696 for refusing to sign the Westminster Confession of Faith. 'He seems to have shared his brother's love of mystical theology, without falling into errors of doctrine' (GRUB); he shared also his brother's fortunes, and lies beside him in the churchyard of Old Machar. He is the author of a little treatise entitled 'Comparative Theology, or the True and Solid Grounds of a Pure and Peaceable Theology.'

[Records of the University and King's College, Aberdeen; Session Records; Acts of the General Assembly; tombstones; Lockhart Papers (where the name is spelled, as in Scotland it was often pronounced, Gairns); Scott's Fasti; Joseph Robertson's Book of Bon-Accord; Grub's Eccl. Hist.; Cunningham's Church Hist. of Scotland; Ray's Hist. of the Rebellion.] J. C.

GARDENSTONE, LORD. [See GARDEN, FRANCIS, 1721–1793.]

GARDINER. [See also GARDNER.]

GARDINER, ALLEN FRANCIS (1794–1851), missionary to Patagonia, fifth son of Samuel Gardiner of Coombe Lodge, Oxfordshire, by Mary, daughter of Charles Boddam of Capel House, Bull's Cross, Enfield, Middlesex, was born on 28 Jan. 1794 in the parsonage house at Basildon, Berkshire, where his parents were temporarily residing. He was religiously educated, and in May 1808 entered the Royal Naval College, Portsmouth. On 20 June 1810 he went to sea as a volunteer on board H.M.S. Fortune, and after a time removing to the Phœbe, he served in that ship as midshipman until August 1814, when, having distinguished himself in the capture of the American frigate Essex, he was sent to England as acting lieutenant of that prize. Being confirmed as lieutenant 13 Dec. he afterwards served in the Ganymede, the Leander, and the Dauntless in various parts of the world, and returned invalided to Portsmouth 31 Oct. 1822. On 1 July in the following year he married Julia Susanna, second daughter of John Reade of Ipsden House, Oxfordshire; she died in the Isle of Wight on 23 May 1834. As second lieutenant of the Jupiter he was at Newfoundland in 1824, and in 1825 came back to England in charge of the Clinker, when he obtained his promotion as commander 13 Sept. 1826, after which period, although he often applied for employment, he never succeeded in obtaining any other appointment. Long before this his attention had been much directed to the unreclaimed state of the heathen nations, and he now resolved that he would devote his life to the work of a missionary pioneer. With this view he went to Africa in 1834, and, exploring the Zulu country, started the first missionary station at Port Natal. From 1834 to 1838 he was engaged in earnest endeavours to establish christian churches in Zululand, but political events and native wars combined to prevent any permanent success. From 1838 to 1843 he laboured among the Indians of Chili, and went from island to island in the Indian Archipelago, but his efforts were foiled by the opposition of the various governments.

His first visit to Tierra del Fuego took place 22 March 1842, when, coming from the Falkland Islands in the schooner Montgomery, he landed in Oazy harbour. The Church Missionary Society was now pressed to send out missionaries to Patagonia, but declined on the ground of want of funds. Similar proposals were unsuccessfully made to the Wesleyan and London Missionary Societies. At length in 1844 a special society was formed for South America, which took the name of the Patagonian Missionary Society, and Robert Hunt, a schoolmaster, was sent out as the first missionary, being accompanied by Gardiner. This attempt to establish a mission, however, failed, and they returned to England in June 1845. Gardiner, not discouraged, left England again 23 Sept. 1845, and, in company with Federico Gonzales, a Spanish protestant, from whom he learnt Spanish, went to Bolivia, where he distributed bibles to the Indian population, but not without much opposition from the Roman catholics. Having established Gonzales as a missionary at Potosi, he himself came back to England, landing at Southampton 8 Feb. 1847. He spent 1848 in making a survey of Tierra del Fuego with a view to a mission, and suffered great hardships. He then endeavoured to interest the Moravian Brethren and the Foreign Missions of the Church of Scotland in this enterprise, but

neither of them was in a position to render any aid. At last, a lady at Cheltenham having given 700*l.*, the mission was determined on. Accompanied by Richard Williams, surgeon, Joseph Erwin, ship-carpenter, John Maidment, catechist, and three Cornish fishermen, Pearce, Badcock, and Bryant, he sailed from Liverpool 7 Sept. 1850 in the Ocean Queen, and was landed at Picton Island 5 Dec. He had with him two launches, each twenty-six feet long, in which had been stowed provisions to last for six months. The Fuegians were hostile and great thieves; the climate was severe and the country barren. Six months elapsed without the arrival of further supplies, which were detained at the Falkland Islands for want of a vessel. The unfortunate men gradually died of starvation, Gardiner, himself the last survivor, expiring, as it is believed, 6 Sept. 1851. On 21 Oct. the John Davison, sent for their succour, arrived, and on 6 Jan. 1852 H.M.S. Dido visited the place, but all they could do was to bury the bodies and bring away Gardiner's journal. Two years later, in 1854, the Allen Gardiner was sent out to Patagonia as a missionary ship, and in 1856 Captain Gardiner's only son, Allen W. Gardiner, went to that country as a missionary. Gardiner married secondly, 7 Oct. 1836, Elizabeth Lydia, eldest daughter of the Rev. Edward Garrard Marsh, vicar of Aylesford, Kent. He wrote and published: 1. 'Outlines of a Plan for Exploring the Interior of Australia,' 1833. 2. 'Narrative of a Journey to the Zoolu Country in South Africa, undertaken in 1835, 1836.' 3. 'A Visit to the Indians on the Frontiers of Chili,' 1840. 4. 'A Voice from South America,' 1847.

[Gent. Mag. July 1852, pp. 92–4; Annual Register, 1852, pp. 473–8; The Martyrs of the South (1852); Marsh's Memoir of A. F. Gardiner (1857), with portrait; Marsh and Stirling's Story of Commander A. Gardiner (1867), with portrait; Marsh's First Fruits of South American Mission (1873); Garratt's Missionaries' Grave (1852); Bullock's Corn of Wheat dying (1870); W. J. B. Moore's They have done what they could (1866); O'Byrne's Naval Biog. Dict. p. 387; Illustrated London News, 1 May 1852, p. 331, and 8 May, pp. 380–1, with three views on Picton Island.] G. C. B.

GARDINER, ARTHUR (1716?–1758), captain in the navy, is described in his passing certificate, dated 3 Nov. 1737, as more than twenty-one years of age, and as having been at sea upwards of six years, chiefly in the Falmouth, with Captain John Byng [q. v.] On 4 July 1738 he was promoted to be lieutenant, and after serving in the Sutherland, and in the Captain with Captain Thomas Griffin [q. v.], he was promoted on 6 June 1744 to the command of the Lightning bomb, from which on 27 May 1745 he was posted to the Neptune as flag-captain to Vice-admiral Rowley. On 1 Oct. he was moved into the Feversham, which he commanded for three years in the Mediterranean. From 1749 to 1754 he commanded the Amazon on the coast of Ireland, and, on paying her off, applied on 15 May 1754 for leave to go to France for eight or ten months. In May 1755 he was appointed to the Colchester, but left her in the following September to join the Ramillies as flag-captain to his old commander, now Admiral Byng. In this capacity he accompanied Byng to the Mediterranean; and when, after the action off Minorca, Byng was recalled, Gardiner too was superseded from his command. At Byng's trial several points in Gardiner's evidence bore heavily on the accused, especially as he was a personal friend and an unwilling witness. In February 1757 he was appointed to the Monmouth of 64 guns, and again sent to the Mediterranean. In February 1758 he was with the squadron under Admiral Osborn, shutting up M. de la Clue in Cartagena, when on the 28th the Marquis Duquesne, with three ships, attempted to raise the blockade. The ships were immediately chased, and took different courses. The Foudroyant, carrying Duquesne's broad pennant, was the ship in which M. de Gallissonnière had hoisted his flag in the battle of Minorca, and, notwithstanding her enormous size, Gardiner had been heard to say that if he fell in with her, in the Monmouth, he would take her or perish in the attempt. It is, perhaps, more probable that the story was invented afterwards; for it was by the mere accident of position that the Foudroyant was chased by the Monmouth, the Swiftsure and Hampton Court, each of 70 guns, following. As night closed in, however, the Monmouth ran the chase out of sight of the other two ships, and, having partially disabled her rigging, brought her to close action about seven o'clock. In the very beginning of the fight Gardiner was wounded in the arm by a musket bullet, though not so seriously as to compel him to leave the deck. About nine o'clock, however, he fell, shot through the head, and died a few hours afterwards. The fight was gallantly continued by the first lieutenant, Robert Carkett [q. v.], and on the Swiftsure coming up about one o'clock, the Foudroyant hauled down her colours. The great disproportion between the combatants, the Foudroyant being an unusually large and heavily armed ship of 80 guns, and the fact that the Monmouth alone had beaten her gigantic adversary almost to a standstill be-

fore the Swiftsure came up, as well as the circumstances of Gardiner's death, have all combined to render the action one of the most celebrated in our naval annals; and that this distinction should have been achieved by a pupil of Byng and Griffin is perhaps not its least remarkable feature.

[Charnock's Biog. Nav. v. 383; Beatson's Nav. and Mil. Mem. ii. 153; Minutes of the Court Martial on Admiral John Byng; Official letters and other documents in the Public Record Office.]

J. K. L.

GARDINER, BERNARD (1668–1726), warden of All Souls' College, Oxford, was younger son of Sir William Gardiner of Roche Court, first baronet and K.C.B., by his wife, Jane Brocas, heiress of Beaurepaire and Roche Court in Hampshire. He was born in 1668, became a demy of Magdalen College (whence he was temporarily ejected during the struggle with James II), and was elected fellow of All Souls in 1689, proceeding B.A. 26 Oct. 1688, B.C.L. 21 June 1693, and D.C.L. 9 June 1698. He was elected warden of All Souls in 1702, on the nomination of Archbishop Tenison; became custos archivorum in 1705–6, and was vice-chancellor from 1712 to 1715. Both as warden and vice-chancellor he was a prominent figure in his time, a conscientious, indomitable, stern, uncompromising man. In the former capacity he was engaged in a continuous struggle with his fellows in order to put an end to the abuses of non-residence, illusory dispensations from taking holy orders, and others of the same sort, the college during the process being subjected to two visitations from Archbishops Tenison and Wake respectively. The result was not, as he wished, to restore the college to the condition contemplated by the founder, but to establish it on the secular and non-resident basis which the lawyers and statesmen who were prominent among the fellows desired, and which, free from the undergraduate element, it has ever since retained. Gardiner's efforts to enlarge, rebuild, and beautify his college in the style of his age, as we now see it, were crowned with a success denied to his constitutional reforms. As vice-chancellor Gardiner was, along with Wake, the chief means of saving his university from the consequences of its pronounced and prevalent Jacobitism. He governed with a strong hand and made many enemies, especially Hearne the antiquary, to whom as a Hanoverian tory, manager of the university press, and keeper of the archives, the vice-chancellor was exceedingly obnoxious. Hearne described Gardiner as 'a person of very little learning and less honesty, standing for all places that he can make any interest to procure' (Hearne, *Collections*, ed. Doble, i. 85); but they had some amicable intercourse on antiquarian topics (cf. *ib.* iii. 397, 419, &c.) It was Gardiner's chief distinction that in the pursuit of the line of duty which he had prescribed for himself he put an end to the intolerable abuse of the 'terræ filius' or elected undergraduate, who by ancient custom had been permitted unlimited freedom of scurrilous speech at the annual act. At the critical periods of 1714 and 1715 these performances, which on such occasions always took a violent political direction, would probably have turned the scale against the permanent independence of the university, already temporarily menaced by the presence of the 'troop of horse' familiarly known to posterity by means of the famous epigram. He died on 22 April 1726 (*Hist. Reg.* 1726, p. 17). While warden of All Souls he married (29 Feb. 1711–12) Grace, daughter of Sir Sebastian Smythe of Tackley Park and Cuddesdon, Oxfordshire, and through their daughter Grace, wife of Dr. Whalley of Clerk Hill, Lancashire, part of the Brocas estates have been transmitted to the Gardiners of Roche Court.

[Montagu Burrows's Worthies of All Souls, 349 et seq.; Historical Family of Brocas of Beaurepaire and Roche Court, by the same author; Bloxam's Reg. Magdalen College, iii. 45.]

M. B.

GARDINER, GEORGE (1535?–1589), dean of Norwich, son of George Gardiner, was born at Berwick-on-Tweed about 1535. He was a scholar of Christ's College, Cambridge, where he proceeded B.A. in 1554. He took the M.A. degree in 1558, having in the meantime become a fellow of Queen's College, an appointment of which he was deprived on 6 Aug. 1561 by reason of his continued absence from Cambridge. In December 1560, at the instigation of Leicester, who was always a firm friend, he was presented by the queen to the living of Chatton, Northumberland. In or about 1562 he became a minor canon of Norwich Cathedral, and was appointed minister to the church of St. Andrew in the same city. He was promoted to be prebendary in 1565, and in 1570 was one of those who entered the choir of the cathedral and, among other outrages, broke down the organ. In the previous year, at a metropolitan visitation, articles had been lodged against him charging him with having been 'a man very unquiet, troublesome, and dissenting, setting debate between man and man.' It was also said that in Queen Mary's time he had persecuted persons supposed to favour the gospel at the universities. In 1571 Gardiner gave up his Norwich living on being instituted by the Merchant Taylors'

Company to the rectory of St. Martin Outwich, London, which he resigned in 1574, and in the same year he was collated to the living of Morley, Norfolk. In 1573 he became archdeacon of Norwich. He had represented to Leicester that the appointment had lapsed to the crown in consequence of a prolonged lawsuit between two candidates. The Bishop of Norwich (Parkhurst), whose own candidate was one of the disputants, refused to recognise Gardiner as archdeacon; but in October 1573 the bishop promised to support him for the deanery, then vacant, if he would give up the archdeaconry. But Gardiner had already had resort to Leicester and Burghley, and was nominated dean unconditionally, in spite of his bishop's opposition. Both Leicester and the queen ordered the bishop to desist, and ultimately Parkhurst and Gardiner became good friends. Gardiner erected a monument to Parkhurst's memory in the cathedral. In 1573 Gardiner was also appointed chaplain to the queen, and in the following year he was in attendance at court. In the same year he was on a commission of oyer and terminer for the county of Norfolk to examine into offences against the Act of Uniformity. In 1578 he was vicar-general of Norwich, apparently for only a short period. In 1575 he obtained the vicarage of Swaffham by gift of the queen, in 1579 the rectory of Haylesden, in 1580 that of Blofield, in 1583 that of Ashill, and in 1584 that of Forncett, all in Norfolk. He held as well the rectory of West Stow, Suffolk. He had also duties in London, and in February 1587 a formal complaint was made against him, among others, for neglecting to preach at St. Paul's Cross according to a monition. As dean of Norwich he greatly benefited the revenues of the cathedral. Part of the church lands had been annexed by Sir Thomas Shirley and others in a less degree on various pretexts. Gardiner, by dint of his influence at court and many lawsuits, finally, in 1588, obtained a royal warrant ordering the patentees to surrender the church lands, though not without some compensation. In the later years of his life Gardiner was much invalided by gout. He died about June 1589, and was buried in the south aisle of his cathedral, where his tomb, with its Latin inscription, still remains. He is described by Strype as 'a man of learning and merit and a hearty professor of the gospel.' Many of his letters are extant, and a number of them are printed in Strype's 'Annals.' Gardiner was married, and in 1573 was the father of four children.

[Cooper's Athenæ Cantabr. ii. 55; Strype's Annals of the Reformation, ii. 443–50, 485, 497, 533–7, iii. 57–62; Strype's Life of Parker, ii. 36, 87, 137, 154; Strype's Life of Aylmer, p. 201; Blomefield's Norfolk, ii. 350, iii. 620, 640, 668, iv. 301, v. 261, vi. 225, vii. 211, x. 432; Newcourt's Repert. Eccl. Lond. i. 420; Le Neve's Fasti, ii. 476, 481, 496, 500; Rymer's Fœdera, xv. 584, 725, 727; Lansdowne MS. 18, art. 15982, f. 116.] A. V.

GARDINER, JAMES, D.D. (1637–1705), bishop of Lincoln, was the son, by his second wife, of Adrian Gardiner, apothecary, of Nottingham, 'who brought up many sons very well' (Thoroton, *Nottinghamshire*, p. 498, ed. 1677). He entered at Emmanuel College, Cambridge, in 1649, taking the degrees of B.A. 1652–3, M.A. 1656, and D.D. 1669. On the Restoration he obtained favour at court, became chaplain to the Duke of Monmouth, chaplain to the guards, and received the crown living of Epworth, Lincolnshire, and the stall of Stow-in-Lindsey in Lincoln Cathedral, 4 March 1660–1. He was also presented by Charles II (*sede vacante*) to the prebendal stall of Stratton in the cathedral of Salisbury, 3 Feb. 1665–6. In 1671 he received the sub-deanery of Lincoln from Bishop Thomas Fuller, in the room of Robert Mapletoft [q. v.] While holding this office he rebuilt his official residence, which had been reduced to ruins by the parliamentary forces on the storming of the castle and close in 1644. On the death of Dr. Honywood [q. v.] in 1681, he was recommended for the deanery of Lincoln by Archbishop Sancroft, but unsuccessfully, the dignity having been promised to Dr. Brevint [q. v.] On the serious illness of the latter in 1685, Gardiner applied to the archbishop for his interest for the anticipated vacancy, which, however, did not occur till 1695. Meanwhile, on the translation of Tenison from the see of Lincoln to that of Canterbury, Tenison successfully recommended his friend Gardiner as his successor, and Gardiner's was the first consecration performed by the new archbishop, 10 March 1694–5, being the first episcopal consecration since Tenison's own in 1691–2. Gardiner had permission to retain the stall of Stow-in-Lindsey *in commendam* for three years. Gardiner's ten years' episcopate was quiet and uneventful, and devoted to the conscientious discharge of his duty. He was a whig and a low churchman, and voted steadily with his party. He desired to be excused giving his opinion either way when, 22 Feb. 1699–1700, the case of Bishop Watson's deprivation came before the court of delegates. His colleagues were unanimous in confirming the sentence of the inferior court. Gardiner's conduct illustrates his irresolute character (Luttrell, *Diary*, iv. 616). When the bill against occasional conformity was thrown out by the House of

Lords, 7 Dec. 1703, he was one of the majority, ranging himself with Tenison, Burnet, Lloyd of Worcester, &c., against Compton of London, Mews of Winchester, and Sprat. Gardiner's charge at his primary visitation (2nd edit. 1697) shows an earnest desire for raising the tone of his clergy and promoting the spiritual good of his diocese in what he terms an 'atheistical and deluded age.' Many of his clergy he describes as unaccountably negligent, some grossly immoral; they indulged in the immoderate pursuit of pluralities, and were hard to reconcile to residence, cheapening their curates and calling 20*l.* or 30*l.* a year a competency. Catechising was disused, the fasts and festivals were unobserved; private baptism was too usual; for the sake of fees clandestine marriages were winked at; chancels were disused and left 'in a more nasty condition than the meanest cottage,' while the holy table was brought down into the midaisle, and the elements administered to persons in their seats. His faithfulness in the discharge of his duties and the gentleness of his character are set forth in a very admirable set of six sapphic stanzas on his monument in the retrochoir of Lincoln Cathedral. He died at his house in Dean's Yard, Westminster, 1 March 1704–5, his end being hastened by grief at the sudden death of his wife under peculiarly painful circumstances. He left three sons, James [q. v.], William, and Charles, and two daughters. He was an antiquary of some note, and assisted Simon Patrick [q. v.], afterwards bishop of Ely, when dean of Peterborough, in deciphering and transcribing the charters and muniments of the abbey. Besides his charge of 1697, his only published work is a sermon preached before the House of Lords on Psalm lxxix. 9, on the fast day, 11 Dec. 1695. He also published twenty sermons left in manuscript by the learned Dr. W. Outram, prebendary of Westminster, of which a second edition was printed in 1797. A portrait of him exists at Emmanuel, and it has been engraved.

[Willis's Cathedrals, i. 72; MSS. Tanner, No. 88, 170; Kennett, Lansdowne MS. 987, No. 126.] E. V.

GARDINER, JAMES, the younger (*d.* 1732), sub-dean of Lincoln, son of James Gardiner, bishop of Lincoln [q. v.], entered Emmanuel College, Cambridge, in 1695. He proceeded B.A. as sixteenth wrangler in 1699, and was elected fellow of Jesus College in 1700. He became M.A. in 1702. On 20 April 1704 he was presented by his father to the mastership of St. John's Hospital, Peterborough, and 29 April of the same year was installed sub-dean of Lincoln Cathedral on the death of Dr. Knighton, and at the same time became prebendary of Asgarby. He is described by Browne Willis as 'an extraordinary benefactor to the church of Lincoln, having improved the house belonging to his dignity, rebuilt by his father, so very much that it may be esteemed the best house belonging to the minster' (Willis, *Cathedrals*, i. 99). He died at Lincoln, 24 March 1731–2, and was buried in the retrochoir of the cathedral, by the side of his father. His only daughter, Susanna, who had nursed him assiduously, followed him to the grave in little more than a month, 27 April, and was buried in the same grave in which his wife, Dinah, was also buried, 4 Sept. 1734. His monument bears a very lengthy epitaph, from which we may gather that he was a man of great suavity of disposition and beneficence, a cultured and popular preacher, and of some success as an author. He published: 1. 'The Duty of Peace amongst Members of the same State. A Sermon on Rom. xiv. 19,' London, 1713. 2. 'Practical Exposition of the Beatitudes,' 1713 (this, as well as the sermon, went to a second edition). He also translated 'Rapin of Gardens,' 1718, and contributed to the 'Oxford and Cambridge Miscellany Poems,' Lintot, 1709.

[Browne Willis's Cathedrals, i. 99; Le Neve's Fasti.] E. V.

GARDINER, JAMES (1688–1745), colonel of dragoons, eldest son of Captain Patrick Gardiner, of the family of Torwoodhead, by his wife, Mary Hodge of Gladsmuir, was born 11 Jan. 1687–8, at Carriden, Linlithgowshire. He was educated at the grammar school of Linlithgow, and having served very early as a cadet became ensign, at the age of fourteen, in a Scotch regiment in the service of Holland. In 1702 he exchanged into the service of Queen Anne, and he took part with distinction in the campaigns of Marlborough. At the battle of Ramillies, 23 May 1706, he was one of a forlorn hope sent to dispossess the French of the churchyard, and after planting the colours was disabled by a shot in the mouth. While lying helpless, after the battle, he saved himself from death by stating that he was a nephew of the governor of the neutral town of Huy. He was conveyed to a neighbouring convent, and on his recovery was exchanged. On 31 Jan. 1714–15 he was made lieutenant in Colonel Kerr's dragoons, now the 1st hussars; and on 22 July following captain in Colonel Stanhope's dragoons, disbanded in 1718. He was in this regiment at the battle of Preston, Lancashire, heading a small storming party, who in the midst of a hail of

musketry, by which the majority of them were killed, advanced to the barricades and set them on fire. On 14 Jan. 1717–18 he was promoted major. His skill as a horseman attracted the attention of John Dalrymple, second earl of Stair [q.v.], to whom he became aide-de-camp. Stair's grand ceremonial entry into Paris as ambassador, in 1719, was arranged under the direction of Gardiner, who acted as master of the horse. On 20 July 1724 he was made major of the Earl of Stair's dragoons, now the 6th Inniskillings. Wodrow's statement, that he was made major of Stair's grey horse (*Analecta*, iii. 198), now called the Scots Greys, arose from the fact that Stair was colonel of the Greys both previously and subsequently (24 April 1706 to 20 April 1714, and 28 May 1745 to 27 May 1747); but from March 1715 to March 1734 he was colonel of the 6th dragoons, and it was only while he was colonel of this regiment that Gardiner served under him (information kindly supplied by Lieutenant-colonel Fergusson of Edinburgh from the war office). On 24 Jan. 1729–30 Gardiner was made lieutenant-colonel of the Inniskillings. According to his own statement, Gardiner in his early years was noted, even in Paris, for his dissolute life. While waiting for an assignation he happened to take up a book, according to Doddridge, Watson's 'The Christian Soldier,' or, according to Alexander Carlyle, Gurnall's 'Christian Armour.' Looking up during its perusal he saw what he ever afterwards regarded as a vision of Jesus Christ, and was immediately and permanently 'converted.' Alexander Carlyle, who states that he was 'very ostentatious' in his references to his conversion, describes him as 'a noted enthusiast, a very weak, honest, and brave man' (*Autobiography*, p. 16).

On 19 April 1743 Gardiner succeeded General Humphry Bland [q. v.] as colonel of the regiment of light dragoons now known as the 13th hussars, then quartered in East Lothian, in which district Gardiner had lately purchased a residence at Bankton, near Prestonpans. On the outbreak of the rebellion in 1745 Gardiner's and Hamilton's dragoons were retained in the low country, while Cope set out to oppose the Pretender in the highlands. On 14 Aug. four troops of Gardiner's dragoons marched to Perth by the ford of Dalreoch (Kington, *Lairds of Gask*, p. 104). He evacuated Perth on the approach of the Pretender's forces, and concentrated his dragoons in Stirling. He was confident that if they came to Stirling he would be able to 'give them a warm reception' ('Letters on the Suppression of the Rebellion,' in Jesse, *Pretenders and their Adherents*, ii. 345), but asked in vain to be reinforced by Hamilton's dragoons from Edinburgh. The insurgents, learning that Stirling was held by Gardiner, resolved to cross the Forth by the fords of Frew, eight miles to the west. Gardiner set out to dispute the passage; but his numbers were much inferior to those of the enemy, and he could not depend on the temper of his men. He therefore, after making a reconnaissance, retreated on Edinburgh. Partly infected by the supineness and irresolution of Cope, and partly influenced by the tales of highland prowess at Killiecrankie in 1689, the dragoons both of Gardiner and Hamilton, when the Pretender's forces began to approach Edinburgh, left the city, and, notwithstanding the remonstrances of Gardiner and other officers, galloped eastwards in wild panic. They halted for the night in a field at Prestonpans, and Gardiner, 'quite worn out,' went to bed in his own house. Next morning they continued their march to Dunbar, where Cope was making his debarkation. Alexander Carlyle, then a young man, visited the camp and dined with Gardiner. On Carlyle referring to the retreat from Edinburgh—'A foul flight,' said he, 'Sandie, and they have not recovered from their panic; and I'll tell you, in confidence, that I have not above ten men in my regiment whom I am certain will follow me. But we must give them battle now, and God's will be done' (*Autobiog.* p. 132). On 20 Sept. the two armies came in sight of each other at Prestonpans, in the neighbourhood of Gardiner's own residence. When Cope took up his final position for the night, he had his rear to the high enclosing walls of Gardiner's residence and the Preston pleasure-grounds. Carlyle had another and his last interview with Gardiner in the evening. He found him 'grave, but serene and resigned; and he concluded by praying God to bless me, and that he could not wish for a better night to lie on the field.' He added that he expected they would be 'awaked early enough in the morning' (*ib.* p. 140). Gardiner's dragoons were posted on Cope's right wing, and after the discomfiture of Whitney's dragoons were ordered to charge the enemy, but after a faint fire only eleven, including Cornet Kerr (*ib.* p. 143), obeyed the word of command, the others wheeling round and galloping from the field. The battle was irretrievably lost, but Gardiner would not leave the infantry in the desperate plight in which they were now placed. At the beginning of the action he had received a bullet wound in his right breast, and soon afterwards a shot struck his right thigh. The officer in command of the foot was struck down, when 'the colonel immediately quitted

his horse and snatched up the half-pike; and took upon him the command of the foot, at whose head he fought till he was brought down by three wounds, one in his shoulder by a ball, another in his forearm by a broad sword, and the third, which was the mortal stroke, in the hinder part of his head by a Lochaber axe. This wound was given him by a highlander, who came behind him while he was reaching a stroke at an officer with whom he was engaged' (*Gent. Mag.* xv. 530). He was carried, in a very weak condition, to the manse of Tranent, but lived till the forenoon of the following day. On the 24th he was buried in the north-west corner of Tranent Church, which he had been in the habit of attending. The mansion-house of Gardiner was destroyed by fire 27 Nov. 1852. By his wife, Lady Frances Erskine, daughter of the fourth Earl of Buchan, whom he married 11 July 1726, he had thirteen children, only five of whom, two sons and three daughters, survived him. Gardiner's daughter Richmond was the 'Fanny Fair' of the song "T was at the Hour of Dark Midnight,' written in commemoration of Gardiner by Sir Gilbert Elliot [q. v.], third baronet (1722–1777).

[Doddridge's Life of Colonel Gardiner, frequently printed; Doddridge's Sermon on the Death of Colonel Gardiner, 1745; Poem on the Death of Colonel Gardiner, 1746; Gent. Mag. xv. 530; Chambers's Biog. Dict. of Eminent Scotsmen; Cannon's Historical Records, 13th dragoons; Alexander Carlyle's Autobiography; Chambers's Hist. of the Rebellion; Burton's Hist. of Scotland; information kindly supplied by Lieutenant-colonel Fergusson of Edinburgh.] T. F. H.

GARDINER, MARGUERITE, Countess of Blessington. [See Blessington.]

GARDINER, RICHARD, D.D. (1591–1670), divine, was born in 1591 at or near Hereford, and went to the grammar school of that town. In 1607 he entered Christ Church, Oxford, as a poor scholar, taking the degree of B.A. in 1611, M.A. in 1614, and D.D. in 1630. About this time he took holy orders, and, though he seems to have held no preferment, became known as a brilliant and quaint preacher. As deputy-orator to the university, some time previous to 1620, he delivered an 'eloquent oration' upon James I's gift of his own works to the library. James I, according to Wood, gave to Gardiner the reversion of the next vacant canonry at Christ Church in reward for a speech made before the king 'in the Scottish tone.' He was accordingly installed in 1629. In 1630 he was appointed one of the chaplains in ordinary to Charles I. He continued deputy-orator, and in this capacity made the university oration to the king on his return from Edgehill. In 1647 he was examined several times before the parliamentary visitors, and deprived of his prebend. He lived obscurely at Oxford, befriending poor royalists, until the Restoration, when he was reinstated (July 1660). From this time he devoted all his means to charitable purposes and to the enrichment of the college. Among other benefactions in 1662–5 he gave 510*l.* towards rebuilding parts of Christ Church, and in 1663 he gave lands at Bourton-on-the-Water, Gloucestershire, to the support of two servitors on that foundation. He also erected a fountain in the quadrangle. He died at Oxford in 1670, aged 79, and was buried in the north choir aisle of Christ Church Cathedral, where a monument to his memory was erected, bearing a ludicrously laudatory inscription by South, who succeeded him in his prebend. Gardiner was a man of keen intellect, and his sermons are still worth reading.

His writings are: 1. 'Sermon at St. Paul's Ch. on his Majesty's day of Inauguration, 27 March 1642.' 2. 'Specimen Oratorium,' a collection of his official speeches, published in London in 1653, and again in 1657. In 1662 it was reprinted with additions, and republished in 1668 and 1675. 3. 'Sixteen Sermons preached in the University of Oxford and at Court,' 1659; besides several separate sermons.

[Wood's Athenæ Oxon. ed. Bliss, iii. 921; Wood's Hist. of Oxford; Le Neve's Fasti Eccl. Angl. ii. 521; Walker's Sufferings of the Clergy, ed. 1714, ii. 104; Watt's Bibl. Brit.] A. C. B.

GARDINER, RICHARD (1723–1781), called Dick Merryfellow, author, born at Saffron Walden, Essex, 4 Oct. 1723, was the son of the Rev. John Gardiner, LL.D., rector of Great Massingham, Norfolk, by a daughter of John Turner of Saffron Walden. After being educated at Eton and St. Catharine's Hall, Cambridge, where he took no degree, he went abroad for some years, and while returning to England was taken prisoner at sea by a French privateer and imprisoned at Dunkerque. On his release in 1748 he went to Norwich, and was persuaded by his relations to enter holy orders. He is said to have been a successful preacher, but in 1751, while still a deacon, he retired from the church. His unsuccessful suit to a young lady led him to publish in 1754 'The History of Pudica, a Lady of N-rf-lk, with an account of her five lovers, by William Honeycomb.' One of the lovers, named 'Dick Merryfellow,' was intended for himself. The satire is dull and

acrimonious. Gardiner next took up the profession of arms, and in March 1757 he was promoted from being a lieutenant in the 12th regiment of foot to the command of a company of marines. In 1759 he commanded a detachment of marines in an engagement at St. Pierre, Martinique, and again at the siege of Guadeloupe on board the Rippon. On his return to England in the same year he published an unembellished diary of the experiences of the fleet, called 'An Account of the Expedition to the West Indies against Martinico, Guadeloupe, and other the Leeward Islands subject to the French King.' The work was originally dedicated to Lord Temple, who had procured Gardiner his commission. A third edition, which was published in 1762, together with a French translation, both beautifully printed by Baskerville, is dedicated to the queen. At the outbreak of the Spanish war in 1762 Gardiner raised a company of foot at his own expense, but was not permitted to sell his company of marines, which, after the siege of Paris, was reduced. Its commander being put upon half-pay, Gardiner retired to Swaffham, and amused himself by writing a large number of election squibs in verse and prose which, though poor even of their kind, were extensively circulated and well paid for. In 1773 Gardiner again obtained a commission, and was appointed captain in the 16th light dragoons with brevet rank of major; but he saw no more service, and shortly afterwards retired on half-pay. He then settled at Ingoldisthorpe, Norfolk, and finding his means insufficient for the support of his growing family he persuaded T. W. Coke [q. v.] to make him 'auditor-general' of his Holkham estates, with a salary of 600*l.* a year. The place was intended as a sinecure, but Gardiner recklessly altered existing arrangements, increased the rents, drove out tenants, and even endeavoured to choose guests and order dinner for his employer. In February 1777 he was dismissed with a gratuity of 200*l.* after a six months' tenure of his office. Early in 1778 he published an absurd 'Letter to Sir Harbord Harbord, with observations on Thomas William Coke,' assuming that Harbord had procured his dismissal. The insinuation was denied by Coke in the Norfolk newspapers, and similar publicity having been refused to Gardiner's rejoinder, he produced a 'Letter to T. W. Coke, Esq., of Holkham,' a long, tangled, and bitter tirade. He again took up the quarrel in the following year, when Harbord and Coke were candidates at parliamentary elections for Norwich and Norfolk county respectively; but each of his enemies was returned at the head of the poll. He died on 14 Sept. 1781, and was buried in Ingoldisthorpe Church. At the time of his death he was preparing an elaborate 'Naval Register from 1739 to 1781,' which was never completed. A large number of his compositions were printed, chiefly consisting of prologues and epilogues to plays, elegies and epitaphs on friends and political skits; he was also mainly responsible for an ephemeral 'Lynn Magazine,' and prepared some articles for a projected county history of Norfolk. None of his work possesses any lasting merit. He married Ann, only daughter of Benjamin Bromhead of Thirlby, near Lincoln, and left a son, who became an officer in the army, and two daughters.

[Memoir of the Life and Writings (Prose and Verse) of R-ch-d G-rd-n-r, Esq., *alias* Dick Merryfellow of Serious and Facetious Memory.] A. V.

GARDINER, Sir ROBERT WILLIAM (1781–1864), general, colonel-commandant royal horse artillery, second son of Captain John Gardiner, senior, 3rd buffs, by his wife Mary, daughter of J. Allison of Durham, was born 2 May 1781, entered the Royal Military Academy, Woolwich, as a cadet, 13 July 1795, and passed out as a second lieutenant royal artillery 7 April 1797. His subsequent military commissions were dated as follows: first lieutenant 16 July 1799, second captain 12 Oct. 1804, first captain 18 Nov. 1811, brevet-major 27 April 1812, brevet-lieutenant-colonel 8 March 1814, brevet-colonel 22 July 1831, regimental colonel 24 Nov. 1839, major-general 23 Nov. 1841, lieutenant-general 11 Oct. 1851, general 28 Nov. 1854, and colonel-commandant 23 March 1853. In October 1797 Gardiner embarked for Gibraltar, then partially blockaded by the French and Spanish fleets, and the year after was present at the capture of Minorca. He commanded a detachment of twelve guns with the force under General Don sent to Stade and Cuxhaven in November 1805, as the advance of the army proceeding to Hanover under command of Lord Cathcart. The troops having returned to England in January 1806, Gardiner effected an exchange to Sicily, which he reached just after the battle of Maida. He served in Sicily, part of the time as aide-de-camp to General Fox and afterwards to Sir John Moore, returning with Moore to England from Gibraltar in December 1807. As the regulations prevented him from serving on Moore's staff on the expedition to Sweden, he exchanged in order to accompany Sir Arthur Wellesley to Portugal. He was present at Roliça and Vimeiro. He was brigade-major of the artillery in the Corunna retreat. In the Walcheren expedition he was present at the siege of Middleburg and Flushing,

and was invalided for fever. On his recovery he proceeded to Cadiz, and his battery took a prominent part in the battle of Barossa. He joined Lord Wellington's army in February 1812, and received a brevet majority for his services at the siege and capture of Badajoz (Gurwood, *Wellington Despatches*, v. 580). He commanded a field battery at the battle of Salamanca, the capture of Madrid, the siege of Burgos (where he volunteered to serve in the siege batteries), and in the Burgos retreat. Early in 1813 Gardiner was appointed to the command of E (afterwards D) troop royal horse artillery, then attached to the 7th division, with which he fought at Vittoria in the Pyrenees, at Orthez, Tarbes, and Toulouse. He was made K.C.B. in 1814. In 1815 his troop was stationed in front of Carlton House during the corn riots, and subsequently proceeded to Belgium, where he commanded it through the Waterloo campaign and entered Paris. Gardiner was appointed principal equerry to Prince Leopold of Saxe-Coburg on the prince's marriage with the Princess Charlotte of Wales, and held the post until Prince Leopold became king of the Belgians, after which Gardiner continued to reside at Claremont. He was governor and commander-in-chief at Gibraltar from 1848 to 1855.

In 1844 Gardiner published a brief memoir of Admiral Sir Graham Moore, brother of Sir John Moore. Between 1848 and 1860 he published a number of pamphlets on military organisation, especially as regards artillery and national defence. In 1854 the committee of merchants at Gibraltar memorialised Lord Aberdeen's government against Gardiner's interference with the Gibraltar trade, which he described as contraband, and sought to render more reputable. The correspondence, together with a long report by Gardiner on 'Gibraltar as a Fortress and a Colony,' is printed in 'Parl. Papers,' 1854, vol. xliii. A scurrilous pamphlet, purporting to be a reply to the report, was distributed gratis, without any printer's name, by the committee of merchants in 1856. Gardiner was the author of many valuable reports on professional subjects, which are said to have contributed largely to the improvement in the artillery service which began after 1848 (Duncan, *Hist. Royal Artillery*, vol. ii.) Gardiner was a G.C.B. and K.C.H., and had the decoration of St. Anne of Russia for his services in Belgium and France. The Princess Charlotte of Wales appears to have written personally, but unsuccessfully, to the Duke of Wellington, asking him to recommend Gardiner for Portuguese and Spanish decorations (*Well. Suppl. Desp.* xi. 515). When governor of Gibraltar, the queen of Spain sent him the Cross of Charles III, which the regulations of the service forbade his wearing.

Gardiner married, on 11 Oct. 1816, Caroline Mary, eldest daughter of Sir John Macleod, adjutant-general royal artillery, and granddaughter on the maternal side of the fourth Marquis of Lothian, by whom he had one son, the present lieutenant-general and honorary general, Henry Lynedoch Gardiner, C.B., retired royal artillery, equerry in ordinary to the queen, and one daughter. Gardiner died at Melbourne Lodge, Claremont, 26 June 1864, aged 83.

[Kane's List of Officers Royal Artillery (revised ed. 1869); Duncan's Hist. Royal Art.; Gent. Mag. 3rd ser. xvii. 383–5.] H. M. C.

GARDINER, SAMUEL (*fl.* 1606), was author of 'A Booke of Angling or Fishing. Wherein is shewed by conference with Scriptures the agreement betweene the Fishermen, Fishes, Fishing, of both natures, Temporall and Spirituall, Math. iv. 19. Printed by Thomas Purfoot,' 1606, 8vo. All that is known of him is that he was D.D. and chaplain to Archbishop Abbot. Only two copies of his book are known. One is in the Bodleian, the other in the Huth Library, whither it came from the library of Mr. Cotton, late ordinary of Newgate. It is dedicated to Sir H. Gaudie, Sir Miles Corbet, Sir Hammond Le-Strang, and Sir H. Spellman. An analysis is given of the book in 'Bibliotheca Piscatoria' (p. 103), by Hone, and by the writer in 'The Angler's Note-Book' (2nd ser. No. 1, p. 5). Other instances of moralised angling are given in 'Bibl. Pisc.,' p. 41, and in Boyle's 'Reflections' (*Works*, 6 vols., London, 1772, passim, and especially ii. 399).

The following works were also written by Gardiner: 1. 'The Cognisance of a True Christian,' 1597. 2. 'A Pearle of Price,' 1600, dedicated to the Right Hon. Sir T. Egerton, lord keeper; Gardiner speaks of his having relieved 'my poore person and afflicted condition.' 3. 'Doomes Day Book or Alarum for Atheistes,' 1600. 4. 'A Dialogue between Irenæus and Antimachus about the Rites and Ceremonies of the Church of England,' 1605. 5. 'The Foundation of the Faythfull,' 1610. 6. 'The Scourge of Sacriledge,' 1611. Gardiner's favourite sport of angling furnishes him in both these latter sermons with curious opportunities to moralise; he tells in the latter how Satan plays an old sinner for a time, 'dallieth and giveth him length enough of line to scudde up and downe and to swallow up the baite, thereby to make him sure. So when he had goten a Pharisee by the gilles

he made good sport with him,' &c. 7. 'The Way to Heaven,' 1611.

[Gardiner's Works; Ames's Typogr. Antiq. (Herbert), pp. 1281, 1291, 1342; Hone's Year Book.] M. G. W.

GARDINER, STEPHEN (1483?–1555), bishop of Winchester, was the reputed son of John Gardiner, a clothworker of Bury St. Edmunds, where he was born between 1483 and 1490. In Betham's 'Genealogical Tables' (tab. DCX.) he appears as the son of one William Gardener and Helen, sister of Henry VII. The story that he was a natural son of Lionel Woodville, bishop of Salisbury, the younger son of Richard Woodville, earl Rivers, first appears in the pages of the 'Sceletos Cantab.' of Richard Parker, who wrote in the early part of the seventeenth century. The fact that no reference is made to the story by his personal enemies during his lifetime would seem sufficiently to discredit the assertion, which rests mainly on his being frequently called 'Mister Stevens' during the earlier part of his official career. This Parker supposed to be his mother's name, but it is really his christian name (from Stephanus), and secretaries in those days were frequently designated by their christian name only, as 'Master Peter' for Peter Vannes.

Gardiner was educated at Trinity Hall, Cambridge, and was subsequently elected a fellow of that society. He proceeded doctor of the civil law in 1520, and of the canon law in the following year. In both these branches of the legal profession he attained rapidly to eminence. In 1524 he was appointed one of Sir Robert Rede's lecturers in the university, and about the same year was made tutor to a son of the Duke of Norfolk, to whose family he remained firmly attached throughout his life. Through Norfolk's good offices he was introduced to Wolsey, to whom he became private secretary. In this capacity we find him as early as 1526 taking part in proceedings against heretics. In 1525 he was elected master of Trinity Hall, an office which he continued to hold until his ejectment in 1549. In the months of July and August 1527 he was with Wolsey in France, and the latter in a letter dated from Amiens proposes to King Henry to send Gardiner to him to receive his secret instructions, 'he being,' says the writer, 'the only instrument I have for the purpose.' Either in this year, or at some earlier time, he was in Paris, and there made the acquaintance of Erasmus, whom we find writing to him on 3 Sept. 1527, and recalling their pleasant meeting and also expressing his gratification at learning that Gardiner stands so high in the favour of their common patron, Wolsey. In the following year he was sent, together with Edward Fox, as ambassador to the pope, with instructions to visit France on their way. In a letter to Sir Gregory Casale, Wolsey says that the two ambassadors will show that the 'king's cause' (i.e. the proposed divorce) is founded both 'on human and divine law.' Wolsey himself suggested that in their official capacity Fox, as the royal councillor and first named in the king's letters, should have the precedence, and Gardiner 'the speech and utterance.' It was, however, agreed between the two that the latter should have the pre-eminence 'both of place, speech, and utterance ... without altercation or varyaunce, as our old amity and fast friendship doth require' (POCOCK, *Records of the Reformation*, i. 74). Their joint decision was justified by the sequel, for the tact and boldness of Gardiner working upon the fears and hesitating temperament of Clement VII ultimately wrung from the pontiff his consent to a second commission; on their return to England Henry expressed himself as highly pleased with the manner in which Gardiner had discharged his errand.

In July 1528 he appears as one of a commission appointed by Wolsey to revise the statutes which he had given for his colleges at Ipswich and Oxford, and in the following January on a royal commission designed to arrange, in conjunction with Francis I, a peace 'for the tranquillity of Italy and the defence of the pope's person.' On 1 March 1528–9 he was admitted archdeacon of Norfolk. In the following April Anne Boleyn writes to thank him for his 'willing and faithful mind.' Gardiner was at this time again in Italy, whither he had gone in January on the divorce business; but on 4 May he writes to Henry to say that though they have done their best to obtain from the pope the accomplishment of the royal desires they have not prevailed. A few days after he was recalled, and left Rome on 1 June, arriving in London with Sir Francis Bryan on the evening of the 22nd. On 28 July 1529, writing to Vannes, he says that he is going to court that day to enter upon his duties as secretary for the first time. From this date he is frequently referred to in the official correspondence as 'Mr. Stevens.' His influence with the king now began to increase rapidly. In the following year his former patron, Wolsey, was fain again and again to entreat his intercession with the king to procure some alleviation of his own lot. At a later period Gardiner professed to consider that Wolsey merited his fate (*Harleian MS.* 417), but he appears at this time

really to have done his best in his behalf. He pleaded also warmly, though unsuccessfully, that the foundation at Ipswich might be spared, while Christ Church probably owes its existence to his efforts. In February 1530 he visited Cambridge, and took a leading part in the endeavours that were being made to win over the university to conclusions favourable to the divorce. His efforts, however, were strongly opposed by a large section of the academic body, and his servant Christopher was maltreated. The royal appreciation of his services was shown in the following July by a grant of the arable lands and rents of the honour of Hanworth. In 1531 he was collated to the archdeaconry of Leicester, and in October of the same year was incorporated LL.D. of Oxford. Although in relation to the divorce he still advocated 'a middle course,' he appears by this time to have altogether lost Catherine's confidence, and he was the compiler of the reply to the allegations made by her counsel in Rome. Henry now again evinced his sense of his desert by urging Clement to promote him to the see of Winchester. Gardiner was consecrated to the office on 27 Nov. 1531. Although, according to his own statement, he received 1,300*l.* less from the bishopric than his predecessor, Richard Fox, had done, he paid a fine of 366*l.* 13*s.* 4*d.* for his temporalities (*Letters and Papers Henry VIII*, v. 507). On 29 Dec. he again proceeded as ambassador to the court of France. He had now become so useful to his royal employer that Henry declared that in his secretary's absence he felt as though he had lost his right hand. Gardiner's conduct of the business entrusted to him gave entire satisfaction to Henry, and on 7 March 1531–2 he returned to England. Shortly after his return his skill as a canonist led to his services being again called into requisition in the preparation of the notable reply of the ordinaries to the address of the House of Commons to King Henry. Gardiner took up, as he generally did throughout his career, very high ground in defence of the privileges of his order, and maintained the right claimed by the bishops to make such laws as they might deem fit for 'the weal of men's souls.' Even Henry appears to have shown his displeasure at the tone of the document. Gardiner was present at Greenwich when, on 5 June, Henry transferred the great seal from Sir Thomas More to Sir Thomas Audley. There is some ground for supposing that he was at this time contemplating a less subservient line of action. He displayed remarkable assiduity in preaching in his diocese, and Volusenus, the Scottish scholar, who in 1532 dedicated to him his commentary on Psalm l., takes occasion to praise in glowing terms the energy he thus exhibited and the example he was setting to the other bishops. In September of the same year Clement told the imperial ambassador in Rome that Gardiner had changed his mind on the whole question of the divorce, and had consequently left the English court (*ib.* v. 561). It is, however, in perfect keeping with that reputation for double dealing which he bore throughout his career, that in the same month he accompanied Henry to Calais with a personal following of twenty-four men; that in the following April Fisher on being placed under confinement was confided to his custody; that he was one of the assessors in the court which in the following month pronounced Catherine's marriage null and void; and that at the coronation of Anne Boleyn (8 June) he, along with the Bishop of London, 'bore up the laps of her robe' (*Harl. MS.* 41, fol. 2). He was one of those before whom Frith, the martyr, was summoned to appear at St. Paul's (20 June 1533); Frith had once been Gardiner's pupil at Cambridge, and the latter seems to have done his best to save him from his fate (*Grenville MS.* 11990; *Letters and Papers*, vi. 600).

On 3 Sept. he was again sent into France on the divorce business, proceeding first to Nice and then to Marseilles, and returning before the close of the year. In April 1534 he acted as one of the adjudicators to settle a dispute between the clergy and the parishioners of London respecting tithes. In the same month he resigned his post as secretary to King Henry, and was permitted to retire to his diocese. He was, however, shortly after again summoned to court, and the report was prevalent in London that his committal to the Tower was imminent. There seems to be no doubt that his position at this time was one of considerable difficulty. Henry regarded him with suspicion, imputing to him a 'colored doubleness' in his conduct with respect to the visitation of the monasteries, while he appears to have become obnoxious both to Cromwell and to Cranmer. At length, on 10 Feb. 1534–5, Gardiner took the decisive step and signed his renunciation of the jurisdiction of the see of Rome (Wilkins, *Concilia*, iii. 780); and shortly after (*not* in 1534, as Strype and others) published his famous oration, 'De vera Obedientia.' To the policy therein indicated he adhered with consistency almost to the close of his career. His arguments were devoted to establishing the following three main conclusions: (1) 'That human tradition ought to be regarded as inferior to divine precept. (2) That the Roman pontiff has no legitimate power or jurisdic-

tion over other churches. (3) That kings, princes, and Christian magistrates aré each entitled to supremacy in their respective churches, and are bound to make religion their first care.' Although Reginald Pole declared that the treatise contained nothing which a man of average intelligence would not be able to refute, it was generally accepted as a very able statement of the argument in the royal defence. Cromwell caused copies to be circulated on the continent, where it was hailed with delight by the protestant party, and in 1537 the Swiss reformers, Capito, Hedio, and Bucer, reprinted it at Strasburg, with a preface in which they strongly recommended the volume as an exposition of the true theory of the privileges and duties of the primitive bishop. Apprehensive, however, of the displeasure of the pope, Gardiner (or his friends) caused the report to be circulated among the Roman party that he had written the treatise under compulsion and in fear of death in case of refusal (*Calendar of State Papers*, x. No. 570).

It is certain that Gardiner's manifesto brought about no better understanding between himself and Cranmer, whom he continued to do his best to thwart and counteract. When the latter visited, as metropolitan, the diocese of Winchester, the bishop challenged his jurisdiction, maintaining that inasmuch as the archbishop had relinquished the title of legate of the holy see, he could no longer justly claim that of 'Primas totius Angliæ,' this being derogatory to the king's authority as 'head of the church' (Cleopatra, F. i. 260). In common with the majority of the bishops, however, Gardiner seems to have faithfully performed his share in the new translation of the New Testament which Cranmer had projected in 1533, for we find him writing (10 June 1535) to Cromwell, and stating that having finished the translation of SS. Luke and John, and being much exhausted by his severe labours, he intends to abstain altogether for a time from books and writing (*State Papers Henry VIII*, i. 430).

In the meantime the signal service which he had rendered to the royal cause had completely regained for him Henry's favour. In September 1535 the king's 'experience of his wisdom and moderation' induced him again to appoint him ambassador to the French court, with instructions 'to negotiate such articles in the treaty as shall be for the interest of the two crowns.' Gardiner arrived in Paris on 3 Nov., and his general conduct of the business gave Henry so much satisfaction that he directed Cromwell to intimate to him that, whatever might be the result of the negotiations, he might be assured that the royal favour towards him would remain unaffected. In his answer to the petition of the rebels in 1536 Henry names Gardiner, along with Fox of Hereford and Bishop Sampson, as the three spiritual advisers whom he considers deserving of being called 'noble.' During Gardiner's stay in Paris he was consulted by Henry with respect to the proposals put forward by the protestants of Germany for the formation of a protestant league with England; and in February 1535-6 he forwarded a paper to Cromwell giving it as his opinion that Henry in his realm was 'emperor and head of the church of England,' but that, should he enter into the proposed league, he would become 'bound to the church of Germany, and would be able to do nothing without their consent' (Strype, *Mem.* I. i. 236). His policy continued, however, to be characterised by a certain disingenuousness; for while Campeggio, when contemplating his journey to England, mentions Gardiner as one of those on whose support he chiefly relies, the latter in the same year (1536) drew up a scheme whereby Henry might be enabled for the future altogether to ignore the bishop of Rome, suggesting that the substance of any bulls which the king might desire to retain in force should be reissued in the royal name without mention of the Roman pontiff.

But notwithstanding his compliant spirit and undoubted ability, Gardiner appears shortly after this again to have incurred Henry's suspicion. He was suspected of favouring the imperial interests, and Cromwell regarded him both with mistrust and dislike. In 1538 he was accordingly superseded as ambassador in Paris by Bonner. He retired to his diocese in a dejected and resentful frame of mind. In November of the same year he took part, however, in the trial of John Lambert for heresy at Westminster. His qualifications, both as a canonist and a diplomatist, were indeed too valuable to permit of his long remaining unemployed by the state. In 1539 he was again sent on an embassy to Germany. His intercourse with the protestant divines brought about no modification of his doctrinal views; and the six articles, which were promulgated soon after his return, were generally believed to have been mainly his work. Their reactionary character completed the breach between himself and Cromwell, and each felt that the overthrow of his adversary was now essential to his own safety. In the privy council Gardiner challenged the appointment by Cromwell of Barnes ('defamed for heresy') as commissioner to Germany. Cromwell's influence was still sufficiently powerful to procure Gardiner's dis-

missal from the council. But it was his last triumph, and in the following year his own fall and execution left his rival in almost undisputed possession of the royal favour and of supreme political influence. In the university of Cambridge Gardiner was also elected as his former opponent's successor in the chancellorship. Apart from his power to aid and protect the academic community, his election was recommended by his high attainments as a scholar and the discernment which he had already evinced as a judicious patron of rising merit among men of letters. He was, however, alarmed at the progress which the Reformation doctrines were making in the university, and his policy was chiefly retrograde. In May 1542 he issued an arbitrary edict forbidding the continuance of the new method of pronouncing Greek which had been introduced by Thomas Smith and Cheke. As regards the abstract merits of the question his view was probably the right one; but the measure had a disastrous effect in the manner in which it chilled the enthusiasm which those two eminent scholars had succeeded in arousing in connection with the revived study of the language.

In 1541 he was once more sent on an embassy to Germany. On his way he stayed at Louvain, and was hospitably entertained by the university, but these feelings of cordiality were soon changed when his hosts found leisure to make themselves acquainted with the drift of his treatise, 'De vera Obedientia' (copies of which he appears to have distributed among them), and he was not permitted to celebrate mass in the city.

In March 1542 the project of a new translation of the New Testament was again brought forward, at Cranmer's suggestion and with the royal sanction, in convocation, and the several books were once more portioned out to the different translators. Various writers, misled chiefly by Burnet, have represented the failure of the undertaking as arising partly from Gardiner's jealousy of Cranmer and partly from his real dislike to the project. 'His design,' says Burnet, 'was that if a translation must be made it should be so daubed all through with Latin words that the people should not understand it much the better for its being in English' (Burnet, ed. Pocock, i. 455, 498). But although it is true that Gardiner drew up a list of Latin words which he considered it would be safer to retain in their Latin form, it seems more just to interpret his anxiety in this respect as dictated by nothing more than those considerations which would naturally suggest themselves to the classical scholar and well-read theologian. He perceived the difficulty, not to say the danger, of attempting to supply exact English equivalents for words which learned divines had found it necessary to define with laborious and painful precision, and to whose definitions the decisions of the church had given the highest doctrinal importance. That Gardiner, by merely exhibiting the above list, should have alarmed Cranmer and brought the whole enterprise to an untimely end, would seem, to say the least, highly improbable. Mr. Dixon more reasonably represents Henry's interference, and the proposal to relegate the whole task to the two universities, as the result simply of the royal caprice (*Hist. of the Church of England*, ii. 285–9).

In September 1542 Gardiner, in conjunction with Tunstal, conducted the negotiations with the imperial ambassador in London. In the following year an event of a peculiarly painful character inspired his enemies with fresh hope. His private secretary was his own nephew, a young priest named Germayne Gardiner. He was now, along with three other clerics, brought to trial on the charge of denying the royal supremacy. The other three were acquitted, but Gardiner's nephew suffered the death of a traitor (Burnet, ed. Pocock, i. 567). That the event afforded an opportunity for aspersions on Gardiner's own loyalty is sufficiently probable. But the assertion of Strype that 'after this he never had favour or regard of the king more,' is altogether at variance with the evidence. Not less so is the story which exhibits Gardiner as the chief actor in a plot designed to bring about the disgrace of Catherine Parr, and falling himself under the royal displeasure in consequence. This rests on no contemporary authority, and is probably a protestant invention. It is discredited chiefly by the fact that at no subsequent period of his life, and especially in the proceedings at his deprivation, is any reference made to any such conduct on his part by his enemies (see Maitland, *Essays on the Reformation*, Nos. xv. and xvii.; Froude, *Hist. of England*, c. xxvii.) The evidence which convicts him of having been accessory to the plot of the prebendaries in 1543 for Cranmer's overthrow is better attested, but it is remarkable that, although somewhat under a cloud in 1546 for resisting an exchange of lands with the king, he appears to have retained the royal favour to the last. It is, however, undeniable that by the doctrinal reformers he was at this time looked upon as their chief enemy in England, although the complaint of Latimer that Gardiner had sought to deprive him of his bishopric was repudiated by the latter with considerable warmth, and apparently with truth.

In the funeral obsequies at Henry's interment Gardiner assumed the leading part, and was the chief celebrant at the mass. It appeared, however, that in the royal will—a document to which considerable suspicion attaches—he was unnamed. According to Fuller (*Church Hist.* bk. v. 254) Henry had made the omission purposely, and when his attention was drawn to it replied that 'he knew Gardiner's temper well enough, and though he could govern him, yet none of them would be able to do it.' On Edward's accession Gardiner was excluded from the council of state, and also removed from the chancellorship of the university of Cambridge.

To the innovations in matters of religious doctrine and practice which followed on the assumption of the supreme authority by the council, Gardiner offered a consistent and uncompromising resistance; and on 25 Sept. 1547 was committed to the Fleet on the charge of having 'spoken to others impertinent things of the King's Majesty's Visitations, and refused to set forth and receive the Injunctions and Homilies' (*MS. Privy Council Book*, p. 229). After a fortnight Cranmer sent for him and endeavoured to prevail upon him to accept the homilies, hinting at the same time that if conformable in this respect he might hope again to become a privy councillor. Gardiner, however, continued contumacious. He was notwithstanding treated with considerable leniency, and after the proclamation of the general amnesty (24 Dec.) was permitted to return to his diocese. Amid the numerous changes which Somerset was now seeking to carry into effect he was especially anxious to have the formal concurrence of the episcopal order, and especially of Gardiner. The latter, although he alleged ill-health, was accordingly summoned to London (May 1548), and called upon to satisfy the council with respect to his views by the delivery of a public sermon. With this command he complied in a sermon preached at Paul's Cross (29 June), in which, however, while professing his readiness to yield a general obedience to the new legislation, he stoutly maintained the doctrine of the real presence, and omitted altogether to recognise the authority of the council. He was thereupon sent to the Tower, where he was detained in close confinement for a year.

On the fall of Somerset his hopes of regaining his freedom were destined to cruel disappointment. His repeated protests to the council against the illegality of his confinement were disregarded, and a petition to parliament which he drew up was not suffered to reach its destination. But at length the lords intimated a willingness to consider his case. Commissioners were sent to interrogate him and to procure his signature to certain articles. As, however, these involved not only a recognition of the ecclesiastical supremacy of the council, but also a repudiation of the six articles, together with an admission of the justice of his own punishment, Gardiner refused to make so humiliating a submission. The council accordingly proceeded to sequestrate the fruits of his bishopric, while the conditions of his confinement were made still more rigorous. Burnet himself admits that Gardiner's treatment was now 'much censured, as being contrary to the liberties of Englishmen and the forms of all legal proceedings.' In December 1551 he was brought to Lambeth for formal trial by a court presided over by Cranmer. Among the charges brought against him was that of having armed his household when resident in his diocese, a measure which he fully justified by pointing out that it was a precaution warranted by the disordered state of the neighbourhood at that time. From the other charges he vindicated himself by a general oath of compurgation, and it is deserving of special note that he expressly attributed the omission of his name from the late king's will to the machinations of his enemies. On 18 April 1552, however, he was deprived of his bishopric and sent back to the Tower, where he remained until the following reign. His successor in his see was Poynet, with Bale for his secretary. He had already (about February 1549) been deprived of the mastership of Trinity Hall.

On Mary's accession he was among the prisoners who knelt before her on her visit to the Tower, and was at once set at liberty. On 23 Aug. 1553 he was made lord high chancellor of the realm, and in this capacity placed the crown on her head at her coronation (1 Oct.), and presided at the opening of parliament (5 Oct.) In the same year he was re-elected to the chancellorship at Cambridge and to the mastership of Trinity Hall. For the severities put in force against the protestants in the earlier part of Mary's reign, Gardiner, in conjunction with Bonner, has generally been represented as mainly responsible. But it is certain that he sought (whatever may have been his motives) to save Cranmer's life, and also that of one with far less claims to mercy, Northumberland. Thomas Smith, who had been secretary to King Edward, was shielded by him from persecution, and even allowed 100*l.* per annum for his support; while Roger Ascham was continued in office as secretary and his salary increased. Gardiner also honourably interposed to prevent the committal of Peter Martyr to prison, and furnished him with the funds necessary to

enable him to return in safety to his own country. The attitude which he assumed in relation to the question of Mary's marriage, advocating the selection of a British subject, was also both statesmanlike and patriotic. On the other hand, he took a leading part in bringing back the country to that Roman allegiance against which he had written so forcibly and which he had so long repudiated; while his advocacy of the enactment of a declaration by parliament of the validity of Henry's first marriage and Elizabeth's consequent illegitimacy was an act of singular effrontery. His whole treatment of Elizabeth [see ELIZABETH] remains, indeed, one of the most sinister features in his later career, and it is asserted that after Wyatt's conspiracy he meditated her removal by foul means. His policy during the last two years of his life was partly determined by his jealousy of Reginald Pole, by whose accession to the archbishopric of Canterbury he foresaw that his own power in matters ecclesiastical would be rendered no longer paramount. He aimed at the restoration of the ecclesiastical courts and of episcopal jurisdiction with all their former, and even with augmented, powers; he procured in December 1554 the re-enactment of the statute 'De Hæretico Comburendo;' and he took a leading part in the proceedings which resulted in the burning of John Bradford and Rogers. He died of the gout at Whitehall on 12 Nov. 1555. On the account of the passion of our Lord being read to him in his last hours he exclaimed, when the reader reached the passage recording Peter's denial of his master, 'Negavi cum Petro, exivi cum Petro, sed nondum flevi cum Petro,' an ejaculation which can be interpreted only as an expression of his dying remorse for his repudiation of the Roman supremacy.

His bowels were buried before the high altar of St. Mary Overies in Southwark, where his exequies were celebrated on 21 Nov. His body was afterwards interred in his cathedral at Winchester, where his chantry chapel, a notable specimen of the Renaissance style, still exists.

There are portraits of him at Trinity Hall and in the picture gallery at Oxford. A picture alleged to be by Jan Matsys and to represent Gardiner was sold at the sale of the Secrétan collection in Paris (July 1889) for thirty thousand francs, and passed to the museum at Berlin. But there is no good evidence that it is a portrait of Gardiner.

The following is a list of Gardiner's printed works: 1. 'De vera Obedientia Oratio,' of which there are the following editions: (i) that of 1535, small quarto, 36 pp., Roman type, with the colophon 'Londini in Ædibus Tho. Bertheleti Regii Impressoris excusa. An. M.D.XXXV. cum Privilegio' (this is probably the first edition); (ii) 'Stephani Wintoniensis Episcopi de vera Obedientia Oratio. Una cum Præfatione Edmundi Boneri Archidiaconi Leycestrensis sereniss. Regiæ ma. Angliæ in Dania legati, capita notabiliora dictæ orationis complectente. In qua etiam ostenditur caussam controversiæ quæ inter ipsam sereniss. Regiam Maiestatem & Episcopum Romanum existit, longe aliter ac diversius se habere, q; hactenus a vulgo putatum sit. Hamburgi ex officina Francisci Rhodi. Mense Ianuario 1536.' The treatise was reprinted in 1612 by Goldastus in his 'Monarchia S. Rom. Imp.,' i. 716, and by Brown (Edw.), 1690, in his 'Fasciculus Rerum expetend.' ii. 800, this latter with Bonner's preface. In 1553 there appeared the following: 'De vera Obediencia. An oration made in Latine by the ryghte Reuerend father in God Stephan, B. of Winchestre, nowe lord Chancellour of england, with the preface of Edmunde Boner, sometime Archedeacon of Leicestre, and the Kinges maiesties embassadour in Denmarke, & sithence B. of London, touchinge true Obedience. Printed at Hamburgh in Latine. In officina Francisci Rhodi. Mense Ia. M.D.xxxvi. And nowe translated into english and printed by Michal Wood: with the Preface and conclusion of the traunslator. From Roane, xxvi. of Octobre M.D.liii.' A second edition of this English version followed in the same year, purporting to be 'printed eftsones, in Rome, before the castle of S. Angel, at the signe of S. Peter. In novembre, Anno do. M.D.Liii.' Of this second (?) edition a scandalously inaccurate reprint was given in 1832 by Mr. William Stevens in an appendix to his 'Life of Bradford.' The original translation is characterised by Dr. Maitland as 'one of the most barbarous versions of Latin into a sort of English that was ever perpetrated.' 2. 'Conquestio ad M. Bucerum de impudenti ejusdem pseudologia. Lovanii, 1544.' 3. 'A Detection of the Devil's Sophistrie, wherewith he robbeth the unlearned people of the true byleef in the most blessed sacrament of the Aulter,' 12mo, London, 1546. 4. 'Epistola ad M. Bucerum, qua cessantem hactenus & cunctantem, ac frustratoria responsionis pollicitatione, orbis de se judicia callide sustinentem, urget ad respondendum de impudentissima ejusdem pseudologia justissimæ conquestioni ante annum æditæ. Louanii. Ex officina Seruatii Zasseni. Anno M.D.XLVI. Men. Martio. Cum Privilegio Cæsareo.' 5. 'A Declaration of those Articles G. Joy hath gone about to confute,' London, 4to, 1546. 6. 'An Explanation and

Assertion of the true Catholick Faith, touching the most blessed Sacrament of the Aulter; with a Confutation of a Book written against the same,' Rouen, 12mo, 1551; also, with Archbishop Cranmer's answer, fol. London, 1551. 7. 'Palinodia Libri de Vera Obedientia; Confutatio cavillationum quibus Eucharistiæ sacramentum ab impiis Capharnaitis impeti solet,' Paris, 4to, 1552; also Lovanii, 1554. 8. 'Contra Convitia Martini Buceri,' Lovanii, 1554. 9. 'Exetasis Testimoniorum quæ M. Bucerus minus genuine e S. patribus non sancte edidit de Cœlibatus dono,' 4to, Lovanii, 1554. 10. 'Epistolæ ad J. Checum de Pronuntiatione Linguæ Græcæ,' 8vo, Basel, 1555. 11. Sermon preached before Edward VI, 29 June 1548. In English in Foxe's 'Acts and Monuments.'

The library of Corpus Christi College in Cambridge also contains the following manuscripts (in the Parker collection), most of which are still unprinted: Vol. cxiii. No. 34, tractate against Bucer, maintaining the assertion 'Contemptum humanæ legis justa autoritate latæ gravius et severius vindicandum quàm divinæ legis qualemcunque transgressionem.' Vol. cxxvii. (entitled 'Quæ concernunt Gardinerum') contains (No. 5) his sermon before King Edward (29 June 1548), giving his opinion on the state of religion in England, maintaining the doctrines of the real presence and clerical celibacy, but approving the renunciation of the papal power and the dissolution of the monasteries; (9) examination of witnesses in articles exhibited against him; (11) articles exhibited by him in his own defence before the judges delegate; (12) his 'Protestatio' against the authority of the same judges; (16, pp. 167–249) his 'Exercitationes,' or metrical Latin compositions, with which he is said to have beguiled the tedium of his confinement in the Tower. In Lambeth Library there is a manuscript in his hand, 'Annotationes in dialogum Johannis Œcolampadii cum suo Nathanaele de Mysterio Eucharistico disceptantis.'

[State Papers; Calendars of Letters and Papers, Foreign and Domestic, of the Reign of Henry VIII, ed. Brewer and Gairdner, with prefaces to same; J. S. Brewer's Reign of Henry VIII to the Death of Wolsey, 2 vols., 1884; Dr. S. R. Maitland's Essays on the Reformation in England, 1849; N. Pocock's Records of the Reformation, 2 vols., 1870; Foxe's Acts and Monuments of the Christian Martyrs, ed. Cattley, 8 vols.; Cooper's Athenæ Cantabr. i. 139–40; J. B. Mullinger's Hist. of the University of Cambridge, ii. 58–63; R. W. Dixon's Hist. of the Church of England from the Abolition of the Roman Jurisdiction, 3 vols., 1878–84; Burnet, Lingard, Froude, &c.] J. B. M.

GARDINER, THOMAS (*fl.* 1516), a monk of Westminster, probably died before the dissolution of the monastery, as his name is not among the signatures of the deed of renunciation (1540). He wrote a chronicle of English history from Brutus to the seventh year of Henry VIII, entitled 'The Flowers of England,' but the manuscript, which is among the Cotton MSS. (Otho C. vi.), has been so injured by fire as to be illegible.

[Holinshed, iii. 1590; Tanner's Bibl. Brit. p. 309.] E. T. B.

GARDINER, SIR THOMAS (1591–1652), recorder of London and royalist, born in 1591, was third son of Michael Gardiner, rector of Littlebury, Essex, and Greenford, Middlesex, by Margaret, daughter of Thomas Brown, a merchant tailor of London (*Visitation of London*, 1633–5, Harl. Soc., i. 299). He was at one time 'of Clifford's Inn;' was (15 May 1610) admitted a student of the Inner Temple; was called to the bar in 1618, and on 18 Sept. 1621 was granted permission to read as a visitor in the Bodleian Library, Oxford (*Oxf. Univ. Reg.*, Oxf. Hist. Soc., II. i. 282). He became a bencher of his inn in 1635, and was both autumn reader and treasurer in 1639. On 25 Jan. 1635–6 he was sworn recorder of the city of London. In 1638 he recommended the collection of ship-money, and showed himself henceforth a warm adherent of the court party. A certificate of his return to the Short parliament, dated 28 April 1640, as member for Callington, Cornwall, is extant among the House of Lords MSS. (*Hist. MSS. Comm.* 4th Rep. 25). He was a candidate for the representation of the city of London in the Long parliament, but was defeated at the poll. Had he been elected, the court party, according to Clarendon, had resolved to nominate him for the speakership. Clarendon (*Hist. of Rebellion*, iii. 1) describes him at the period as 'a man of gravity and quickness that had somewhat of authority and gracefulness in his person and presence, and in all respects equal to the service.' In spite of the growing divergence between Gardiner's political views and those of his city friends he was admitted to the freedom of the city (6 Oct. 1640). When Charles I visited the city on 25 Nov. 1641, Gardiner was knighted, and his speech specially commended by the king. In the following month, acting in alliance with the lord mayor, Sir Richard Gurney, he angrily denounced as illegal a petition circulated for signature in the court of common council against the right of the bishops and catholic lords to vote in the House of Lords. When the attorney-general, Sir Edward Herbert, was impeached (January 1641–

1642) Gardiner was appointed his leading counsel. On 9 March 1641–2 the lords directed him to open the defence, but he declined, and was committed to the Tower (*Lords' Journal*, iv. 639 *b*). On 12 March he petitioned for his release. A few days later the House of Commons resolved to impeach him on account of his support of the ship-money edict, and of his frequent avowals of sympathy with Charles I. The articles, seven in number, were sent up to the House of Lords 18 May, and were published five days later (cf. RUSHWORTH, *Hist. Coll.* iv. 780–2). Shortly afterwards Gardiner wrote to the king at York, reasserting his loyalty (cf. *Edward Littleton ... His Flight to ... York*, 1642). On 29 June 1643 his goods were ordered to be sold (*Commons' Journal*, iii. 149). Meanwhile he had joined the king at Oxford, and on 30 Oct. 1643 was nominated his solicitor-general. In 1644 he drew up a royal pardon for Laud (CLARENDON, viii. 213). In October 1644 he was apparently again a prisoner at the hands of the parliament (*Commons' Journal*, iii. 658), but in January 1644–5 he was one of the royalist commissioners at the futile Uxbridge negotiations, and on 3 Nov. 1645 was appointed by the king attorney-general. On 23 Sept. 1647 he paid to parliament a fine of 942*l.* 13*s.* 4*d.*, and his delinquency was pardoned (*ib.* v. 347). Thereupon he retired to Cuddesdon, near Oxford. On 12 Nov. 1650 the council of state issued an order permitting him to come to London for nine days on taking the engagement (*Cal. State Papers*, Dom. 1650). He died at Cuddesdon, where he was buried 15 Oct. 1652.

Gardiner married Rebecca Child, by whom he had many children. Two of his sons were slain in the civil wars within a few weeks of each other. The elder, Thomas, a captain of horse in the royalist army, was knighted by the king at Oxford as he sat at dinner on his reporting Prince Rupert's success at Newark, March 1643, and lost his life near Oxford at the end of July 1645. Henry, the younger son (*b.* 1625), also a royalist captain, was shot dead on 7 Sept. 1645 at Thame during a successful reconnaissance made by the royalists. Both were buried in Christ Church Cathedral in one grave amid 'universal sorrow and affection.' Wood praises the two young men very highly, and speaks of the younger's 'high incomparable courage, mixed with much modesty and sweetness' (WOOD, *Autobiog.*, ed. Bliss, x.) The fourth daughter, Mary (1627–1664), was second wife of Sir Henry Wood, and was mother of Mary Fitzroy, first duchess of Southampton (*d.* 1680).

[Information kindly supplied by Joseph Foster, esq.; Wood's Fasti, ed. Bliss, i. 404; Masters of the Bench of the Inner Temple, p. 31; Lloyd's Memoirs of Excellent Personages, 1668, p. 587; Gent. Mag. 1821, i. 577–9; Notes and Queries, 4th ser. iii. 531, 560, iv. 20; Overall's Remembrancia, p. 304; Lysons's Environs, ii. 440; Thurloe State Papers, i. 56; Commons' Journal, vols. ii. iii. v.; Verney's Notes on Long Parliament (Camd. Soc.), pp. 167–9; Clarendon's Rebellion; Chester's Westminster Abbey Registers, p. 161.] S. L. L.

GARDINER, WILLIAM or WILLIAM NEVILLE (1748–1806), minister plenipotentiary at Warsaw, second son of Charles Gardiner (*d.* 1765), and brother of Luke Gardiner, viscount Mountjoy was born on 23 April 1748, and on 31 Dec. 1767 was gazetted cornet in the old 18th light dragoons or Drogheda light horse. On 31 March 1770 he was promoted to a company in the 45th foot, then in Ireland. He went to America with his regiment, made the campaigns of 1775–6, part of the time as aide-de-camp to the commander-in-chief, Sir William Howe; and brought home the despatches after the battle of Long Island, for which he received a majority in the 10th foot. He served with the 10th in Philadelphia in 1777, and was wounded at Freehold during the operations in New Jersey, on 28 June 1778 (CANNON, *Hist. Rec. 10th Foot*). On 29 June 1778 he was appointed lieutenant-colonel 45th foot. Joining his old corps in England, he commanded it for three and a half years, during which time, in accordance with resolutions passed at a general county meeting of the Nottinghamshire gentry (August 1779), the 45th foot (now Sherwood Foresters) was ordered to assume the title of the 'Nottinghamshire Regiment,' so soon as three hundred men should have been recruited in the county. An extra bounty of six guineas per man was paid out of the county subscriptions. The title was given three years before county titles were bestowed on other line regiments (LAWSON LOWE, *Hist. Nottingham Regt. of Marksmen*). In January 1782 Gardiner was appointed lieutenant-colonel commandant of the 88th foot, and in February 1783 colonel of the 99th or Jamaica regiment of foot, a corps raised in England at the cost of the Jamaica planters, and the second of the six regiments which have successively borne that numerical rank. He appears never to have joined the corps, being employed in Ireland as aide-de-camp to the lord-lieutenant. The 99th was disbanded at the peace of 1783, and Gardiner, who was then put on half-pay, had no government employment until December 1789 (see memorial in *For. Office Recs.* in Public Record Office under

'Poland,' vol. cxxviii.), when the revolution occurred in the Austrian Netherlands (Alison, *Hist. of Europe*, ii. 383–5; *Ann. Reg.* xxxiii. 1–35). He was then sent to report on the condition of the fortress of Luxemburg, which he describes as 'a most dangerous service' (*For. Off. Recs.* 'Flanders,' vol. ccxvi.) He was subsequently stationed at Brussels as a special envoy until 1792. His despatches from Ostend and Brussels during this period are among the Foreign Office Records in the Public Record Office, enrolled under 'Flanders,' 216, 217, 218, 219, 220 (1790–2), and his private letters during the same period addressed to the secretary of state are in Brit. Mus. Addit. MSS. 28064, 28065, and 28066. On 5 Jan. 1792 he was transferred as minister plenipotentiary to Warsaw, with an expression of approval for his 'zeal and assiduity.' Leaving his family as before in England, he reached Warsaw on 13 Oct. 1792. He was surprised to learn that there were already a hundred and twenty thousand Russian troops in the country. He had simply to watch and report the events, which followed in quick succession, and of which his weekly despatches (Public Rec. Off., *Foreign Off. Recs.*, 'Poland,' 128, 132, 133, 134, 135) supply many interesting details. The second partition of Poland in 1793 was followed by the insurrection, the success and speedy fall of Kosciusko, and the sack of Praga on 4 Nov. 1794 (*Ann. Reg.* xxxiv. 1–48; xxxv. 1–42). Gardiner speaks of the fine appearance and good order of the Russian troops which entered Warsaw at the invitation of King Stanislaus Augustus a few days later, but states that great atrocities were committed by the Cossacks at the storming of Praga. He was informed by the Russian authorities, without much courtesy, that his mission was at an end.

On 6 March 1795 Gardiner, who had attained the rank in 1793, was appointed major-general on the staff in Corsica, and on 21 March was appointed colonel of a new 99th foot, the third regiment bearing that number. The regiment was broken up in Demerara in 1796, and Corsica was abandoned the same year; but Gardiner was still detained in Warsaw by inability to pay his debts. His military emoluments were stopped, except 170*l.* for the governorship of Hurst Castle, during his employment under the foreign office. His salary was insufficient to keep his family at home, and during the sack of Praga he had to maintain three hundred persons at the embassy. It was not until April 1797 that, apparently through the urgent representations of Coutts, the banker, Gardiner was enabled to quit Warsaw. In March 1799 he was in Dublin, where the commander-in-chief, Lord Cornwallis, strongly but unsuccessfully recommended him for military employment. 'He is like Lake in manner, but graver,' wrote Cornwallis (*Corresp.* iii. 77, 81). Gardiner sat in the last Irish parliament for Thomastown, King's County (*Off. List Members of Parl.* vol. ii.) In 1799 he attained the rank of lieutenant-general, and was appointed colonel commandant of the newly raised 6th battalion 60th foot. He was subsequently transferred to the governorship of Kinsale from Hurst Castle. During the invasion alarms of 1803–5 Gardiner commanded the north inland district, one of the twelve military districts into which England was then divided. In 1805 he was appointed commander-in-chief in Nova Scotia and New Brunswick. He died 7 Feb. 1806.

Gardiner married in 1777 Harriet, youngest daughter of the Rev. Sir Richard Wrottesley, baronet of Wrottesley, and sister of the Duchess of Grafton, and by her left a son, Charles, major 60th foot, and four daughters.

[Debrett's Peerage, 1825, under 'Earl of Blessington;' Gent. Mag. lxxvi. pt. ii. 682, and correction at p. 771; Army Lists; Regimental Muster Rolls in Public Record Office and Foreign Office Recs. and Brit. Mus. Add. MSS. ut supra; information from Sir W. A. White, K.C.M.G., H.B.M. ambassador in Turkey.] H. M. C.

GARDINER, WILLIAM (1770–1853), musical composer, the son of a Leicester manufacturer, was born 15 March 1770. The elder Gardiner was an amateur of music, and composed at least one hymn tune, preserved in the first volume of 'Sacred Melodies,' yet he did little to encourage William's precocious talents, and judged that the smallest possible amount of general knowledge would suffice to fit him for the hosiery trade. The youth's inquiring mind found scope, however, in the meetings of the Adelphi Philosophical Society, formed in Leicester by Phillips (afterwards Sir Richard Phillips). For this society Gardiner wrote some striking papers —'Whether all the Celestial Bodies naturally attract each other?' 'What are those Bodies called Comets?' 'On Matter and its Properties,' &c. In 1790, the second year of the society's existence, this gathering of philosophical infants (fourteen out of the seventeen members were under age) was pronounced by the authorities dangerous in its tendency, and dissolved. Henceforward musical matters chiefly claimed Gardiner's attention during his leisure hours. Direction was given to his artistic taste by the arrival in Leicester of the Abbé Dobler with the last works of Haydn and Beethoven in his portmanteau. The consequent early performance (1794)

there of Beethoven's E flat trio was referred to with gratitude by enthusiasts whom Gardiner met at the inauguration of the Bonn monument in 1848. Gardiner was shrewd enough to recognise without revering the genius of the great masters. He was responsible for such barbarous compilations as 'Sacred Melodies from Haydn, Mozart, Beethoven, and other composers, adapted to the best English poets and appropriated for the use of the British Church' (1812–15), and 'Judah, an Oratorio written, composed, and adapted to the Works of Haydn, Mozart, and Beethoven, by W. Gardiner' (1821). Garbled fragments out of masses, symphonies, quartets, and even operas, were here patched up with original matter by the compiler. Minuets and some less stately dances are disguised as heartrending slow movements; the first subject of the andante in Beethoven's seventh symphony does duty as a march of the Philistines, and confusion is increased by arbitrary changes of rhythm in well-known airs. Indulgence was sought for the experiment on the ground of the extreme dryness of the church music of the day. The popularity of the volumes, especially in the midland counties, for many years, may be supposed to have justified their production. Gardiner's independent compositions, such as the anthem 'One thing have I desired' (1843), the part-song 'At Evening when my work is done,' and a few songs are of greater merit. In the meantime he had edited, with notes, the 'Life of Haydn,' translated from the French of Bombet by the Rev. C. Berry, and the 'Life of Mozart,' from the German of Schlichtergroll, by R. Brewin (1817). The 'Music of Nature, an attempt to prove that what is passionate and pleasing in the art of singing, speaking, and performing upon musical instruments is derived from the sounds of the animated world, with illustrations' (1832), is a pleasant book of opinions, anecdotes, and historical scraps, but hardly successful in proving by illustration the conscious or unconscious reference by great composers to natural cries. As a precursor of modern attempts to combine the scientific with the artistic spirit, it has its place in musical history. After Gardiner's retirement from commercial life, he wrote and published (1838) 'Music and Friends, or Pleasant Recollections of a Dilettante,' furnishing a lively and good-natured account of his career, of life in his native town, and of its more or less eminent men. Gardiner's travels and correspondence, extending over a long period, had also brought him into contact with many celebrities, including Moore, Godwin, Peter Pindar, Bowring, Cobbett, Neukomm, Paganini, Weber, Schroeder-Devrient, Malibran, Landseer, Mrs. Jordan, Kean, Elliston, Helen Maria Williams, Soult, &c. A last work, 'Sights in Italy, with some Account of the Present State of Music and the Sister Arts in that country' (1847), was the outcome of a tour made at the age of seventy-seven, yet written with a wonderful freshness of interest in pictures, persons, and performances. Gardiner was a foreign member of the Accademia di Santa Cecilia and attended one of its meetings in Rome; he was also corresponding member of the Institut historique de France. His popularity among all classes was due to his exuberant high spirits, kindness, and brilliant conversational powers. At the age of eighty-three he was still in vigorous bodily health, with bright, unclouded intellect. He died after a week's illness at Leicester, 16 Nov. 1853, and was buried in the new cemetery. His portrait by Miss M. A. Hull was published by Messrs. Allen of Leicester.

[Gardiner's works as above; Gent. Mag. new ser. xli. 92; Notes and Queries, 5th ser. x. 169, 6th ser. iv. 374; Musical World, xxxi. 765, 784; Russell's Memoirs of Moore, vols. i. ii. and vii.; Brown's Dict. of Musicians.] L. M. M.

GARDINER, WILLIAM NELSON (1766–1814), engraver and bookseller, born at Dublin on 11 June 1766, was son of John Gardiner, 'crier and factotum' to Judge Scott, and Margaret Nelson, his wife, a pastrycook. He had an early taste for drawing. He was educated at Mr. Sisson Darling's academy, and later was, with his father, attached to the suite of Sir James Nugent of Donore, Westmeath. Showing some proficiency in various accomplishments, he was helped to pursue his artistic studies and to study for three years at the Dublin Academy, where he obtained a silver medal. He then came to London to try his fortune, and was at first employed by a Mr. Jones, a maker of profile shadow-portraits. Gardiner also supported himself by portrait-painting, but gave it up for the stage, both as scene-painter and actor. According to his own account, he attained some success in this line, but it did not last long, and he was eventually reduced to work for a Mrs. Beetham, who also made profile shadow-portraits. Being fortunate enough to make acquaintance with Captain Francis Grose [q. v.], the antiquary, he was placed by him with R. Godfrey, the engraver of the 'Antiquarian Repertory.' He acquired some considerable skill as an engraver in the chalk or stipple manner. Having taken an original engraving of his own to Messrs. Sylvester & Edward Harding, the publishers in Fleet

Street, he was employed by them in engraving plates for their publications in company with Bartolozzi and others. For them he worked on their 'Shakespeare Illustrated,' 'The Œconomy of Human Life,' 'The Biographical Mirror,' 'The Memoirs of Count de Grammont,' Lady Diana Beauclerk's illustrations of Dryden's 'Fables' and other works. His style was similar to that of Bartolozzi, and Gardiner claimed some of the plates bearing Bartolozzi's name as his own work. He subsequently worked for Bartolozzi. He occasionally painted, and in 1787, 1792, and 1793 exhibited pictures at the Royal Academy. He quitted his profession as an engraver, in which he might have succeeded, and returned to Dublin, where he did little more than spend all the money that he had earned. He returned to England with the intention of entering the church, and was entered at Emmanuel College, Cambridge. Finding that as an Irishman he had no chance there of a fellowship, he removed to Benet (i.e. Corpus Christi) College, and took his degree in 1797 as sixth senior optime. He remained at Cambridge for some time in the hopes of obtaining a fellowship, but, being unsuccessful, he relinquished all idea of taking holy orders and returned to London, where he obtained employment in copying portraits for his former patron, E. Harding. Subsequently he set up as a bookseller and publisher in Pall Mall. From his eccentricities of dress, behaviour, and conversation, he became a well-known figure at sales, and his shop was often visited by people out of curiosity. He avowed his political views as a whig with great freedom. The Rev. Thomas Frognall Dibdin [q. v.] introduced him in his 'Bibliomania' under the character of 'Mustapha,' and an engraved portrait of him exists in that character. Gardiner resented this keenly, and retaliated with stinging sarcasm in his published catalogues. Dibdin, in his 'Bibliographical Decameron,' refers again to this controversy. Gardiner did not meet with great success in his new profession, and became very dirty and slovenly in his habits, being a great snuff-taker. On 8 May 1814 he put an end to his own life, a deliberate act, in consequence, as he described it, of unbearable misery. He left a brief autobiography, printed in the 'Gentleman's Magazine' for June 1814. He married a Miss Seckerson.

[Gent. Mag. 1814, lxxxiv. pt. i. 622; Dodd's MS. Hist. of English Engravers (Brit. Mus. Addit. MSS. 33400); Dibdin's works cited above; Pasquin's Artists of Ireland; Redgrave's Dict. of Artists.] L. C.

GARDNER. [See also GARDINER.]

GARDNER, Mrs. (*fl.* 1763-1782), dramatist and actress, appeared at Drury Lane Theatre as Miss Cheney 1 Oct. 1763, playing Miss Prue in Congreve's 'Love for Love.' On 13 Jan. 1764 she was Rose in the 'Recruiting Officer.' She played Miss Prue once more 20 Oct. 1764, and in June 1765 was the original Mrs. Mechlin in Foote's comedy of the 'Commissary,' with which the Haymarket reopened. On 19 Nov. 1765, at Covent Garden, as Mrs. Gardner, late Miss Cheney, she acted her favourite character of Miss Prue; 15 March 1766, at the same house, she was Belinda in the 'Man of the Mode,' and on 26 April was the original Fanny in 'All in the Right,' an unprinted farce from Destouches, attributed to Hull. When Foote [q. v.], after his recovery from his accident, reopened the Haymarket, Mrs. Gardner appeared there in many of the pieces. She was the original Margaret in the 'Devil upon Two Sticks,' 1768; Mrs. Circuit in the 'Lame Lover,' 1770; Mrs. Matchem in the 'Nabob,' 29 June 1772; and Mrs. Simony in the 'Cozeners,' 1774. At the Haymarket, under Foote, her reputation was made. She played, however, at the other houses characters chiefly belonging to broad comedy. In 1777, the year of Foote's death, she went to Jamaica. Returning thence she appeared in Dublin at the Capel Street Theatre, but quarrelled with the managers about a piece of hers which, in violation of their promise, they failed to bring out. On 13 Aug. 1782 she reappeared at the Haymarket, as Mrs. Cadwallader in the 'Author.' After this her name is not found in the bills. The 'Biographia Dramatica' says she played occasionally, and attempted (sola) an entertainment of her own composition.

Mrs. Gardner wrote 'Advertisement, or a Bold Stroke for a Husband,' a comedy acted at the Haymarket once, 9 Aug. 1777, for her benefit. Egerton (*Theatrical Remembrancer*) ascribes to her the 'Female Dramatist,' a musical farce acted at the Haymarket 16 Aug. 1782, the authorship of which has also been imputed to the younger Colman. Neither piece has been printed. She had an agreeable face and figure, and would have made a high reputation had she not fallen under the influence and copied the manner of Foote. She was the best actress in his company. Her husband, an insignificant member of the Covent Garden company, by whom she had a family, neglected her, and was treated by her with exemplary patience and constancy. He appears to have survived her.

[Genest's Account of the English Stage; Biographia Dramatica; Theatrical Biography, 1772.] J. K.

GARDNER, ALAN, Lord Gardner (1742–1809), admiral, son of Lieutenant-colonel Gardner of the 11th dragoon guards, was born at Uttoxeter in Staffordshire, on 12 April 1742. In his passing certificate, dated 15 Feb. 1760, he is described as more than twenty years of age, and as having been upwards of six years at sea, 'part whereof in the merchants' service.' The two statements seem equally incorrect, but what appears certain is that he joined the Medway, under the command of Captain Denis [see Denis, Sir Peter], in May 1755, and in January 1758 was moved into the Dorsetshire, also commanded by Denis, in which he was present in the battle of Quiberon Bay. On 7 March 1760 he was promoted to be lieutenant of the Bellona, again with Denis, but remained in the ship on Denis being superseded by Captain Faulknor, and took part in the capture of the Courageux on 14 Aug. 1761. On 12 April 1762 he was promoted to be commander of the Raven fireship, and on 17 May 1766 was advanced to post rank, and appointed to the command of the Preston, going out to Jamaica as flag-ship of Rear-admiral Parry. In 1768 he was removed into the Levant frigate, which he commanded on the same station till 1771. In 1775 he was appointed to the Maidstone of 28 guns, also sent out to the West Indies, from which in 1778 he was sent to join Lord Howe on the coast of North America, and was able to carry to Howe the first intelligence of the approach of the French fleet [see Howe, Richard, Earl]. On 3 Nov. 1778 he captured a large and heavily armed French merchant ship, which he carried with him to Antigua, when he was appointed by Byron [see Byron, Hon. John] to the Sultan of 74 guns. In her he had an important share in the battle of Grenada, 6 July 1779, as one of the seconds of the admiral; and in the following year was sent to England in charge of convoy. Towards the end of 1781 he commissioned the Duke of 98 guns, and accompanied Sir George Rodney to the West Indies, where he shared in the glories of 12 April 1782. He returned to England at the peace, and in 1786 was sent out to Jamaica as commander-in-chief, with a broad pennant in the Europa. After holding the command for three years he returned to England, and in January 1790 he was appointed to a seat at the board of admiralty, which he held till March 1795. He was also returned to parliament as member for Plymouth, which he continued to represent till 1796, when he was returned for Westminster. During the Spanish armament in 1790 he commanded the Courageux for a few months; and in February 1793, being advanced to flag-rank, he went out to the West Indies, with his flag in the Queen, and in command of a considerable squadron; but for want of troops little was effected against the French colonies. On his return to England he was attached to the grand fleet under Lord Howe, and took part in the action of 1 June 1794, when the loss of the Queen was exceptionally severe. For his services on this occasion Gardner was created a baronet, and on 4 July was advanced to the rank of vice-admiral. He was again with the fleet under Lord Bridport off Lorient, on 23 June 1795, but had little share in the action. In April 1797, at the time of the mutiny at Spithead, he had his flag in the Royal Sovereign, and in a conference with the delegates on board the Queen Charlotte is described as having lost his temper and seized one of the delegates by the collar, threatening to have him and his fellows hanged. This led to a violent outburst, from which Gardner with difficulty escaped. On 14 Feb. 1799 he was promoted to be admiral of the blue; in August 1800 he was appointed commander-in-chief on the coast of Ireland, and in the following December was created a peer of Ireland, by the title of Baron Gardner. He continued, however, to represent Westminster in parliament till, in 1806, he was raised to the dignity of a peer of the United Kingdom, by the title of Baron Gardner of Uttoxeter. In 1807 he was appointed to the command of the Channel fleet, but the state of his health compelled him to resign it in the following year, and he died a few months afterwards, on 1 Jan. 1809. There is a pleasing portrait of him in the Painted Hall at Greenwich. He married at Jamaica, in 1769, Susanna Hyde, daughter and heiress of Mr. Francis Gale, and widow of Mr. Sabine Turner. By her he had several children, the eldest of whom, Allan Hyde, succeeded to his titles.

[Charnock's Biog. Nav. vi. 583; Ralfe's Nav. Biog. i. 407; Foster's Peerage; Jerdan's National Portrait Gallery.] J. K. L.

GARDNER, DANIEL (1750 ?–1805), portrait painter, born at Kendal about 1750, came to London as a boy, and became a student of the Royal Academy. He attracted the notice of Sir Joshua Reynolds, and for a time became fashionable for his small portraits done in oil or crayons. They showed great elegance in composition, and a delicate perception of beauty; Hayley in his poems pays tribute to his taste and ease. Thomas Watson engraved several of his portraits in mezzotint, among them being 'Frances, Countess of Jersey,' 'Sir William Meredith, Bart.,' 'the children of Grey Cooper, Esq.,' 'Rebecca,

Lady Rushout, and her children;' also 'Abelard' and 'Heloise' (companion engravings), 'Circe,' 'Maria,' &c. Among other engravings from Gardner's pictures were 'Mrs. Gwyn and Mrs. Bunbury (the Horneck sisters) as the Merry Wives of Windsor' by W. Dickinson, 'Mrs. Swinburne' by W. Doughty, 'George Simon Harcourt, Visct. Nuneham,' by V. Green, 'Charles, Marquess Cornwallis,' by J. Jones, and others. Gardner only exhibited once at the Royal Academy, in 1771. Having realised some property by his art he retired from practice. He died in Warwick Street, Golden Square, 8 July 1805, aged 55. Two portraits and a family group were exhibited at the Grosvenor Gallery in 1888–9 by Mr. A. Anderdon Weston. Gardner also etched in 1778 a plate from a portrait by Hoppner of Philip Egerton, esq., of Oulton.

[Redgrave's Dict. of Artists; Grosvenor Gallery Catalogue, 1888–9; Chaloner Smith's British Mezzotinto Portraits.] L. C.

GARDNER, GEORGE (1812–1849), botanist, was born in Glasgow in May 1812. He studied medicine in the university of his native town; but when he had qualified as a surgeon he conceived a strong desire for botanical travel, and with the assistance of his teacher, Sir W. J. Hooker, obtained the support of the Duke of Bedford and others as subscribers for the plants that he might collect. In May 1836 he accordingly sailed for Brazil. Before starting he issued a pocket herbarium of 250 species of British mosses. In Brazil he first explored the Organ Mountains, and subsequently Pernambuco, the Rio, San Francisco, Aracaty, Ceara, and Piauhy, returning to Rio towards the end of 1840. He sent home sixty thousand specimens, representing three thousand species, and his entire collection comprised twice that number of species of flowering plants alone. He reached Liverpool, on his return, in July 1841, bringing with him six large Wardian cases of living plants. He described several new genera in a series of papers in Hooker's 'London Journal of Botany,' and in 1842 began in its pages an enumeration of Brazilian plants, and in those of the 'Journal of the Horticultural Society' 'Contributions to the History of the Connection of Climate and Vegetation.' In the same year he became a fellow of the Linnean Society, and in 1843 assisted H. B. Fielding in the preparation of an illustrated descriptive work entitled 'Sertum Plantarum,' London, 1844, 8vo. Being then appointed superintendent of the botanical garden of Ceylon, he devoted the voyage out to the preparation of the journal of his Brazilian travels, some accounts of which had already appeared, in letters to Sir W. J. Hooker, in the 'Companion to the Botanical Magazine,' and in the 'Annals of Natural History.' The detailed journal, the proof-sheets of which were revised by John Miers and Robert Heward, appeared in 1846 as 'Travels in the Interior of Brazil, principally through the Northern Provinces and the Gold and Diamond Districts, during the years 1836–1841.' In 1845 he visited Madras, and botanised in the Neilgherry Hills with Dr. Wight, with whom and Dr. M'Clelland he became associated as part editor of the 'Calcutta Journal of Natural History.' During 1846, 1847, and 1848 he published in that journal a monograph of the *Podostemaceæ* and 'Contributions towards a Flora of Ceylon;' and at the time of his death he had fully prepared for publication a manual of Indian botany, which, however, seems never to have been issued. He died of apoplexy at Neura Ellia, Ceylon, 10 March 1849. His herbarium, comprising fourteen thousand specimens, was mostly purchased for the British Museum.

[Proc. Linn. Soc. ii. 40; Hooker's Companion to the Bot. Mag. (1836), ii. 1, 344; London Journ. Bot. (1849), i. 154, (1851) iii. 188; Cottage Gardener, ii. 74; Gardener's Chronicle (1849), p. 263, (1851) p. 343.] G. S. B.

GARDNER, JOHN (1804–1880), medical writer and practitioner, was born in 1804 at Great Coggeshall in Essex. After completing his medical education (partly under the old system of apprenticeship) in 1829, he settled as licentiate of the Apothecaries' Society in London, where he continued to the end of his life. In 1843 he translated and edited Liebig's 'Familiar Letters on Chemistry in its relations to Physiology, Dietetics, Agriculture, and Political Economy,' which passed through several editions, and of which a second series was published a few years later. This led to his making Liebig's personal acquaintance at Giessen (of which university he was made M.D. in 1847), and to his being instrumental in establishing in 1844 the Royal College of Chemistry in Hanover Square, London, of which institution he was secretary till 1846. He also was the means of securing the services of Dr. A. W. Hofmann as the first professor there. He was an active-minded man, and took part in various useful projects. He was for a time professor of chemistry and materia medica to the General Apothecaries' Company, which he had assisted in founding for the preparation and sale of pure drugs under the supervision of scientific chemists and physicians. While connected with this company he was the means of introducing

to the notice of the practitioners of this country many valuable drugs from America, among which may especially be mentioned podophyllin (see *Lancet*, 1862, i. 209, 286, 418). He wrote in various medical periodicals, belonged to the Chemical and Ethnological Societies of London, and in 1860 became, by examination, licentiate of the Royal College of Physicians, Edinburgh. He died in Lansdowne Crescent, Notting Hill, London, 14 Nov. 1880. He was a truly religious man, as appears from his principal work, entitled 'The Great Physician; the Connexion of Diseases and Remedies with the Truths of Revelation,' London, 8vo, 1843. With the exception of the last chapter, which contains a brief history of epidemic diseases or pestilences, the subject-matter of the volume is entirely theological, written from the standpoint of the well-known 'Bridgewater Treatises.' It was favourably noticed in some of the religious journals of the day, but the sale was not sufficient to encourage him to publish the second part of the work, which was to have consisted of medical matters. Among his other works may be mentioned: 1. 'Household Medicine,' 9th edition, 1878. 2. 'Longevity; the Means of Prolonging Life after Middle Age,' 5th edition, 1878. 3. 'Hymns for the Sick and Convalescent,' 2nd edition, 1879. In 1832 Gardner married Miss Julia Emily Moss, who survived him, and in 1881 wrote a little book on 'Marriage and Maternity.' By her he had a large family.

[Medical Directory, &c.; personal knowledge; information from his son, the Rev. Dr. D. M. Gardner.] W. A. G.

GARDNER, THOMAS (1690?–1769), historian of Dunwich, was 'salt officer' and deputy comptroller of the port of Southwold, Suffolk. He was an intelligent antiquary, made numerous local discoveries, and died possessed of large collections, of which the coins formed the most valuable portion. In 1745 he exhibited to the Society of Antiquaries 'A true and exact platt, containing the boundaries of the town of Dunwich, and the entries of certain records and evidences, and some things now in variance made the 14th of March 1589, by Ralph Agas' [q. v.] (Gough, *British Topography*, ii. 249). After much difficulty, occasioned by the loss of most of the town's records, Gardner published by subscription 'An Historical Account of Dunwich, antiently a city, now a borough; Blithburgh, formerly a town of note, now a village; Southwold, once a village, now a Town-corporate; with remarks on some places contiguous thereto. . . . Illustrated with copper-plates,' 4to, London, 1754. Prefixed to some copies is a modernised version of Agas's plan by Joshua Kirby. Agas's report of the state of the town and harbour referred to above is printed from the original manuscript then in Gardner's possession at pp. 20–2. Gardner died 30 March 1769, aged 79 (*Gent. Mag.* xxxix. 215), and was buried in Southwold churchyard near the south aisle, between his two wives Rachel and Mary, with the following inscription:—

> Betwixt honour and virtue here doth lie
> The remains of old antiquity.

(*Addit. MS.* 19082, f. 305). Mackenzie Walcott erroneously says 'his quaint epitaph records thus the names of his two wives' (*East Coast of England*, p. 47; cf. *Notes and Queries*, 3rd ser. iv. 265–6). It refers to the lines on their tombs.

[Authorities as above.] G. G.

GARDNER, WILLIAM (1844–1887), inventor of the Gardner gun, a native of Ohio, U.S.A., afterwards resided in England, where most of his inventions were developed. Possessing a strong mechanical bent he early abandoned the study of the law to carry out certain improvements in firearms. About 1870 he submitted to the British military authorities a magazine pistol, which was not approved. In 1876 he perfected the machine gun which bears his name, and which after long competitive trials was introduced into the British service five years later. Various improvements in firearms, &c., patented by him in the United Kingdom appear in the Patent Lists for 1882–4. Shortly before his death 'Captain' Gardner, as he was called, had perfected an improved quick-firing cannon. He died suddenly at Henley Lodge, St. Leonards-on-Sea, 20 Jan. 1887, aged 43.

[Information furnished by the general agent, Gardner Gun Co. (Lim.), London.] H. M. C.

GARDNER, WILLIAM LINNÆUS (1770–1835), Indian officer, was eldest son of Major Valentine Gardner, 16th foot. The father was elder brother of Alan, first lord Gardner [q. v.], and was with the 16th foot during its service in America from 1767 to 1782). Gardner's mother was his father's first wife, Alicia, third daughter of Colonel Livingstone of Livingstone Manor, New York. He was brought up in France, and when a boy was gazetted ensign in the old 89th foot, 7 March 1783, and placed on half-pay of the regiment on its disbandment some weeks later. He was brought on full-pay as ensign in the 74th highlanders in India, 6 March 1789, and promoted to a lieutenancy in the 52nd foot in India in October the same year. The regi-

mental muster-rolls, which are incomplete, show him on the strength of the depôt-company at home in 1791–3. He became captain 30th foot in 1794, and at once exchanged to half-pay of a disbanded independent company. Of the circumstances under which he retired various stories were told. All that is known is that he appeared afterwards as a military adventurer in the chaotic field of central Indian discord. For some time he was in the service of Jeswunt Rao Holkar, the famous Mahratta ruler of Indore. Holkar sent him on a mission to the independent princes of Cambay, where he married his only wife, a native princess, on whose ancestors the emperors of Delhi, in days gone by, had conferred the highest hereditary honours. Holkar afterwards sent Gardner to treat with Lord Lake, and, suspecting treachery, grossly insulted him on his return. Gardner replied by attempting to cut down the maharajah. Failing, he escaped in the confusion, and went through a succession of the wildest adventures. At one time, when a prisoner of Emurt Rao, he was strapped to a gun under threat of death unless he promised to fight against the English. At another he jumped down a precipice fifty feet deep into a stream to escape his guards. Eventually he made his way into Lake's camp in the guise of a grass-cutter (1804). His wife and her attendants were allowed to depart unmolested from Holkar's camp through her family influence. Gardner served as a leader of irregular horse (captain) under Lake, and in the same capacity (lieutenant-colonel) performed important services under Sir David Ochterlony in Nepaul in 1814–15. In the latter connection Gardner (whose name, like that of his father, is spelt 'Gardiner' in many army lists) has been confounded by some writers with the first British resident in Nepaul, the Hon. Edward Gardiner, Bengal civil service (for whom see Debrett, *Peerage*, 1825, under 'Blessington,' and Dodwell and Miles, *Lists of Bengal Civil Servants*). He also rendered valuable service under Ochterlony in the settlement of Rajpootana in 1817–18. He was rewarded in 1822 with an unattached majority in the king's service antedated to 25 Sept. 1803.

The name of William Linnæus Gardner first appears in the East India Company army lists in January 1819, as a local lieutenant-colonel commanding a corps of irregular cavalry, afterwards described as Gardner's corps, as Gardner's local horse, and as the 2nd local horse, with which he was stationed at Khassgunge in 1819, at Saugor in 1821, at Bareilly in 1821–3, in Arracan in 1825, and at Khassgunge again in 1826–7. In January 1828, when the 2nd local horse was again at Bareilly, Gardner is described as on leave, and his name does not again appear in either the British or Indian army list. No further record of him exists at the India Office. He resided at Khassgunge, now the chief town of the Etah district, North West Provinces, which was his private property (Hunter, *Gazetteer of India*, under 'Kásganj'), and there died on 29 July 1835, aged 65. His begum died a month after him (Parks, vol. i.)

Gardner, a skilled rider and swordsman in his prime, is described in his latter years as a tall, soldierlike old man, of very courteous and dignified manners, and very kind to his ailing wife.

Gardner's or the 2nd local horse became the 2nd irregular cavalry, and since the Bengal mutiny, during which it was conspicuous by its loyalty, has become the 2nd Bengal cavalry.

[Foster's Peerage, under 'Gardner;' British and Indian army lists; information supplied by the India office; the incidental notices of Gardner in Mill's Hist. of India, vols. vii. and viii., and in Hunter's Gazetteer of India are inaccurate. Much information respecting Gardner will be found in Mrs. Fanny Parks's Pilgrimage in Search of the Picturesque (London, 1850, 2 vols.) Mrs. Parks, the wife of a Bengal civilian of rank, was personally acquainted with Gardner, and her book contains an account of him reprinted from the Asiatic Journal, Oct. 1834, and a letter from Gardner correcting misstatements therein.]

H. M. C.

GARDNOR, JOHN (1729–1808), painter, began life as a drawing-master, teaching drawing, painting, and calligraphy. As such he had an academy in Kensington Square. In 1763 he exhibited with the Free Society of Artists, sending two drawings with a specimen of penmanship. He exhibited with the same society in the following years up to 1767; in 1766 and 1767 contributions were also sent by 'Mr. Gardnor's pupils.' In 1767 he received a premium of twenty-five guineas from the Society of Arts. Gardnor seems now to have quitted the profession of drawing for the church, and took orders. In 1778 he was instituted to the vicarage of Battersea, which he continued to hold up to his death, which occurred on 6 Jan. 1808 at the age of 79; he was buried in Battersea Church. In 1782 Gardnor exhibited again, this time at the Royal Academy, sending two landscapes, and continued to be a frequent contributor of landscapes and views up to 1796. On 16 May 1787 Gardnor started with his nephew Richard on a tour to Paris, Geneva, Lausanne, Basle, Strasburg, and back down the Rhine. He made numerous drawings of the scenery on the Rhine, which he

published in folio parts, the first of which appeared in 1788 entitled 'Views taken on and near the River Rhine, at Aix-la-Chapelle, and on the River Maese.' These views were engraved in aquatint by Gardnor himself, William and Elizabeth Ellis, Robert Dodd, Samuel Alken, and J. S. Robinson. A smaller edition was published in 1792, in which the aquatints were executed by Gardnor and his nephew. Gardnor also executed a series of views in Monmouthshire for D. Williams's 'History' of that county, published in 1796; they were engraved in aquatint by Gardnor himself and J. Hill. As vicar of Battersea Gardnor officiated on 18 Aug. 1782 at the wedding of William Blake [q. v.], the painter. In 1798 a sermon was printed which he preached before the armed association of Battersea.

GARDNOR, RICHARD (*fl.* 1766–1793), drawing-master, nephew of the above, was apparently his pupil. In 1766 he exhibited with the Free Society of Artists, and from 1786 to 1793 at the Royal Academy. His contributions were landscapes and views. He accompanied his uncle during his tour on the Rhine, and assisted him to engrave the plates in aquatint for the published work.

[Redgrave's Dict. of Artists; Graves's Dict. of Artists, 1760–1880; Manning and Bray's History of Surrey, iii. 341; Gardnor's Views on the River Rhine; Gilchrist's Life of Blake; Catalogues of the Free Society of Artists and Royal Academy.] L. C.

GARDYNE, ALEXANDER (1585?–1634?), Scotch poet, an advocate in Aberdeen, was probably born about 1585, as he was master of arts before 1609, when he produced his 'Garden of Grave and Godlie Flowers.' This is a series of sonnets, elegies, and epitaphs, replete with fantastic conceits of thought and style, and including tributes to royalty and various friends, as well as reflective studies on such themes as fickle fortune, the wickedness of the world, and 'Scotland's Grief on His Majesties going into England.' Between 1612 and 1625 Gardyne wrote 'The Theatre of Scotish Kings,' based on Johnston's 'Reges Scoti,' and treating *seriatim* of the monarchs from Fergus to James VI. His next work, 'The Theatre of Scotish Worthies,' has not been preserved. In 1619 appeared a metrical version of Boece's Latin biography of Bishop Elphinstone. Gardyne's other writings consist mainly of commendatory verses prefixed to forgotten authors like Patrick Gordon and Abbakuk Bisset. In 1633 Gardyne and others were sworn before the sheriff principal of Aberdeen 'to continue as members and ordinar advocats and procurators of this seat.' Another Alexander Gardyne (or Garden, as the names of both are sometimes given) was professor of philosophy at Aberdeen for some time after this, but he was probably the advocate's son. The death of Alexander Gardyne, the poet, is approximately assigned to 1634.

The 'Garden' was printed in small quarto in 1609, by Thomas Finlason, Edinburgh. The 'Theatre' was transcribed in 1625, and the copy, now in the Advocates' Library, Edinburgh, was printed in 1709 by James Watson, Edinburgh. The two works were edited in 1845 by W. Turnbull for the Abbotsford Club, and printed in a royal quarto volume, together with poems by John Lundie, an Aberdeen professor of Latin in Gardyne's time. The introduction includes a biographical disquisition by David Laing.

[Abbotsford Club volume as above; Kennedy's Annals of Aberdeen, ii. 166; Irving's Hist. of Scotish Poetry.] T. B.

GARENCIÈRES, THEOPHILUS, M.D. (1610–1680), physician, was born in Paris in 1610. After mastering the primer he was made to read 'The Prophecies of Nostradamus,' and retained throughout life a love for them. He graduated M.D. at Caen in Normandy in 1636, came to England with the French ambassador, was incorporated M.D. at Oxford 10 March 1657 (WOOD, *Fasti Oxon.* ii. 791), and admitted a candidate at the College of Physicians of London 23 March in the same year. While in England he left the Roman church. In 1647 he published 'Angliæ Flagellum seu Tabes Anglica,' a work which is now very rare, and which owes its reputation to the error deduced from its title-page, that it is a treatise on rickets, three years earlier than that of Glisson. The 'Tabes Anglica' of Garencières is pulmonary phthisis; the 187 pages of his duodecimo volume contain little of value, and not one word about rickets. In 1665 he published 'A Mite cast into the Treasury of the Famous City of London, being a Brief and Methodical Discourse of the Nature, Causes, Symptoms, Remedies, and Preservation from the Plague in this calamitous year 1665, digested into Aphorisms.' The book is dedicated to the lord mayor, contains thirty-five aphorisms, and recommends Venice treacle taken early as the best internal remedy for the plague, while poultices are to be applied externally to the glandular swellings. The preface is dated 14 Sept. 1665, from the author's house near the church in Clerkenwell Close. A second edition, enlarged to sixty aphorisms, appeared in the same year, and a third, containing sixty-one

aphorisms, in 1666. In 1672 he published 'The True Prophecies or Prognostications of Michael Nostradamus, translated,' and in 1676 'The Admirable Virtues and Wonderful Effects of the True and Genuine Tincture of Coral in Physick.' Ten authors are quoted as praising coral, and it is stated to cure more than thirty separate diseases, but no cases or personal experience are given. Garencières lived for more than ten years (prefaces) in Clerkenwell, and was on friendly terms with Francis Bernard [q. v.], the learned apothecary, and afterwards physician to St. Bartholomew's Hospital. He died poor about 1680. His portrait as a medallion is engraved in his edition of 'Nostradamus.'

[Wood's Fasti Oxon. ii. 791; Munk's Coll. of Phys. i. 276; Works.] N. M.

GARGRAVE, GEORGE (1710–1785), mathematician, born at Leyburn, Yorkshire, in 1710, was educated by his uncle, John Crow, a schoolmaster in that place. Under him he acquired a considerable knowledge of the classics and mathematics. His natural bent was towards astronomy, and in after life he was reputed one of the best proficients in the less recondite branches of that science in the north of England. In 1745 he became associated with Joseph Randall in the management of the academy at Heath, near Wakefield. The academy, though of good repute, did not pay, and was given up in 1754. Gargrave then started at Wakefield a mathematical school, with such success that in 1768 he retired on a handsome competency. He died on 7 Dec. 1785, and was buried in the churchyard at Wensley. Gargrave was a musician of some skill, and his handwriting was remarkably clear and fine. He possessed a large and well-selected library, and a fine collection of astronomical and other scientific apparatus. He contributed to the 'Gentleman's Magazine' a translation of Dr. Halley's 'Dissertation on the Transit of Venus' (1760, p. 265); 'Observations on the Transit of Venus' (1761, p. 296); on the same subject (1769, pp. 278–9); 'Observations of an Eclipse of the Moon' (1776, p. 357); and 'Memoirs of Mr. Abraham Sharp, mathematician, mechanic, and astronomer' (1781, p. 461). He also left a manuscript treatise on the doctrine of the sphere.

[Gent. Mag. 1841, pt. ii. p. 36.] J. M. R.

GARGRAVE, SIR THOMAS (1495–1579), speaker of the House of Commons, and vice-president of the council of the North, son of Thomas Gargrave of Wakefield and Elizabeth, daughter of William Levett of Normanton, Yorkshire, was born in 1495 at a house in the Pear Tree Acres at Wakefield. In 1539 he was one of the learned members of the newly instituted council of the North. In 1547 he accompanied the Earl of Warwick into Scotland, acting as treasurer to the expedition. For these services he received there the honour of knighthood. After his return he purchased a considerable amount of land in Wakefield and its neighbourhood, including Kinsley Hall, where he resided for some years, and eventually the beautiful seat of Nostell Priory. In the first parliament of Edward VI in 1547 he was elected M.P. for the city of York, and again in 1553, and in 1555 was chosen to represent the county. During the reign of Queen Mary he was very active as a member of the council of the North, an arduous post owing to the constant inroads of the Scots and the unpopularity of the home government. On the accession of Elizabeth he was again elected to represent the county, and on 25 Jan. 1558–9 he was chosen speaker of the House of Commons. In this capacity he presented and read an address to the queen, praying her to take a husband. So far did he obtain the confidence of the queen that when the Duke of Norfolk was sent on an expedition to the north he was ordered to take no steps without previously consulting Gargrave. On 17 Jan. 1559–60 he was made vice-president of the council of the North, and from this time he was almost entirely occupied in the duties of this post. He was trusted implicitly by the queen and by Burghley. In January 1568–9, by command of the queen, he assisted Sir Francis Knollys to conduct Mary Queen of Scots from Bolton to Tutbury. Being again chosen vice-president during the presidency of the Earl of Essex, he took an active part in defeating the rebellion of the north under the Earls of Northumberland and Westmorland (1569). He held Pontefract Castle and the neighbouring bridges, and was thanked by the queen for his services. In 1570 he entertained Archbishop Grindal on his way to York. In 1574 he continued to act as vice-president under the Earl of Huntingdon. Gargrave's services in the north were very important. He was considered 'a great stay for the good order of those parts,' and in his own person was considered 'active, useful, benevolent, and religious.' He received from the queen at his request a grant of the Old Park of Wakefield. He died 28 March 1579, and was buried at Wragby. Gargrave was twice married, first to Anne, daughter of William Cotton, by whom he left an only surviving son, Sir Cotton Gargrave; and secondly to Jane, daughter of Roger Appleton, widow of John Wentworth of North

Elmsall. A portrait of him, formerly in the possession of Sir Thomas Levett Hanson [q. v.] of Normanton, is now in the possession of G. Milner-Gibson-Cullum at Hardwicke, Bury St. Edmunds. A similar portrait is said to be in the possession of Viscount Galway at Serlby, Nottinghamshire.

[Cartwright's Chapters in the History of Yorkshire; Hunter's South Yorkshire, ii. 211; Banks's Wakefield and its Neighbourhood; Manning's Lives of the Speakers; Miscellanea Genealogica et Heraldica, i. 226; Calendar State Papers, Dom. Ser., 1539–1574, passim.] L. C.

GARLAND, AUGUSTINE (*fl.* 1660), regicide, son of Augustine Garland, attorney, of Coleman Street, London, by his first wife, Ellen, daughter of Jasper Whitteridge of London, was baptised 13 Jan. 1602 (*Visitation of London*, 1633–5, i. 301; *Register of St. Antholin's, Budge Row, London*, p. 41; Smyth, *Obituary*, p. 14). In 1618 Garland was admitted a pensioner of Emmanuel College, Cambridge (*Brit. Mus. Addit. MS.*, Cole, 5870, f. 168), and on leaving the university became a member of Lincoln's Inn. By the death of his father, in 1637, he succeeded to some property in Essex at Hornchurch and Waltham-holy-Cross, and at Queenborough in the island of Sheppey (will of Augustine Garland the Elder, P. C. C. 9, Lee). In his account of himself at his trial Garland says: 'I lived in Essex at the beginning of these troubles, and I was enforced to forsake my habitation. I came from thence to London, where I behaved myself fairly in my way' (*Trials of the Regicides*, ed. 1660, p. 264). On 26 May 1648 Garland was elected member for Queenborough in place of Sir E. Hales, expelled (*Return of Names of Members of Parliament*, p. 490). He signed the protest against the acceptance of the king's concessions (20 Dec. 1648), was appointed one of his judges, and acted as chairman of the committee selected to consider the method of the king's trial (Walker, *Hist. of Independency*, ed. 1661, ii. 48; Nalson, *Trial of Charles I*, pp. 10, 14). 'I could not shrink for fear of my own destruction,' pleaded Garland on his own trial. 'I did not know which way to be safe in anything—without doors was misery, within doors was mischief' (*Trial of the Regicides*, p. 265). He attended twelve out of the sixteen meetings of the court, was present when sentence was given, and signed the death-warrant. Garland continued to sit in the Long parliament until its expulsion by Cromwell, took no part in public affairs under the protectorate, and was recalled to his place in parliament in May 1659 (*Old Parliamentary Hist.* xxi. 375). On 9 May 1660 he appeared before the lord mayor of London and claimed the benefit of the king's declaration. Nevertheless he was put on his trial, and on 16 Oct. 1660 condemned to death. Besides his share in the trial he was accused of spitting in the king's face as Charles was led away from Westminster Hall after being sentenced. Garland strenuously denied the charge, saying, 'If I was guilty of this inhumanity I desire no favour from God Almighty' (*Trial*, p. 264). The death sentence was not put into execution, but Garland's property was confiscated, and he was kept prisoner in the Tower. A warrant for his conveyance to Tangiers was issued on 31 March 1664, but whether he was actually transported is uncertain (*Cal. State Papers*, Dom. 1633–4, p. 536).

[Nalson's Trial of Charles I, 1684; Noble's Lives of the Regicides, 1798; Trials of the Regicides, ed. 1660.] C. H. F.

GARLAND, JOHN (*fl.* 1230), grammarian and alchemist, was assigned by Bale and Pits to the eleventh century, and Dom Rivet, accepting this date, argued that he was also a native of France. They were not acquainted, however, with Garland's poem, 'De Triumphis Ecclesiæ.' Garland there describes himself as one whose mother was England and his nurse Gaul, and says that he had studied at Oxford under one John of London, a philosopher. From Oxford he went to Paris, and since he there studied under Alain de Lille [q. v.], who died in 1202, we may assume that he was born about 1180. When, at the close of the Albigensian crusade in 1229, Count Raymond VII had to consent to the establishment of a university at Toulouse, Garland was one of the professors selected by the legate to assist. In his 'Dictionarius Scolasticus' he says that he saw at Toulouse, 'nondum sedato tumultu belli,' the engine by which Simon de Montfort was killed. Wright infers that he had already been at Toulouse some time between 1218 and 1229, but the expression would not be inappropriate to the latter year. At Toulouse Garland remained teaching and writing for three years; but after the death of Bishop Fulk, in 1231, he says that the university began to decline, perhaps owing to the natural enmity of Fulk's Dominican successor Raymond for Parisian scholars. In any case Garland was among the first to leave, and after a variety of adventures made his way back to Paris in 1232 or 1233, and there he would appear to have spent the remainder of his life. The last event which he notices in the 'De Triumphis' is the preparation for the crusade by Ferdinand of Castile, which was prevented by his death in May 1252. Garland must have been

now an old man, and as he does not mention Ferdinand's death we may conclude that he himself died in 1252 or shortly after.

Apparently Garland enjoyed a high reputation as a teacher. Roger Bacon says that he had heard him discourse on the orthography of 'orichalcum' (*Opus Minus*, c. vii., so Tanner; but the reference to Garland is not printed in Brewer's edition). His grammatical writings were much used in England, and were frequently printed at the end of the fifteenth century. Erasmus refers to him with some scorn as the chief source of instruction in an unenlightened age (*Op.*, ed. 1703, i. 514 F., 892 F.) He was in turn a theologian, a chronologist, and an alchemist—above all a grammarian; but though a persistent versifier, not a poet (M. Le Clerc). He has been the subject of much confusion, and some have supposed that there was more than one writer of the name. He has certainly been confused with Gerlandus, a French writer early in the twelfth century, whence probably the mistake as to his date. John the grammarian, who is assigned by Warton (*Hist. Engl. Poetry*, i. 216) to the eleventh, and by Bale and Pits to the thirteenth century, is probably only Garland without his surname, and confused with John Philoponus and John Walleys (Guallensis), the latter of whom was also an Englishman (see Wright, *Biog. Brit. Lit.* ii. 48).

Garland's name is variously given as De Garlandia, Garlandius, Garlandus, or Gallandus. M. Le Clerc suggests that it was due not to any connection with the noble French family of that name, but to his having taught in the 'Clos de Garlande' or 'Gallande,' where was one of the most ancient schools of the university of Paris. Prince, however, claims him for his 'Worthies of Devon' (ed. 1810, p. 400), on the ground that there was a family of the name resident at Garland at Chulmleigh in North Devon in the time of Henry III.

Garland's works are—I. Poetry: 1. 'De Triumphis Ecclesiæ,' his most important poem, and the source of nearly all we know as to his life, consists of 4,614 elegiac lines, divided into eight books. It has for its main theme the celebration of the crusades. The first books begin from the passage of the Red Sea, and treat of early British legends, French Merovingian history, the third crusade, and the wars of John. Books iv. v. and vi. contain an account of the Albigensian crusade, valuable on account of the author's peculiar opportunities for obtaining information. There are some useful details as to mediæval siege operations. Book viii., called by the author the ninth, something having perhaps been lost, treats of the crusade of Louis IX. The poem is ambitious, pedantic, and discursive. It is full of conceits, leonine verses, retrograde verses, and the like, but has the merit of frequently giving dates. There is only one known manuscript, viz. Cott. Claud. A. x. in British Museum. It has been edited by Thomas Wright for the Roxburghe Club. A full analysis will be found in 'Hist. Lit. de la France,' xxi i. 2. 'Epithalamium Beatæ Mariæ Virginis.' In the 'De Triumphis' Garland says that at Toulouse he had written a poem upon this subject. In MS. Cott. Claud. A. x. there is a poem under the same title ascribed to Garland. The same poem is contained in Bodleian MS. Digby 65, where it has not previously been identified with Garland. The latter manuscript contains a prose prologue wanting in the Cotton. MS., which clearly connects the writer with the university of Paris, and thus corroborates Garland's claim to be the author. This poem contains about six thousand lines, divided into ten books. 3. 'De Miraculis Virginis' (Brit. Mus. MS. Bibl. Reg. 8 C. iv. 3). It contains nearly a thousand lines in a short rhyming metre, and is accompanied by a commentary. On f. 22 the author refers to himself as Johannes de Garlandia. 4. 'De Mysteriis Ecclesiæ,' or 'Libellus Mysteriorum,' a mystical explanation, in 659 hexameter lines, of the rites and vestments of the church. Written at the request of Fulk Basset, bishop of London [q. v.], in 1245, shortly after the death of Alexander of Hales, as is stated by the author. Printed in 'Comment. Crit. Codd. Biblioth. Gessensis,' pp. 86, 131–51, by F. Otto, who describes it as most useful for a knowledge of mediæval theology. Unfortunately, Otto used only two manuscripts, and those not of the best. There are many manuscripts, e.g. Cott. Claud. A. viii., Caius Coll. Cambr. 385, Bodl. Auct. F. 5, 6 f. 150 (incomplete, only lines 1–366 and 417–63). The last two contain commentaries in later and various hands. 5. 'Tractatus de Penitencia.' Frequently printed: Antoine Caillaut, Paris, n. d.; H. Quentell, Cologne, 1491, 1492, 1493, 1495. Other editions in sixteenth century. Bibliothèque MS. 8259, Bodl. MS. Digby 100, f. 171. 6. 'Facetus,' a poem on the duties of man to God, his neighbour, and himself. Ascribed to Garland in MS. Bibliothèque de S. Victor (Montfaucon, p. 1372), and accepted by Dom Rivet. But if, as he says (*Hist. Lit.* viii. p. xvi), it was used by Uguitio of Pisa, who wrote about 1194, it can scarcely be by Garland. 7. 'De Contemptu Mundi.' Usually, though wrongly, ascribed to St. Bernard, and printed in Mabillon's edition of his works (ii. 894–6) as 'Carmen Paræneticum.' The other

printed copies are longer. Ascribed to Garland in Leyden MS. 360 (see *Hist. Lit.* viii. 89). 8. 'Floretus,' 1,166 leonine verses on the catholic faith and Christian morality. A scholiast, followed by Dom Rivet, ascribes it to the same author as the preceding. These last three poems are printed in the collection known as 'Auctores Octo,' Angoulême, 1491, Lyons, 1488, 1489, 1490. They were also frequently printed separately in the fifteenth and sixteenth centuries. 9. 'Satyricum Opus.' The first words are given by Pits, but nothing further is known. 10. 'Versus Proverbiales.' In Bodl. MS. Rawl. C. 496, along with 12, 15, 17, and 'Expositiones Vocabulorum,' which are perhaps by Garland. See also Bodl. MS. Laud. Misc. 707. 11. 'Aurea Gemma' (Pits). Perhaps identical with one of the former.

II. Grammatical: 12. 'Dictionarius Scolasticus.' A dictionary of phrases necessary for scholars. The author reviews the trades of Paris, and makes many allusions to that city. According to a note in MS. Bibliothèque Suppl. 294, it was printed at Caen in 1508 by L. Hastingue, but no copy is known to exist. Printed by Wright in 'Library of National Antiquities,' vol. i., and M. Geraud in 'Documents Inédits sur l'Histoire de France—Paris sous Philippe le Bel,' p. 580. 13. 'Dictionarius cum Commento.' Treats chiefly of sacred vestments and ornaments, MS. Caius College, Cambridge, 385. 14. 'Dictionarius ad res explicandas' (Pits). Probably identical with 'Commentarius Curialium,' which is contained in Caius College MS. 385, together with other works by John Garland, in whose style and manner it is written. At the end it is stated to have been written at Paris in 1240. 15. 'Cornutus' or 'Distigium' or 'Scolarium Morale.' Verses of advice to young students. Several of the numerous manuscripts give Garland as the author of the verses, not of the accompanying commentary. Printed Zwoll, 1481, Haguenau, 1489, and is the first part of the vocabulary printed by Wright in 'Library of National Antiquities,' i. 175. See Caius MS. 136. Dom Rivet suggests that the title of this work points to Garland as the scholiast on Juvenal and Persius who is called Cornutus; but this is only a conjecture. 16. 'Compendium Grammatice,' ascribed to Garland, Caius MS. 385. In verse, printed without date or place, and at Deventer, 1489. There is a key to this compendium in Caius Coll. MS. 136. 17. 'Accentarius sive de Accentibus,' ascribed to Garland, Caius MS. 385. Also in MS. Rawlinson, C. 496, as 'Ars lectoria Ecclesie.' In verse and with a commentary. 18. 'Synonyma' and 19. 'Equivoca,' both in hexameter verse. These two works were frequently printed with the commentary of Geoffrey the Grammarian [q. v.] by R. Pynson and W. de Worde, also by Hopyl, Paris, 1494, &c. The 'Synonyma' and a few lines of the 'Equivoca' were printed by Leyser and in Migne, cl. No doubt they were revised from time to time by teachers, and in their existing form may be by Matthew of Vendôme, to whom they are ascribed in some manuscripts. But see 'Hist. Lit.' xxii. 948–950. 20. 'Liber de Orthographia,' MS. Wolfenbüttel. Opening verses in Leyser and Migne, cl. 21. 'Liber Metricus de Verbis Deponentialibus,' printed Antwerp, 1486, Deventer, R. Paffroed, 1498, &c. 22. 'Merarius,' a short tract in Caius Coll. MSS. 136 and 385. Perhaps by Garland; used in 'Promptorium Parvulorum.' See Mr. Way's preface, p. xxxi. 23. 'Nomina et Verba Defectiva' printed. 24. 'Duodecim Decades,' printed as Garland's with 'Synonyma Britonis,' Paris, F. Baligault, 1496, (see Hain, i. 554). 25. 'Libellus de Verborum Compositis,' Rouen, L. Hastingue, n. d. See Brunet. 26. 'Unum Omnium,' Pits. M. Gatien Arnault shows some reasons for supposing that this was a work on logic. Pits and others ascribe to John the Grammarian, along with the 'Compendium Grammatice,' (27) 'Super Ovidii Metamorphosin,' Bodl. MS. Digby 104—probably by John Walleys, under whose name it was printed, Paris, 1569—and (28) 'De Arte Metrica.' In Cambridge MS. More 121, as 'Poetria Magna Johannis Anglici.' Begins with panegyric on the university of Paris. In prose and verse.

III. Alchemical: 29. 'Compendium Alchymiæ cum Dictionario ejusdem Artis,' printed, Bâle 1560 and 1571, Strasburg 1566. According to Dom Rivet there are two distinct works—a compendium printed 1571, and an abridgment printed 1560; he also adds (30) 'A Key to the Abridgment and the Mysteries which it contains,' extant only in manuscript at abbey of Dunes. 31. 'Liber de Mineralibus,' printed, Bâle, 1560, after an edition of the 'Synonyma,' and along with (32) 'Libellus de Præparatione Elixir.' Fabricius suggests that the alchemist Joannes Garlandius should be distinguished from Joannes de Garlandia the grammarian and poet. Mansi, however, dissents. The commentary of Arnold de Villeneuve, which accompanies the 1560 edition, proves the celebrity of these writings. Pits ascribes to Garland a work entitled 'Hortulanus;' but this seems to be only a name used by him as an alchemist. In Ashmolean MS. 1478, iv. 1, which contains a transla-

tion of all these works and of Villeneuve's commentary, the author is called 'Jhone Garland or Hortulanus.' See also Bodl. MSS. Ashmolean 1416 and 1487, and Digby 119.

IV. Mathematical. In numerous manuscripts the two following chronological works are ascribed to John de Garlandia: (33) 'Computum' and (34) 'Tabula Principalis, contra Tabula de Festis Mobilibus et Tabula terminorum Paschalium.' But Gerlandus, canon of Besançon in the twelfth century, certainly wrote such works, and twelfth century manuscripts of them are extant (see *Analecta Juris Pontificii*, p. xii). There may also have been another Gerland in the eleventh century. See MSS. Digby, 40, and Ashmolean, 341. Garland may possibly have written such works. In the 'De Triumphis' he says that he gave the people of Toulouse rules how to find Easter, and there are also astronomical allusions in various works of his.

V. Musical: 35. 'De Musica Mensurabili Positio.' Jerome of Moravia, who wrote about 1265, used such a treatise, which he ascribes to Johannes de Garlandia, and this same treatise, though without any ascription, and with considerable variations, exists in a Vatican manuscript. Printed by Coussemaker, i. 175. 36. The author of the foregoing says that he had written 'Tractatus de Cantu Plano.' 37. 'Optima Introductio in Contrapunctum.' Assigned to Garland in manuscripts at Pisa and Einsiedeln, and in both he is described as a Parisian scholar. Printed by Coussemaker, iii. 12. 38. 'Introductio Musicæ Planæ et etiam Musicæ Mensurabilis.' Assigned to Garland in manuscript in Public Library at S. Die. Printed as before, i. 157. 39. Robert Handlo and John Hanboys, English writers on music in the fifteenth century, give some excerpts from a work of Garland. Here also there is possibly some confusion with Gerland the canon; M. Coussemaker, however, holds that some at least of these works belong to our writer, although he considers that Nos. 37 and 39 are of later date than Philip de Vitry (*ob.* 1361), who himself quotes John Garland.

This list is possibly incomplete. Some of the short tracts in such manuscripts as Caius Coll. 136 and 385, and Digby 100 may be by Garland; and he himself says that he wrote poems at Toulouse on Faith and Hope, on the Acts of the Apostles, &c. Whether or not he is the author of all that is extant under his name, the allusions in his undoubted works show that he might quite possibly have written on any of the subjects assigned to him.

[Bale, ii. 48; Pits, p. 184; Tanner, p. 309; Hist. Lit. de la France, viii. pp. xvi, 83–98, xxi. 369–72, xxii. 11–13, 77–103, 948–950 (the articles in vols. xxi. and xxii. are by M. Le Clerc); P. Leyser, Hist. Poetarum Medii Ævi; Mr. T. Wright's prefaces to De Triumphis and Library of National Antiquities; M. Geraud's preface to Dictionary; Mr. Way's Preface to Promptorium Parvulorum, vol. iii. (Camden Soc.) for grammatical works; Prof. Mayor's Latin-English and English-Latin Lexicography in Journal of Classical and Sacred Philology, vol. iv.; Coussemaker, Script. de Musica Medii Ævi, vols. i. and iii.; article by M. Gatien Arnault in Revue de Toulouse, xxiii. 117; Catalogues of Bodl. MSS.; Rev. J. J. Smith's Cat. of MSS. in Caius College Library. For fuller information as to the bibliography see the works of Fabricius (ed. 1858), Hain, Panzer, Graesse, Brunet's Manuel du Libraire (ed. 1860), Chevalier's Répertoire des Sources Historiques du Moyen Age, Bibliographie, and Dibdin's Typ. Ant.] C. L. K.

GARNEAU, FRANÇOIS XAVIER (1809–1866), historian of Canada, was a member of an old French family from the diocese of Poitiers. His grandfather was a farmer at St. Augustin, and his father, by trade a saddler, took part in speculations which seriously hampered the education of his children. In 1808 he married Gertrude Amiot, and on 15 June 1809 his son François Xavier was born in Quebec. François' early education was obtained at a small town school kept by a Mr. Parent, but in a short time he came under the care of Mr. Perrault, who was an advocate of the system of Lancaster. Thence he passed at an early age into Mr. Perrault's office, having declined to take orders in the Roman church ('je ne me sens pas appelé au sacerdoce'). Leaving Mr. Perrault at the age of sixteen, he entered the office of Archibald Campbell, a notary, from whom he received great encouragement in the pursuit of his private studies. While he was in the office his patriotic ardour was often outraged by the view which the ordinary histories and his fellow-clerks took of the respective positions of the English and French settlers. He made up his mind to write a history which should give an impartial and accurate account (Casgrain, p. 26). A long time elapsed before his design was fulfilled. In 1828 he made a tour through the United States, in 1830 he was admitted a notary, and in 1831 (20 June) he started on a voyage to Europe, where he made a prolonged stay. After visiting London he went for a short time to Paris. On his return to London he was offered and accepted the position of secretary to Mr. Vigors, then agent for Lower Canada, a connection which doubtless helped to bring him into contact with the

radical party, with whom, indeed, he chiefly associated. On 10 May 1833 he started for home once more. In 1835 he became clerk at the bank of Quebec, having done but little notarial work. Shortly afterwards he was appointed translator to the Chamber of Assembly, and in 1844 obtained the office of greffier (town clerk) of Quebec, which he continued to hold till May 1864, when he retired on a pension. In 1841 he undertook with Mr. Roy the publication of a literary and scientific journal, entitled 'L'Institut.' Important though this publication was, from its connection with the educational movement in Lower Canada, its period of issue extended only from 7 March to 22 May. Till 1845 his literary reputation was that of a patriotic poet, whose productions appeared in 'Le Répertoire National;' but he began the compilation of his history as far back as 1840-1. From the beginning of the publication of his history its merits were abundantly recognised, and general appreciation of his talents was shown, in 1855, by his election as president of the Canadian Institute of Quebec, and by his appointment in 1857 on the council of public instruction. He died at Quebec 3 Feb. 1866, after a long illness. He was married, 25 Aug. 1835, to Esther Bilodeau, by whom he had nine children, five dying young.

His principal writings were: 1. 'Histoire du Canada depuis sa découverte jusqu'à nos jours' 1845-6 (2nd edit. 1852). 2. 'Abrégé de l'histoire du Canada depuis sa découverte jusqu'à 1840.' 3. 'Voyage en Angleterre et en France, dans les années 1831, 1832, 1833.' This was originally published in the 'Journal de Québec,' 1854-5; then reprinted as a whole, 1855, but suppressed. Copious extracts appear in 'La Littérature Canadienne.'

[Casgrain's Un Contemporain; Memoir in 4th edition of History, by M. Chauveau; Voyage; Quebec Daily Mercury, February 1866.]

E. C. K. G.

GARNER, THOMAS (1789-1868), engraver, born at Birmingham in 1789, received instruction in the art of engraving from Samuel Lines [q. v.] He resided in Birmingham nearly all his life, and was an active promoter of the study of art in that town. He was one of the founders of the Antique Academy there, subsequently known as the 'Royal Birmingham Society of Artists.' As an engraver he did some of his best work for the annuals then in vogue, and also in subjects of local interest and portraits of local celebrities. He was employed to engrave several plates for the 'Art Journal,' and it is by these that he is best known. They included the 'Mountaineer' after P. F. Poole, R.A.; the 'Grecian Vintage' after T. Stothard, R.A.; 'L'Allegro' after W. E. Frost, R.A.; 'Il Penseroso' after J. C. Horsley, R.A.; 'Chastity' after W. E. Frost, R.A.; 'H.R.H. Princess Charlotte' after Sir Thomas Lawrence, P.R.A.; and the 'Village Diorama' after T. Webster, R.A. Garner was of a modest and unassuming disposition, and so was little known, but he was very much esteemed for his cultivated knowledge and artistic skill. He died at Birmingham, 14 July 1868.

[Art Journal, 1868; Redgrave's Dict. of Artists.]

L. C.

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TO

THE TWENTIETH VOLUME.

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